



***Kultum Kamisan* as a Strategy to Overcome Limited Allocation of Time for IRE Learning in School**

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ABSTRACT: Limited allocation of time for Islamic Religious Education (IRE) or in Indonesia we called Pendidikan Agama Islam (PAI) in public schools is a systemic problem that creates a significant gap between the demands of a comprehensive curriculum and the reality of the available learning time, thus requiring the development of adaptive and innovative strategies to optimize the achievement of learning objectives. This study aims to critically analyze strategies for overcoming the limitations of IRE hours in public schools and to analyze the implementation of the *Kultum Kamisan* program as a strategy in overcoming the limitations of IRE learning time allocation at SMP Negeri 16 Surabaya. This study has a novelty and uniquely positions of *Kultum Kamisan* as a program compensation for limited PAI hours, bridging regulatory constraints with comprehensive Islamic education needs. This study uses a qualitative method with a field research approach through participatory observation, in-depth interviews, and documentation, as well as applying the Miles, Huberman, and Saldana triangulation technique to obtain optimal data validity in analyzing solutions to the limitations of IRE learning time allocation at SMP Negeri 16 Surabaya. The results of the study reveal that *Kultum Kamisan* can be used as an innovative strategy to overcome the limitations of Islamic Religious Education (IRE) learning time allocation. This program not only serves as a supplement to learning time but also as a transformative pedagogical innovation that integrates the strengthening of religious values, character development, and communication skills and self-confidence of students through participatory learning experiences.

KEYWORDS: *Kultum Kamisan*, Religious Education Program, Strategy, Learning Time Allocation, IRE

A. INTRODUCTION

Islamic Religious Education (IRE) has a strategic position in the national education system as the foundation for the formation of students character and morality.¹ As mandated in Undang-undang no. 20 Tahun 2003 about Sistem Pendidikan Nasional,² religious education is one of the essential components that must be integrated into the educational curriculum in Indonesia. In this context, IRE not only functions as a transmission of religious knowledge, but also as a vital instrument in the internalization of spiritual values, ethics, and the formation of a complete Muslim personality.³ The complexity of the learning objectives of IRE based on theory *Taxonomy Bloom's* Covering the cognitive dimensions (religious knowledge), affective (attitudes and morals), and psychomotor (worship practices) require a comprehensive and continuous learning process to be able to achieve the expected competencies.⁴

The reality of the implementation of IRE learning in public schools, especially at the junior high school (SMP) level, faces significant structural challenges in the form of limited learning time allocation⁵. By Peraturan Menteri Pendidikan Dasar Dan Menengah Republik Indonesia Nomor 13 Tahun 2025 Tentang Perubahan Atas Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 12 Tahun 2024 Tentang Kurikulum Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah Pada Kurikulum Merdeka,⁶ IRE

¹ Nadia Yusri et al., "Peran Penting Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *PJPI: Jurnal Pendidikan Islam* 1, no. 2 (2024), <https://doi.org/10.47134/pjpi.vii2.115>.

² "Undang-Undang (UU) No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," Pub. L. No. 20 (2003).

³ Nur Widiastuti, Etika Pujiarti, and Rina Setyaningsih, *Internalisasi Nilai-Nilai Ke-Islaman: Metode Pembelajaran PAI, PT. Literasi Nusantara Abadi Grup* (Malang: PT. Literasi Nusantara Abadi Grup, 2023).

⁴ A Sihotang, Zailani, and Selamat Pohan, "Implementasi Taksonomi Bloom Dalam Pembelajaran Pendidikan Agama Islam Untuk Membentuk Perilaku Teladan Siswa Pendahuluan," *Didaktika: Jurnal Kependidikan* 13, no. 3 (2024).

⁵ Ma'ma Mumajad et al., "Potret Pendidikan Agama Islam Di Sekolah Umum: Problematika Yang Terjadi Serta Solusinya," *Jurnal Pendidikan Dan Konseling* 4, no. 3 (2022).

⁶ "Peraturan Menteri Pendidikan Dasar Dan Menengah Republik Indonesia Nomor 13 Tahun 2025 Tentang Perubahan Atas Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 12 Tahun 2024 Tentang Kurikulum Pada Pendidikan Anak Usia Dini, Jenjang Pend," Pub. L. No. 13 (2025).

subjects in public junior high schools only get an allocation of 2 hours of lesson time per week, which in practice is equivalent to 2 meetings with a duration of 1.5 hours of lessons (2 x 40 minutes = 80 minutes) per meeting.

This condition contrasts with the complexity of IRE material which includes the Qur'an-Hadith, beliefs, jurisprudence, and Islamic cultural history which should require more extensive learning time. This disparity between the breadth of material coverage and the lack of time allocation creates a pedagogical paradox that has implications for the superficiality of learning and difficulties in achieving competencies optimally.⁷

SMP Negeri 16 Surabaya faces a problem in the form of limited IRE learning time which is only 2 meetings per week with a duration of 1 lesson hours= 40 minutes per meeting, so that the total IRE learning time is only 80 minutes in a week. To overcome this, the school implements an innovative program *Kultum Kamisan*, which is a *kultum* activity every Thursday in the school hall. Student representatives from each class took turns delivering the *kultum* in front of all students. According to the program coordinator, this activity not only adds religious insight, but also trains students communication skills, confidence, and religious expression in public.

The effectiveness of Islamic religious education is not solely determined by the duration of formal classroom learning, but also by the quality of learning experiences that can construct in-depth understanding in students. Vygotsky's (1978) social constructivism theory emphasizes that learning occurs optimally through social interaction and the zone of proximal development, where students acquire knowledge through scaffolding from their socio-cultural environment. In line with this, Kolb (1984) through experiential learning theory suggests that meaningful learning occurs when individuals are actively involved in a cycle of concrete experience, reflective observation, abstract conceptualization, and active experimentation. Within this framework, *Kultum Kamisan* at SMPN 16 Surabaya can be understood as a manifestation of constructivist-

⁷ M Shabir, Usman, and Kamal, "Pendidikan Agama Islam Di Sekolah Umum," *IJI Publication* 3, no. 1 (2022).

experiential learning that provides space for students not only to passively receive religious knowledge, but also to construct understanding through direct experience in preparing, delivering, and reflecting on religious material before the school community.

Academic studies on IRE learning strategies in public schools have been conducted, but most of them focus on learning method innovation in the context of formal classrooms, optimizing the use of learning media, or developing the IRE curriculum. Research at SMA Negeri 2 Palopo by Mannuhung and Hasbar Focusing on improving the quality of IRE through extracurricular religious activities such as BTQ, lectures, and joint *dhikr* that focus on fostering students religiosity.⁸ In contrast to this, this study examines the *Kultum Kamisan* at SMPN 16 Surabaya as an adaptive strategy to overcome the limitations of learning time allocation, as well as optimize the achievement of curriculum goals and the development of students religious rhetoric skills.

Research from previous by Idris and Nurjanah with the research title “Penanaman Nilai-Nilai Akhlakul Karimah Pada Peserta Didik Melalui Kegiatan *Kultum* Di SD Angkasa 1 Lanud Padang” Motivated by the problem of moral degradation of students due to the influence of technology and the development of the times where *kultum* functions as a responsive solution to declining moral conditions,⁹ while this research departs from structural problems, namely the limited allocation of IRE lesson hours in public public schools so that *kultum* plays a compensatory strategy to optimize religious education which is limited by national curriculum regulations. The novelty of this research lies in the perspective of *kultum* as a non-formal curricular innovation that bridges the gap between the need for comprehensive religious education and the limitations of IRE hours regulations in public

⁸ S Mannuhung and Hasbar, “Peningkatan Mutu Pembelajaran Pendidikan Agama Islam (PAI) Melalui Kegiatan Ceramah (Da’wah), Pidato Dan Baca Tulis Qur’an (Btq) Dan Dzikir Bersama Pada Kelas X SMA Negeri 2 Palopo,” *Genta Mulia: Jurnal Ilmiah* 12, no. 1 (2021).

⁹ Fahmi Idris and Nurjanah Nurjanah, “Penanaman Nilai-Nilai Akhlakul Karimah Pada Peserta Didik Melalui Kegiatan Kultum Di SD Angkasa 1 Lanud Padang,” *Alsyls: Jurnal Keislaman Dan Ilmu Pendidikan* 4, no. 4 (2024), <https://doi.org/10.58578/alsys.v4i4.3376>.

schools, contributing to thinking about alternative models of strengthening religious literacy in the context of a secular-inclusive national education system.

Most previous research on *kultum* activities in schools has focused on the development of students public speaking skills as a means of training public speaking skills, such as research by Mufid, Nuraeni, and Amin with the research title “Peningkatan Kemampuan Public Speaking Siswa Dengan Pembiasaan *Kultum* Di MAN 2 Tuban”. The research generally focuses on rhetorical aspects and increasing students confidence in conveying religious messages through *kultum* activities.¹⁰ In contrast to the previous research, this research is motivated by the need to optimize *kultum* activities as an alternative solution to the limited allocation of Islamic Religious Education (IRE) learning time in schools. Therefore, this research has novelty in seeing *Kultum Kamisan* not just as a routine religious activity, but as a strategic solution to strengthen the effectiveness of IRE learning in the midst of formal time limitations.

Based on the urgency of the problem and the research gap that has been described, this study aims to critically analyze the strategy to overcome the limitation of IRE hours in public schools and analyze the implementation of the *Kultum Kamisan* program as a strategy in overcoming the limited allocation of IRE learning time at SMPN 16 Surabaya.

B. METHODS

This research adopts a qualitative method with an approach *Field Research* which allows direct observation of the *Kultum Kamisan* program in the general education environment. Data collection was carried out through participatory observation, in-depth interviews with educators and students, and documentation about the *Kultum Kamisan* program as a way

¹⁰ Muqtadhal Mufid, Siti Nuraeni, and Fathul Amin, “Peningkatan Kemampuan Public Speaking Siswa Dengan Pembiasaan Kultum Di MAN 2 Tuban,” *MARAS: Jurnal Penelitian Multidisiplin* 3, no. 2 (2025).

to overcome the limitations of pie lesson hours at SMP Negeri 16 Surabaya at educational institutions that were the focus of the research.¹¹

Data analysis implements a triangulation technique that integrates various sources, methods, and perspectives to obtain optimal validity. Triangulation is carried out by comparing data from observations, interviews, and documentation and cross-checking information from various informants in different capacities.¹² Through systematic analysis, this study seeks to produce comprehensive findings about the *Kultum Kamisan* as an adaptive strategy in dealing with the limited allocation of IRE learning time at SMP Negeri 16 Surabaya.

C. DESCRIPTION

Limitations of IRE Learning Time Allocation at SMP Negeri 16 Surabaya

The allocation of Islamic Religious Education (IRE) learning time at the public school level is one of the crucial problems in achieving the goals of religious education in Indonesia.¹³ By Peraturan Menteri Pendidikan Dasar Dan Menengah Republik Indonesia Nomor 13 Tahun 2025 Tentang Perubahan Atas Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 12 Tahun 2024 Tentang Kurikulum Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah Pada Kurikulum Merdeka, IRE subjects obtain a relatively limited time allocation compared to the breadth of learning outcomes and the depth of competencies that must be achieved by students.^{14&15} This

¹¹ Abdul Fattah Nasution, *Metode Penelitian Kualitatif* (Bandung: CV. Harva Creative, 2023).

¹² Matthew B Miles, Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (USA: SAGE Publications, 2018).

¹³ Musta'an Musta'an, Adawiyah s Pettalongi, and Saepudin Mashuru, "Problems of Islamic Religious Learning in Schools Musta'an," in *Proceeding of International Conference on Islamic and Interdisciplinary Studies (ICIIS)* (Palu, Indonesia: Postgraduate School State Islamic University Datokarama Palu, 2023), 421–26.

¹⁴ Peraturan Menteri Pendidikan Dasar Dan Menengah Republik Indonesia Nomor 13 Tahun 2025 Tentang Perubahan Atas Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 12 Tahun 2024 Tentang Kurikulum Pada Pendidikan Anak Usia Dini, Jenjang Pend.

¹⁵ "Kementerian Pendidikan Dasar Dan Menengah Nomor 046/H/Kr/2025 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah," Pub. L. No. 046 (2025).

limitation poses its own challenges for educators in optimizing the learning process, especially in balancing the demands of the curriculum with a depth of understanding of religious concepts that are comprehensive. This phenomenon not only has an impact on the cognitive aspect, but also has implications for the formation of character and the internalization of student's religious values.¹⁶

The problem of the allocation of IRE learning time is also experienced by SMP Negeri 16 Surabaya, where IRE subjects only get an allocation of two hours of study time in one week. This limited duration has caused complaints from IRE educators in the school, considering the large demands on achieving IRE learning objectives which include cognitive, affective, and psychomotor dimensions. IRE teachers face a dilemma in delivering learning materials, where they have to choose between delivering the material optimally but less deeply, or focusing on the depth of the material with the consequence of not achieving all curriculum targets. This condition reflects the imbalance between the available time and the curriculum load that must be delivered to students.

The complexity of the problem of allocating IRE learning time at SMP Negeri 16 Surabaya is increasing in the even semester of the 2024/2025 school year, when the scheduling system separates two hours of IRE lessons into different days. As an illustration according to an interview from a IRE teacher at SMP Negeri 16 Surabaya, IRE learning for grade VIII is scheduled on Monday and Tuesday with a duration of one hour each. This kind of fragmentation of learning time causes inefficiencies in the teaching and learning process, because each meeting requires opening and closing stages that take a significant portion of the already limited learning time. The scheduling system not only reduces learning continuity, but also makes it difficult for teachers to implement learning methods that require a longer duration to achieve comprehensive understanding.

Operational obstacles due to limited and fragmented learning time were explicitly expressed by one of the IRE teachers at SMP Negeri 16

¹⁶ Yurike Sambaga, "Problematika Pembelajaran Pendidikan Agama Islam Di Sekolah," *Jurnal Komprehensif* 2, no. 1 (2024).

Surabaya. According to the teacher, the introduction (*muqaddimah*) in IRE learning, which characteristically requires adequate contextual explanation, often takes up most of the available learning time. A statement from one of the IRE teachers at SMP Negeri 16 Surabaya; "Usually the *muqaddimah* in IRE, it's long, we just started the *muqaddimah* and suddenly it's finished, so we have to be smart in managing time"

Reflects the technical reality faced by educators in optimizing the very limited learning duration. This situation requires IRE teachers to have excellent time management skills in order to convey the essence of learning materials without sacrificing the quality of students understanding, a challenge that requires creativity and high adaptability in learning practices.

Implementation of *Kultum Kamisan* at SMP Negeri 16 Surabaya

The limited allocation of Islamic Religious Education (IRE) lesson hours in the national curriculum is a challenge faced by various educational institutions in an effort to develop the religious character of students optimally.¹⁷ Given the complexity of the religious material that students must master and the importance of internalizing Islamic values in daily life, limited IRE lesson hours are often inadequate to achieve comprehensive learning objectives.¹⁸ In response to these challenges, SMP Negeri 16 Surabaya has developed various religious programs as a form of compensation and strengthening of IRE learning in the classroom. According to an interview with IRE teachers, "the religious program includes *Kultum Kamisan* activities, Dhuha prayers, congregational Dhuhur prayers, Friday prayers, *kultum* before Friday prayers for the female students, Pondok Ramadhan, and other Islamic day celebrations". The diversity of this program shows the school's commitment to providing a holistic religious learning space, both from the aspect of worship rituals and the development of Islamic insights.

¹⁷ Reffan Dwi Susilo, "Hubungan Alokasi Jam Pembelajaran PAI Dengan Internalisasi Nilai-Nilai Religius Di SMPN 7 Bandar Lampung" (2018).

¹⁸ Abd Rouf, "Potret Pendidikan Agama Islam Di Sekolah Umum," *Jurnal Pendidikan Agama Islam UIN Sunan Ampel* 03, no. 01 (2015).

Among the various religious programs implemented, the *Kultum Kamisan* Program is the focus of attention in this study considering its unique characteristics as a forum for religious learning based on students' active participation. According to an interview with the coordinator of *Kultum Kamisan*

"In contrast to other religious programs that tend to be ritual or ceremonial, *Kultum Kamisan* is designed as a dialogue forum that provides opportunities for students to not only receive religious knowledge, but also construct and communicate their understanding independently".

This program is held regularly every Thursday in the school hall by involving the participation of student representatives from each class on a scheduled basis.

The specificity of this program lies in the student-centered learning approach, where students are no longer positioned as passive learning objects, but as active subjects who act as presenters and conveyors of religious messages to their peers.¹⁹

The implementation system of the *Kultum Kamisan* Program implements a systematic and structured class rotation mechanism to ensure equal opportunities for all students. Every week, one class takes turns sending four students as *kultum* speakers who are in charge of delivering religious material in front of all students. To illustrate, in the first week it is the turn of class VII-A to send four representative students, the next week is continued by class VII-B with the same number of representatives, and this rotation pattern continues in turn until all classes have a proportionate opportunity. According to the results of an interview with the coordinator of *Kultum Kamisan*, this program was designed with multiple objectives: first, as a forum for the delivery of additional religious materials that complement IRE learning in the classroom; second, as a vehicle for developing students communication competencies and confidence; third, as a means to express religious understanding publicly; and fourth, as a place to screen the talents of students who have the potential to participate in

¹⁹ Anis Sandria et al., "Pembentukan Karakter Religius Melalui Pembelajaran Berpusat Pada Siswa Madrasah Aliyah Negeri," *At-Tadzkir: Islamic Education Journal* 1, no. 1 (2022), <https://doi.org/10.59373/attadzkir.v1i1.9>.

competitions or competitions in the religious field. These diverse goals reflect a holistic vision of character development, not only limited to the cognitive aspects of religion but also include the development of soft skills and leadership character.

The procedure for implementing *Kultum Kamisan* is based on an interview with the coordinator, namely, following a structured and systematic flow to ensure the achievement of learning objectives and maintaining a conducive religious atmosphere. The activity was opened by the coordinator of *Kultum Kamisan* by reading the opening prayer and chanting short letters in Juz 30 as a means of spiritual conditioning and concentration of the audience. After the opening, the coordinator called the class representatives in charge to move forward, but before the presentation of the *kultum* began, the coordinator first invited all students to "check the spirit" as an ice breaking strategy aimed at generating enthusiasm and diluting the atmosphere. The coordinator then gave directions to the audience to listen with a solemn and attentive attitude, and to carry out active supervision with the teacher who was in charge of reprimanding students who showed unconducive behavior during the activity. After the four presenting students completed the delivery of the cult, the coordinator facilitated a reflection session by asking questions to the audience about the substance of the material that had been delivered, then providing a constructive evaluation of the aspects that needed to be improved, both in terms of material, delivery techniques, mastery of the material, and communication skills. The activity was closed with the reading of the assembly *kafaratul* prayer as the closing of the knowledge assembly and ended with an announcement about the class that will be on duty the following week.

The implementation of the *Kultum Kamisan* Program at SMP Negeri 16 Surabaya represents an effective model of religious education innovation in overcoming the limitations of IRE hours through an experiential learning approach and active student participation. Through systematic stages starting from spiritual opening, material delivery, to reflection and evaluation, this program not only functions as a means of additional

religious knowledge transfer, but also as a real laboratory for the development of student's multiple intelligences, especially in the aspects of linguistic intelligence, interpersonal intelligence, and intrapersonal intelligence. The involvement of coordinators and teachers in the process of supervision, facilitation, and evaluation demonstrates an institutional commitment to program quality, while the classroom rotation system ensures the democratization of learning opportunities and the principle of justice in education. Thus, *Kultum Kamisan* can be seen as a best practice in strengthening Islamic religious education learning that integrates cognitive (religious understanding), affective (value appreciation), and psychomotor (communication skills) aspects in one place of activities that are structured, sustainable, and responsive to the needs of holistic competency development of students in the contemporary era.

D. DISCUSSION

Critical Analysis of the Limitations of IRE Learning Time Allocation in School

The limited allocation of Islamic Religious Education (IRE) learning time in public schools is a systemic problem that has long been a concern for Islamic education stakeholders in Indonesia. With a time allocation of only around 2 hours of lessons per week, IRE learning faces a dilemma between the demands of comprehensive competency achievement and the reality of the limited learning duration available.²⁰ This condition is exacerbated by the complexity of IRE material which covers various dimensions of Islam ranging from aspects of aqidah, worship, morals, to muamalah which all require in-depth discussion and the process of internalizing values that cannot be achieved in a short time. This limited time allocation has an impact on the superficiality of learning, where teachers are often only able to convey material cognitively without having

²⁰ Ilham Fatoni et al., "Pengembangan Kurikulum Dan Pembelajaran Pai Di Sekolah Dan Madrasah," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 2 (2024): 689, <https://doi.org/10.24127/att.v8i2.3801>.

adequate opportunities to facilitate the process of appreciating religious values and practices that are the essence of religious education.²¹

This situation creates a gap between curriculum expectations that require the formation of a complete religious character and the reality of learning outputs that tend to be partial and not optimal, thus demanding innovation and alternative strategies to compensate for these structural limitations.

The Gap Between Time Allocation and the Demands of the IRE Curriculum

The current IRE curriculum requires the achievement of very broad and in-depth competencies, covering cognitive, affective, and psychomotor domains in various aspects of Islam. The demands of the curriculum include mastery of knowledge of the Qur'an and Hadith, understanding of aqidah and morals, mastery of worship practices, and understanding of the history of Islamic civilization and the values of muamalah in social life.²² The complexity of these learning outcomes indicates the need for an intensive, contextual, and continuous learning process. However, the reality in the field based on interviews with IRE teachers at SMP Negeri 16 Surabaya shows that the allocation of 2 hours of lesson time per week is far from adequate to achieve all these competencies optimally. This gap between the ideals of the curriculum and the reality of time allocation creates structural pressure for IRE teachers who have to choose material priorities and often have to sacrifice the depth of discussion in order to pursue the target of material coverage set by the curriculum.

The problem of this gap is even more complex when considering that IRE learning is not just a transfer of cognitive knowledge, but a process of value transformation that requires deep internalization and habituation in

²¹ Lisa Seprina Br. Sembiring et al., "Pengaruh Kurang Optimalnya Pendidikan Agama Islam Terhadap Pembentukan Karakter Siswa Di Indonesia," *Mesada: Journal of Innovative Research* 1, no. 2 (2025): 219–30, <https://doi.org/10.61253/j7qb6m68>.

²² Muhammad Hatim, "Kurikulum Pendidikan Agama Islam Di Sekolah Umum," *eL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 12, no. 2 (2018): 140–63, <https://doi.org/10.20414/elhikmah.v12i2.265>.

daily life.²³ The formation of religious character, which is the main goal of IRE, requires a pedagogical process involving modeling, mentoring, and continuous reinforcement that is impossible to achieve only through classical learning with a limited duration.²⁴ For example, to form a habit of congregational prayer, it is not enough for students to simply understand cognitively the ordinances and virtues of congregational prayer, but it requires hands-on experience, repetitive practice, and intensive guidance that all require more time allocation than is available in formal lesson hours. This gap between the demands of the process and the limitations of time results in learning that tends to be textual and theoretical, while contextual and applicative aspects that are essential in the formation of student's religiosity are neglected.

The long-term impact of this gap is the occurrence of what can be termed as "cognitive-affective-psychomotor imbalance" in IRE learning output, where students may have adequate religious knowledge but are weak in the appreciation of religious values and practices.²⁵ Phenomena "knowing-doing gap" reflects the failure of IRE learning in achieving its holistic goals due to time constraints that do not allow transformative learning processes to occur. This gap also has an impact on the quality of student's religious literacy which tends to be superficial, so they are vulnerable to partial or even distorted religious understanding when interacting with various sources of religious information outside of school.²⁶

Therefore, the gap between time allocation and the demands of the IRE curriculum is not only a technical-administrative issue, but a strategic issue that has an impact on the quality of religious character education of

²³ Oktio Frenki Biantoro and Asep Rahmatullah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembinaan Moral Siswa Di Sekolah," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 2, no. 2 (2025): 225–41, <https://doi.org/10.38073/pelita.v2i2.3019>.

²⁴ Novi Puspitasari, Linda Relistiaan, and Reonaldi Yusuf, "Peran Pendidikan Agama Islam Terhadap Pembentukan Karakter Religius Peserta Didik," *Atta'dib Jurnal Pendidikan Agama Islam* 3, no. 1 (2022).

²⁵ Afrianti Alyana et al., "Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Perilaku Keagamaan Siswa," *Jurnal Budi Pekerti Agama Islam* 3, no. 3 (2025).

²⁶ Jafri, "Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Pemahaman Keagamaan Siswa," *Al-Liqo: Jurnal Pendidikan Islam* 6, no. 1 (2021): 468, https://doi.org/10.1007/978-3-030-29462-5_12.

the young generation of Muslims in Indonesia, thus demanding innovative and comprehensive solutions from various related parties.

Alternative Solutions and Strategies to Optimize IRE Learning in the Midst of Time Allocation Limitations

Integration of IRE Learning with Other Subjects through a Multidisciplinary Approach

An effective strategy to optimize IRE learning in the face of time allocation limitations is through a multidisciplinary integration approach with other subjects ²⁷. This approach departs from the paradigm that Islamic values are universal and can be integrated into various domains of knowledge ²⁸, so IRE learning does not have to be limited to the formal lesson hours available. For example, the values of environmental conservation in an Islamic perspective can be inserted in science learning; the concept of social justice in Islamic teachings can be part of social studies and history learning; while aesthetic values and manners in Islam can be integrated in the learning of Cultural Arts and Indonesian Language. The implementation of this strategy requires intensive collaboration between IRE teachers and teachers of other subjects in designing integrated learning, as well as policy support from school management that facilitates interdisciplinary coordination. With this approach, the learning of Islamic values is no longer limited by the formal time allocation of IRE, but is spread and internalized in the entire learning process in schools, thereby creating a religious school culture and supporting the formation of students Islamic character more comprehensively.

Optimization of Technology-Based Learning and Blended Learning

The use of information and communication technology through the blended learning model is a strategy that can compensate for the limited allocation of IRE learning time in the classroom. In this digital era, learning no longer has to be limited to a specific space and time, but can be expanded

²⁷ Rahmat, *Inovasi Pembelajaran PAI Reorientasi Teori Aplikatif Implementatif* (Malang: CV. Literasi Nusantara Abadi, 2022).

²⁸ Rusmawati Rusmawati, Nur Raafitta Suci, and Zahrotun Nisa, "Pembelajaran Pendidikan Agama Islam Interdisiplin Di Sekolah Dasar," *SITTAH: Journal of Primary Education* 3, no. 1 (2022): 90–101, <https://doi.org/10.30762/sittah.v3i2.333>.

through digital platforms that allow students to access IRE learning materials anytime and anywhere ²⁹. IRE teachers can develop a learning management system (LMS) that contains various learning resources such as learning videos, interactive modules, online quizzes, and discussion forums that students can access outside of formal class hours ³⁰. The flipped classroom model can be applied, where students learn new material through videos or online modules at home,³¹ while face-to-face time in the classroom is optimized for in-depth discussions, problem solving, and religious practices that require direct guidance from teachers.³² In addition, teachers can take advantage of various IRE learning applications that are available, such as learning to read the Qur'an, worship guide applications, or e-learning platforms that provide quality IRE learning content.³³ This strategy not only expands the scope of learning time, but also accommodates the learning style of the digital native generation who are more familiar with technology, so that learning becomes more engaging and effective. However, the implementation of this strategy requires adequate technological infrastructure support, digital competence of IRE teachers, and digital literacy of students and parents so that technology-based learning can run optimally.

Development of Extracurricula Religious Programs and Habituation of Values in School Life

The third fundamental strategy in optimizing IRE learning is through the development of extracurricular religious programs and the cultivation

²⁹ Unik Hanifah Salsabila et al., "Teknologi Pendidikan Berbasis Blended Learning Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Educatio FKIP UNMA* 8, no. 4 (2022), <https://doi.org/10.31949/educatio.v8i4.4116>.

³⁰ Amrin Habibi Harahap, "Strategi Pembelajaran Berbasis Teknologi Untuk Guru Pendidikan Agama Islam Di Era Digital," *Jurnal Edukatif* 3, no. 1 (2025).

³¹ Destriani Destriani and Idi Warsah, "Pemanfaatan Model Pembelajaran Flipped Classroom Pada Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Islam Terpadu," *SITTAH: Journal of Primary Education* 3, no. 2 (2022): 175–90, <https://doi.org/10.30762/sittah.v3i2.557>.

³² Mahyani Padang, "Efektivitas Model Flipped Classroom Pada Pembelajaran Pendidikan Agama Islam Di Masa Digital," *Jurnal Ilmu Tarbiyah Dan Keguruan (JITK)* 3, no. 1 (2025).

³³ Fahrina Yustiasari Liriwati, "Revolusi Digital Dan Merdeka Belajar: Meningkatkan Daya Saing Siswa Di Era Teknologi," *Journal Innovation In Education* 1, no. 3 (2023): 221–31.

of religious practices in daily school life. This approach recognizes that the formation of religious character cannot be achieved through cognitive learning alone in the classroom, but rather requires a process of habituation and continuous real practice.³⁴ Schools can develop various religious programs such as congregational prayers, cults or routine religious studies, flash Islamic boarding schools, commemoration of Islamic holidays, religious social activities, and special extracurriculars such as tahfidz al-Qur'an, or hadroh.

These programs not only increase IRE learning time quantitatively, but more importantly create experiential learning that allows students to experience firsthand the practice of Islamic values in a real context.³⁵ In addition, the creation of a religious school culture Through policies such as the habit of reading the Qur'an before learning begins, morning *tadarrus*, routine *infaq*, the use of polite Muslim clothing, and the enforcement of Islamic manners in social interaction in schools will create a hidden curriculum that is very powerful in shaping students religious character.³⁶ This strategy requires the commitment of all school stakeholders, not only IRE teachers, but also school principals, teachers of other subjects, education staff, and even parents of students in creating an educational ecosystem that supports the internalization of Islamic values in a holistic and sustainable manner.

***Kultum Kamisan* as a Strategy in Facing The Limitations of IRE Learning Time Allocation at SMP Negeri 16 Surabaya**

The limited allocation of Islamic Religious Education (IRE) learning time in public schools has encouraged the birth of various pedagogical innovations as an adaptive response to these structural constraints. In the

³⁴ Umi Hanifah, Syarif Maulidin, and Prayitno, "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Religius Peserta Didik," *Khazanah: Jurnal Studi Ilmu Agama, Sosial Dan Kebudayaan* 1, no. 1 (2025): 64–74.

³⁵ Dorez Okta Feri, Ahmad Sabri, and Sasmi Nelwati, "Pengembangan Model Pembelajaran Pendidikan Agama Islam Berbasis Nilai-Nilai Spiritual Dan Kearifan Lokal Di SD Negeri 13 Lolong," *Jurnal Ilmiah Research Student* 2, no. 2 (2025), <https://doi.org/10.61722/jirs.v2i2.5766>.

³⁶ Khoirul Anwar and Choeroni, "Model Pengembangan Pendidikan Karakter Berbasis Penguatan Budaya Sekolah Religius Di SMA Islam Sultan Agung 3 Semarang," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 2, no. 2 (2019).

context of education system theory, this limitation can be understood as an input constraint that requires educational institutions to transform the learning process in order to still be able to achieve optimal output.³⁷ The *Kultum Kamisan* program implemented at SMP Negeri 16 Surabaya represents an innovative form of adaptive strategy, where schools do not just increase the quantity of IRE learning time, but transform the learning paradigm from teacher-centered to student-centered through a student-centered approach to active student participation. According to Vygotsky's theory of social constructivism, meaningful learning occurs when students not only passively receive information, but actively construct knowledge through social interaction and authentic experiences.³⁸ The *Kultum Kamisan* program operationalizes this principle by placing students as learning subjects who act as *kultum* presenters, so that they experience an in-depth process in seeking, understanding, synthesizing, and communicating religious knowledge to their peers.

This role transformation is very significant because when students teach or deliver material to others, they experience deeper cognitive processing that results in better retention and understanding than just listening to the teacher's explanation, a phenomenon that in the learning literature is known as the "learning by teaching effect" or "*protégé* effect".³⁹

The class rotation system implemented in the *Kultum Kamisan* Program reflects the implementation of the principles of democratization of education and distributive justice in access to learning, in line with John Rawls's theory of social justice which emphasizes equal opportunities for all individuals to develop their potential.⁴⁰ By giving each class the opportunity

³⁷ Moch Tolchah, *Problematika Pendidikan Agama Islam Dan Solusinya* (Sidoarjo: Kanzum Books, 2020).

³⁸ Ermis Suryana, Marni Prasyur Aprina, and Kasinyo Harto, "Teori Konstruktivistik Dan Implikasinya Dalam Pembelajaran," *Jiip (Jurnal Ilmiah Ilmu Pendidikan)* 5, no. 7 (2022): 2080, <https://doi.org/10.54371/jiip.v5i7.666>.

³⁹ Catherine C Chase et al., "Teachable Agents and the Protégé Effect: Increasing the Effort Towards Learning," *J Sci Educ Technol* 18 18, no. 4 (2009), <https://doi.org/10.1007/s10956-009-9180-4>.

⁴⁰ Yolanda Felicia Arianto et al., "Konsep Keadilan Restoratif Dalam Perspektif Teori Keadilan John Rawls," *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora* 3, no. 01 (June 29, 2025).

to take turns sending four representative students as presenters, the program ensures that all students are free of discrimination based on academic achievement, socioeconomic background, or other personal characteristics and have equal access to develop religious communication and public leadership competencies.

This *Kultum Kamisan* program also activates the social learning theory mechanism developed by Albert Bandura, where learning does not only occur through direct experience but also through observation of other people's behavioral models (observational learning).⁴¹ Students who have not had their turn to perform can observe the performance of their peers who have performed before, identify effective communication strategies, learn from mistakes, and better prepare for their own performances. This rotation system creates collective responsibility at the classroom level, where each class has the responsibility to prepare its representatives to perform well, thus encouraging peer learning and collaborative preparation that strengthens social cohesiveness and mutual support among students.

The procedure for implementing *Kultum Kamisan* which is systematically structured starting from the opening by reading the letter of choice in juz 30, ice breaking, delivery of the cult, to reflection and evaluation shows the application of effective instructional design principles in accordance with David Kolb's experiential learning cycle model.⁴² The opening stage with prayer and the reading of short letters from Juz 30 serves as *concrete experience* that creates a religious atmosphere and focuses students attention on the sacredness dimension of the activity. Ice breaking through "spirit checking" is a strategy *Emotional Scaffolding* that is important to reduce the anxiety of public speaking (*public speaking anxiety*) and create *Psychological Safety*. The stage of delivering the *kultum* by four representative students represents *active experimentation* where students apply their knowledge and communication skills in an authentic

⁴¹ Gabriel Lopez Garrido, "Bandura's Self-Efficacy Theory Of Motivation In Psychology," simplypsychology, 2025, <https://www.simplypsychology.org/self-efficacy.html>.

⁴² Saul McLeod, "Kolb's Learning Styles and Experiential Learning Cycle," simplypsychology, 2025, <https://www.simplypsychology.org/learning-kolb.html>.

context. The most significant are reflection and evaluation sessions facilitated by the coordinator, which activate the process *reflective observation and abstract conceptualization* two crucial stages in Kolb's learning cycle.

In the session, the coordinator not only asked what was conveyed by the speakers to check the audience's understanding, but also provided a constructive evaluation of the aspects that needed to be improved, so that it happened *Metacognitive Learning* where students not only learn about religious content but also learn about their own learning process (*learning how to learn*).⁴³

As an adaptive strategy in dealing with the limitations of IRE learning time allocation, the *Kultum Kamisan* Program has multiple advantages that can be explained through various theoretical perspectives. From the perspective of Pierre Bourdieu's social capital theory, the program helps students increase their cultural capital (*Cultural Capital*) in the field of religion through the experience of public speaking, mastery of religious discourse, and the formation of religious habits (*religious habitus*) internalized.⁴⁴

From the perspective of Howard Gardner's multiple intelligences theory, this program not only develops linguistic intelligence through verbal communication skills, but also interpersonal intelligence through the ability to understand and interact with the audience, as well as intrapersonal intelligence through the process of self-reflection and emotional management when appearing in public.⁴⁵ From the perspective of Bandura's self-efficacy theory, the experience of conveying the *kultum* provides a mastery experience that increases students self-confidence in their ability to

⁴³ Anastasia Efklides, "Metacognition and Affect: What Can Metacognitive Experiences Tell Us about the Learning Process?," *Educational Research Review* 1, no. 1 (2006), <https://doi.org/10.1016/j.edurev.2005.11.001>.

⁴⁴ Muslimah, "Kontekstualisasi Modal Sosial Dalam Pembentukan Karakter Siswa Di Madrasah (Studi Kasus Di MAN 1 Tangerang)" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2022).

⁴⁵ Handal Pratama Putra and M. Hajar Dewantoro, "Penerapan Teori Multiple Intelligences Howard Gardner Dalam Pembelajaran Pendidikan Agama Islam," *Madania: Jurnal Ilmu-Ilmu Keislaman* 12, no. 2 (2022): 95–113, <https://doi.org/10.24014/jiik.v12i2.18709>.

communicate and lead, which in turn has a positive impact on their motivation and performance in various other domains of life.⁴⁶

The *Kultum Kamisan* program effectively adds to IRE's "learning hours" without requiring changes to the formal curriculum structure, utilizes the potential of peer teaching that creates a multiplier effect in religious knowledge transfer, develops 21st century competencies such as communication, collaboration, critical thinking, and creativity, and strengthens religious school culture through collective learning experiences.

Thus, *Kultum Kamisan* is not just a compensatory program to fill the IRE learning time deficit, but a transformative pedagogical innovation that transforms religious learning from a passive knowledge transmission model to an active, participatory, and sustainable religious character construction process, a model that can be used as a best practice to be replicated in other educational institutions that face similar challenges in learning optimization Islamic Religious Education.

E. CONCLUSIONS

Based on the results of the research, it can be concluded that the *Kultum Kamisan* at SMP Negeri 16 Surabaya is an innovative strategy in overcoming the limited allocation of Islamic Religious Education (IRE) learning time. This program not only serves as a complement to learning time, but also as a transformative pedagogical innovation that integrates the strengthening of religious values, character development, and students' communication skills and confidence through participatory learning experiences. For recommendation, By involving all school residents, this activity helps strengthen religious culture (school culture) and proves its effectiveness as a replication model for other educational institutions that face similar challenges in optimizing character education based on Islamic values

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⁴⁶ Garrido, "Bandura's Self-Efficacy Theory Of Motivation In Psychology."

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