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Implementation of the PAKEM Model as an Effort to Improve the Learning Outcomes of Islamic Religious Education and Ethics in Primary Schools

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Abstract. The ability to read the Qur'an accurately and correctly is a crucial competency for students in madrasah ibtidaiyah. This study aims to describe the application of the Tahsin method in improving the ability to read the Qur'an. The research method employed is a descriptive qualitative approach, utilising data collection techniques that include observation, interviews, and documentation. The study's results showed that the Tahsin method was implemented through teacher-led example Reading, student imitation, correction of Reading errors, and repeated exercises. This method is practical for enhancing the accuracy of makhraj, applying tajweed rules, and improving students' fluency in Reading the Qur'an. These findings demonstrate that the Tahsin method is effective in fostering optimal Qur'an Reading skills from an early age.

Keywords: Tahsin Method; Reading the Qur'an; Reading Ability; Madrasah Ibtidaiyah.

1. Introduction

Education is one of the important pillars in the formation of quality human resources. From an Islamic perspective, the educational process is not only oriented towards the transfer of knowledge, but also the formation of noble character and morals (transfer of values) (Mukhlis, 2023). Since the beginning of human creation, education has been an integral part of life (Ambiani et al., 2025). The teaching process given to the first human being shows that learning is human nature to know, understand, and manage knowledge (Zulfa & Rofi'ah, 2023). This message is that the educational process must be designed to foster students' creativity, engagement, and critical thinking skills.

However, the reality on the ground indicates that the learning process, particularly in Islamic Religious Education and Ethics, still faces numerous challenges. Based on initial observations in class V, students' interest and learning outcomes in this subject were found to be relatively low. The learning process tends to move in one direction, with the teacher more dominant in explaining the material while the students are passive listeners. This condition makes the learning environment monotonous and less interesting, and reduces students' active involvement in the learning process.

Students' active involvement in learning is crucial to shaping meaningful learning experiences (Ritonga & Napitupulu, 2024). When students are only recipients of information, the opportunity to develop critical thinking, collaboration, and idea generation skills will be reduced (Sarifah & Nurita, 2023). As a result, even though the teaching material is delivered, the deep understanding and

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application of the values taught are not optimal (Djayadin & Nurhikmah, 2025). In fact, in the learning of Islamic Religious Education and Ethics, success is not measured solely by cognitive achievement, but also by the development of affective and psychomotor aspects that contribute to the formation of students' character.

One of the solutions that is believed to be able to overcome this problem is the use of an active, creative, effective, and fun learning model known as PAKEM (Hidayat, 2012). The PAKEM model seeks to create learning that not only focuses on the delivery of material, but also encourages students to be actively involved in discovering, understanding, and applying knowledge (AP et al., 2023, p. 12). With PAKEM, teachers act as facilitators, providing space for students to explore ideas, create, and solve problems independently or in groups.

Research (Abdulharis & Mujiyatun, 2022) Demonstrates that implementing PAKEM can increase students' active participation, spur creativity, and foster a fun learning atmosphere. Students who are actively engaged tend to have a better understanding of the material, as they not only listen and take notes, but also practice, discuss, and create works based on their understanding. These findings are reinforced by (Rahmadani et al., 2024) This states that good learning outcomes reflect an effective learning process and are highly dependent on the learning methods and models used.

Moreover (Mulyana et al., 2025) Emphasising that fun learning can reduce students' boredom, increase their intrinsic motivation, and encourage them to express their opinions with confidence. The PAKEM model provides a varied learning experience, from group discussions, presentations, educational games, to creative projects relevant to the material (Santoso & Saragih, 2021). This makes learning more meaningful by connecting the subject matter to students' real lives.

Recent studies have shown positive results from implementing PAKEM in primary school education. (Rafikasari et al., 2021) Found that using PAKEM in Islamic Religious Education improved students' understanding of the material and fostered better religious attitudes. (Supratman et al., 2025) Also emphasises that PAKEM can develop students' critical thinking skills by allowing them to explore the material in depth through activities that involve real-world problem-solving.

Research by (Subairi, 2025) Shows that applying PAKEM to thematic learning in primary school classes can increase students' curiosity, spur creativity, and strengthen their ability to work together. These results are relevant to the learning of Islamic Religious Education and Ethics, which demands the integration of knowledge, attitudes, and social skills.

On the other hand, implementing PAKEM also presents challenges. Some teachers admitted that it was difficult to design varied learning activities, given the characteristics of students (Maulina et al., 2020). In addition, time and resource constraints are often obstacles to fully implementing this model. Therefore, implementing PAKEM requires teacher readiness, careful planning, and adequate infrastructure support.

Although many studies have discussed the effectiveness of PAKEM, most have focused on general subjects such as Mathematics, Science, or Indonesian. Studies that specifically address the application of PAKEM in Islamic Religious Education and Ethics learning are still relatively limited. Islamic Religious Education learning has its peculiarities, namely the integration of cognitive, affective, and psychomotor aspects, which require a holistic approach.

In addition, most existing studies tend to focus on improving cognitive learning outcomes without deeply measuring the development of students' attitudes, values, and behaviours. This is an important gap to fill, because Islamic Religious Education learning not only aims to produce academically intelligent students, but also has an Islamic character.

Another gap lies in the lack of research that examines the application of PAKEM in Islamic-based schools by explicitly linking the model to religious values. The integration between active learning strategies and the construction of Islamic morals is an important issue that has not been widely discussed.

Based on the description of the problems and research gaps presented, this research aims to answer two main questions: how to apply the PAKEM model in the learning of Islamic Religious Education and Ethics in class V, and how the model's application affects student learning outcomes. In line with the research question, the aim is to describe the process of applying the PAKEM model in the learning of Islamic Religious Education and Ethics, and to analyse the improvement in student learning outcomes following its application.

This research is important given the need for learning strategies that increase active student engagement, spur creativity, and foster meaningful learning. The implementation of PAKEM is expected to be an effective solution in improving learning outcomes and shaping students' Islamic character. The results of this research are expected to contribute to teachers, schools, and curriculum developers in designing Islamic Religious Education that is more innovative and better aligned with students' needs.

2. Method

This study employs a descriptive qualitative approach, specifically the Type of Class Action Research (CAR) method. The selection of this type of research is based on its goal of improving classroom learning quality through concrete actions designed and implemented by teachers. The CAR model used refers to the spiral model (Kemmis et al., 2013) This describes the research process as an iterative cycle comprising four main stages: planning, data collection, data analysis, and reflection.

At the planning stage, the researcher develops a learning plan using a PAKEM model tailored to students' characteristics, including the preparation of learning tools, teaching materials, media, and assessment instruments. The action stage involves implementing the learning plan, with the teacher applying the PAKEM model to encourage active participation, creativity, and student engagement. Furthermore, at the observation stage, the researcher or collaborator records all processes and phenomena that occur during learning, including teacher-student interactions, student activities, responses to learning, and any obstacles that arise. The last stage, namely reflection, is carried out to analyse the results of observations and learning tests, evaluate the advantages and disadvantages of implementation, and determine improvement steps in the next cycle. This research was conducted in two cycles, each interrelated, with the improvement in the second cycle based on reflections from the first.

The subjects of this study are 15 students from class V at SDIT Fatahillah in Palopo City. This school was selected based on initial observations indicating low interest and learning outcomes in Islamic Religious Education and Ethics. The research was conducted in the school environment, located on Dr. Ratulangi Street, Batu Walenrang, Telluwanua District, Palopo City, South Sulawesi.

Research data were collected through three main techniques: observation, learning outcome tests, and documentation. Observations are used to collect qualitative data related to teacher and student activities during the learning process, including student involvement, attitudes, and emerging behaviours. Learning outcome tests are used to gather quantitative data on students' cognitive achievement in each cycle. Documentation is used as supporting data, including activity notes, photos of learning implementation, and student grade documents.

Data analysis was conducted using a combination of quantitative and qualitative approaches. Quantitative data was analysed by calculating the average score and percentage of student learning completeness using the formula:

$$\tilde{x} = \frac{+++\ldots+x_1\, x_2 x_3 x_n}{n}$$

Information:

$\tilde{x}$ = average

x = the data to be searched for the average value

n = amount of data

The percentage of completeness is used to determine the extent to which the indicators of cognitive success are achieved, specifically whether 80% of students obtain a minimum score of 60. Meanwhile, qualitative data are analysed through the stages of data reduction, data presentation, verification, and drawing conclusions based on the results of observation and reflection in each cycle. Success in the affective aspect is marked when 80% of students show empathy, sincerity, and concern. At the same time, success in the psychomotor aspect is achieved if 80% of students can demonstrate the skills of sharing and practising Islamic values in daily life.

3. Results

Initial Conditions (Pre-Cycle)

As a first step, the researcher observed students' behaviour and activities related to Islamic Religious Education and Ethics. The primary purpose of this data collection method is to determine the initial State of students at SDIT Fatahillah in Palopo City. As for finding out the criteria for completeness of student learning outcomes, you can see the following table:

Table 1. Criteria for Improving Learning Outcomes

Interval	Criterion	Category
81-100	Excellent	A
61-80	Good	B
40-60	Keep	C
21-40	Bad	D
0-20	Very bad	E

Based on the initial investigation's findings, the researcher implemented intervention measures to improve student learning outcomes. Table 2 presents the findings of the initial investigation into students' Reading abilities at SDIT Fatahillah in Palopo City.

Table 2. Pre-Cycle Conditions

Valuation	Number of Children	Percentage
Excellent	-	0%
Good	6	40%
Keep	6	40%
Bad	3	20%
Very bad	-	0%

In developing student learning outcomes, among a group of 15 students in the pre-cycle stage, only a small percentage demonstrated the expected level of progress. In particular, six students (40%) demonstrated good ability in learning Islamic Religious Education and Ethics, while six

students (40%) showed poor progress. Meanwhile, three other students were in poor condition with a 20% presentation.

Cycle I

The learning outcomes of students in cycle one can be seen in Table 3 below:

Table 3. Student Learning Outcomes Cycle 1

Valuation	Number of Children	Percentage
Excellent	-	0%
Good	9	60%
Keep	6	40%
Bad	-	20%
Buryk once	-	0%

1) Student Activeness: Students show an increase in activeness compared to before the implementation of the PAKEM model. However, some students still lack the confidence to engage in active discussions. Some students seemed hesitant in expressing their opinions.
2) Understanding the Material. Although most learners can understand the material well, some still struggle to apply the values taught to real-life situations. The average score in Cycle I was 66.3, and only 40% of students met the good criteria. Moreover, in Table 3 above, there are no more students in the bad criteria than in the pre-cycle conducted before.
3) Evaluation, Evaluation after cycle I shows that the PAKEM model can attract the attention of students, but the involvement of some students is still limited. Some quieter learners need a more intensive approach to encourage their activity.

Cycle II

Based on the Cycle I reflection, several improvements were made in Cycle II to enhance the quality of learning and student learning outcomes. The following is data on student learning outcomes in cycle 2:

Table 4. Student Learning Outcomes Cycle 2

Valuation	Number of Children	Percentage
Excellent	3	20%
Good	8	53%
Keep	4	27%
Bad	-	0%
Very bad	-	0%

1) Student Activeness: Students in cycle II are more active in discussions and learning activities. There is an increase in confidence, and most students begin to dare to ask questions or express their opinions openly. All students are actively involved in each activity session.
2) Understanding the Material. Students in cycle II showed a better understanding of the material. They can relate the concepts of outdoor living by sharing real-life experiences. The average score in Cycle II increased to 82.3, with three students meeting the perfect criteria, representing 20% of the students. Eight students achieved the good criteria, accounting for 53% of the students, and four students met the medium criteria, comprising 27% of the students.

Evaluations at the end of cycle II showed that the PAKEM model implementation was highly effective. All students achieve the set standards of completeness. Varied activities and a fun learning atmosphere increase student engagement.

Based on research across two cycles, the application of the PAKEM model has been shown to improve student learning outcomes significantly. This can be seen from the comparison of student scores at the following Pre-Cycle**,** Cycle I**,** and Cycle II stages:

Table 5. Comparison of Student Learning Outcomes

Yes	Assessment Aspects	Pre-Cycle	Cycle I	Cycle II
1.	Grade Point Average	55	66,3	82,3
2.	Number of Students Completed	2 people (20%)	3 people (40%)	15 people (100%)
3.	The Number of Students Is Incomplete	13 people (80%)	6 people (60%)	0 people (0%)

Data Analysis

1) Pre-Cycle: Only two students (13%) achieved moderate criteria, with an average score of 55.
2) Cycle I: After the implementation of the PAKEM model, the average score increased to 66.3, and the number of students who met the good criteria increased to 3 (20%). Although there has been an improvement, some students still struggle to understand the material in depth.
   Cycle II: After the improvement of the method in Cycle II, the learning outcomes improved significantly. All students achieved moderate, good, and perfect criteria, with an average score of 82.3.

4. Discussion

Application of the PAKEM Model to Islamic Religious Education and Ethics Learning

The application of the Active, Creative, Effective, and Fun (PAKEM) learning model in the learning process of Islamic Religious Education and Ethics in Grade V of SDIT Fatahillah, Palopo City, is carried out through the stages of planning, implementing actions, observation, and reflection. The results of the implementation demonstrate that this model can create a conducive learning environment, encourage active student engagement, and facilitate meaningful interactions between teachers and students.

In the planning stage, teachers prepare learning tools, including teaching modules, engaging visual and audio media (such as pictures, videos, and teaching aids), and student worksheets designed to stimulate exploratory activities. This preparation serves as the primary foundation for implementing the PAKEM model. With careful planning, teachers can manage the classroom more effectively and create a fun and meaningful learning experience.

During implementation, various strategies are employed, including group discussions, role-playing, question-and-answer sessions, and simulations. This approach emphasises the active involvement of learners physically and cognitively, which is a hallmark of the PAKEM model. The impact is evident in increased student enthusiasm, greater participation in discussions, and greater confidence in expressing opinions. Students are no longer passive recipients of knowledge, but rather active participants who construct their understanding through direct experience.

The observation stage showed a significant change in students' social attitudes. They appear to be more active in discussions, showing empathy for others and developing a collaborative attitude within the group. This is particularly relevant in the learning of Islamic Religious Education and Ethics, as moral values are not only taught theoretically but also trained through practice in daily social interactions.

Reflection is conducted at the end of each learning cycle to evaluate the effectiveness of the approach employed. In the first cycle, some students remained less active. Therefore, in Cycle II, adjustments were made to the methods, including the use of storytelling techniques, concrete

examples, and simulations based on real experiences. As a result, students' involvement and understanding of the teaching material increased.

Overall, the implementation of the PAKEM model has been successful in changing learning patterns to be more enjoyable and meaningful, while strengthening students' understanding of religious values and character. This model enables students to learn through hands-on experience, fostering a deep and contextual understanding of the material.

The findings of this study align with those of several previous studies. Triningsih, Burhan, and Mulyono report that the PAKEM model in the Islamic Religious Education can increase students' active participation and understanding of religious concepts, such as sincerity, gratitude, and almsgiving, through simulations and group discussions (Triningsih et al., 2024). Iza and Alfroki show that the PAKEM approach increases students' enthusiasm and motivation to learn because the learning process becomes less monotonous and more exploratory (Amalia & Marta, 2024). Similarly, Sadwika and Liska emphasised that this model is effective in shaping the character of students because of its participatory and reflective nature (Sadwika & Liska, 2022).

The implementation of the PAKEM model at SDIT Fatahillah in Palopo City reinforces previous research findings. It makes a contextual contribution to the development of character learning based on Islamic values. This success demonstrates that the PAKEM model can serve as a strategic approach to Islamic Religious Education, as it supports the holistic achievement of learning objectives—cognitive, affective, and psychomotor.

From a practical perspective, implementing PAKEM has significant implications. Teachers are expected to shift from conveying information to being facilitators who support students in building their knowledge independently. This requires teachers' creativity in designing engaging, contextually relevant learning activities. Schools also need to provide support, facilities, and relevant training so that teachers can implement PAKEM consistently.

From a theoretical perspective, these findings support Piaget's theory of constructivism, which states that meaningful learning occurs when learners build their knowledge through social experiences and interactions (Piaget, 2013). PAKEM-based learning aligns with this principle, as students not only receive the material but also experience the learning process firsthand through discussion, simulation, and reflection. In addition, this approach is also consistent with Rogers and Freiberg's humanistic theories, which emphasise the importance of creating a learning environment that is safe, stress-free, and respects learners' potential (Rogers & Freiberg, 1994). When students feel valued and supported, they tend to be more intrinsically motivated to learn.

The PAKEM model provides a solid foundation for developing value-based learning approaches in Islamic religious education. Learning is not only oriented toward the cognitive aspect but also develops the affective and psychomotor aspects in a balanced manner. Values such as honesty, cooperation, social care, and responsibility can be instilled through engaging, context-based learning activities.

Student Learning Outcomes: By Applying the Pakem Learning Model

The application of the Active, Creative, Effective, and Fun (PAKEM) learning model in Islamic Religious Education and Ethics has been shown to impact student learning outcomes positively. The evaluation results showed a significant increase in students' understanding of religious concepts, active involvement during the learning process, and their ability to apply religious values in daily life. This success indicator is evident in the increase in average scores on formative and summative tests following the intervention, as well as the strengthening of affective competencies such as responsibility, tolerance, and the ability to work collaboratively.

The PAKEM model has proven effective at accommodating a wide range of learning styles by integrating activities such as group discussions, educational games, hands-on practice, and presentations. These activities make learning more meaningful because students not only receive information but also actively participate in the process of knowledge construction. This approach aligns with the principles of constructivism, which emphasise the importance of direct experience and social interaction in shaping understanding (Vygotsky, 2012).

These findings are reinforced by Jauhari's research, which reveals that implementing the PAKEM model in learning Islamic Religious Education can significantly improve learning outcomes across cognitive, affective, and social domains. Jauhari emphasised that the success of this approach lies in its ability to create open, collaborative, and experience-based learning spaces (Jauhari, 2022).

Similar research was conducted by Afriani and Ristiani, which showed that the PAKEM approach can improve students' critical thinking and problem-solving skills (Renny Nur Afriyani & Iis Ristiani, 2023). In the study, students demonstrated faster understanding of the material, greater ability to relate religious concepts to social contexts, and increased responsibility for group tasks.

Furthermore, Sari, Edi, and Raden also found that the PAKEM model significantly improved the concept understanding and communication skills of elementary school students (Sari et al., 2021). By actively involving students, PAKEM enables students to develop knowledge independently and encourages the internalisation of moral and spiritual values.

Theoretically, the results of this study support the theory of learning social constructivism developed by (Vygotsky, 2012), which states that learning becomes more effective when students actively build knowledge through social interaction in a meaningful context. In learning Islamic Religious Education, the PAKEM model provides a space for learners to interpret religious teachings contextually through a participatory and reflective process.

The practical implications of the PAKEM model's success in improving learning outcomes include the need for teachers to be more creative and innovative in designing learning that focuses not only on academic achievement but also on character development. Institutional support, including the provision of facilities and teacher training, is crucial to implementing this approach optimally.

Thus, applying the PAKEM model not only improves learning outcomes quantitatively but also qualitatively. This increase is seen not only in evaluation scores, but also in students' attitudes and behaviours that reflect the internalisation of religious values. Therefore, the PAKEM model deserves to be used as the primary strategy for learning Islamic Religious Education and Ethics, oriented towards the formation of a whole personality and character.

5. Conclusion

Based on research conducted in class V at SDIT Fatahillah, Palopo City, it can be concluded that applying the PAKEM model in Islamic Religious Education and Ethics learning has proven effective in creating a more active, engaging, and enjoyable learning atmosphere. In addition, the application of the PAKEM model significantly improves student learning outcomes, demonstrating that it not only enhances the learning process but also helps students overcome learning difficulties, as evidenced by students who previously struggled.

Although this study yields significant results, some areas need improvement to enhance the quality of future research. First, the duration of implementing the PAKEM model can be extended to make the changes more profound and sustainable. More intensive assistance is also needed, particularly for students who encounter difficulties with specific materials. The development of more diverse learning methods, such as integrating technology or interactive learning media, can

also enrich the learning experience. Further research is also expected to increase the diversity of the objects or samples, thereby improving the results. Educators are advised to conduct classroom observations first, so that teaching tools can be tailored to meet students' needs.

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