Improving Learning Outcomes on the Material of Asmaul Husna through the Problem-Based Learning Model

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Abstract: This study aims to improve student learning outcomes in Islamic Education—specifically in the topic Asmaul Husna—through the implementation of the Problem-Based Learning (PBL) model. The research was motivated by low achievement and limited engagement resulting from conventional teaching methods such as rote memorization and lecturing. Using a mixed-method Classroom Action Research (CAR) design, the study was conducted in two cycles involving planning, acting, observing, and reflecting. The research subjects were fourth-grade students of SDN 005 Batubi Jaya, Natuna Regency. Data were collected using observation, documentation, and tests, then analyzed both qualitatively and quantitatively. The results show a steady improvement in student achievement: average scores increased from 57% in the pre-cycle to 70% in Cycle I and 76% in Cycle II, while mastery learning rose from 57% to 76%. Moreover, students demonstrated higher motivation, cooperation, and understanding of the moral significance of Asmaul Husna. The findings suggest that the PBL model provides an effective framework for integrating cognitive mastery with affective and spiritual growth, transforming Islamic Education into a more participatory, reflective, and meaningful learning experience.

Keywords: Asmaul Husna; Learning Outcomes; Problem-Based Learning; Student Engagement

INTRODUCTION

The rapid development of educational paradigms in the twenty-first century has brought major shifts in the philosophy and practice of teaching. Traditional models that position the teacher as the sole source of knowledge are no longer sufficient to prepare students for the demands of modern learning and moral reasoning. In many Islamic Education (PAI) classrooms, including in SDN 005 Batubi Jaya, the teaching of *Asmaul Husna*—the 99 beautiful names of Allah—has traditionally relied on rote memorization and repetition. While memorization has its place in Islamic pedagogy, such one-dimensional methods often fail to foster genuine understanding or spiritual reflection among learners.

Observations conducted prior to this study revealed several issues in the classroom. Students were mostly passive, showing low interest and limited enthusiasm toward lessons. They tended to memorize without comprehending the meaning or moral implications of Allah's attributes. Moreover, the teacher's reliance on lecturing and copying words from the board limited opportunities for inquiry, collaboration, and creative expression. These conditions resulted in low learning achievement: only 57% of students met the *Kriteria Ketuntasan Minimal* (Minimum Mastery Criteria, KKM), while others struggled to retain and apply the material meaningfully.

Recognizing these challenges, this study sought to introduce a more engaging and student-centered learning model: the Problem-Based Learning (PBL) model. The purpose of adopting PBL was to encourage students to become active participants in constructing their understanding of *Asmaul Husna*, linking divine attributes with real-life experiences and moral behavior.

Teaching *Asmaul Husna* is not merely a linguistic or theological exercise. In Islamic education, it serves as a gateway to understanding the essence of Allah's character and how believers can embody His attributes in daily life. The Prophet Muhammad (peace be upon him) emphasized that knowing and internalizing *Asmaul Husna* deepens one's faith and strengthens the relationship with Allah. However, this profound dimension is often overlooked when the teaching process emphasizes mechanical memorization over comprehension and reflection.

For elementary school students, particularly those in the fourth grade, *Asmaul Husna* provides an opportunity to shape character education through values such as compassion, honesty, justice, and patience. These values are foundational for moral and spiritual development. Thus, it is essential to employ instructional strategies that integrate both cognitive and affective dimensions—enabling students to *understand*, *feel*, and *practice* divine values in their social environment.

Problem-Based Learning offers such a holistic pedagogical framework. It invites students to explore real-life situations and identify problems that require moral interpretation. For instance, discussing how the attribute *Ar-Rahman* (The Most Merciful) can guide one's interactions at school helps students move from abstract memorization to moral application. This approach transforms *Asmaul Husna* learning into an experiential and reflective process.

The Problem-Based Learning (PBL) model is a student-centered pedagogical approach that uses real-life or simulated problems as a stimulus for

learning. Barrows and Tamblyn (1980), who first introduced PBL in medical education, defined it as a learning method based on the principle that problems serve as the starting point for the acquisition and integration of new knowledge. Rather than transmitting information directly, teachers guide students to identify issues, analyze data, and develop solutions collaboratively. This process transforms learners from passive recipients into active constructors of knowledge.

According to Hmelo-Silver (2004), PBL helps students develop several essential competencies: (1) flexible knowledge; (2) effective problem-solving skills; (3) self-directed learning; (4) collaboration; and (5) intrinsic motivation. These competencies correspond closely with the objectives of twenty-first-century education, which emphasize *4C skills*—critical thinking, creativity, collaboration, and communication.

The implementation of PBL typically follows five stages:

1. **Orienting students to the problem.** The teacher presents a real or complex issue that requires investigation.
2. **Organizing students for learning.** Students form groups to plan inquiry strategies and assign roles.
3. **Guiding inquiry.** The teacher facilitates exploration and ensures students stay focused on key concepts.
4. **Developing and presenting results.** Students propose and communicate their solutions.
5. **Analyzing and evaluating.** Students and teachers reflect on both the process and outcomes to draw conclusions.

In these stages, the teacher acts as a facilitator, encouraging critical questioning and providing feedback. The model is grounded in the assumption that authentic problems motivate students to seek deeper understanding, thereby fostering lasting learning rather than surface memorization.

The PBL model draws its theoretical roots from constructivism and experiential learning. Constructivist theorists such as Piaget (1972) and Vygotsky (1978) argue that knowledge is actively constructed by learners through experiences, interactions, and reflection. Vygotsky's concept of the *Zone of Proximal Development* (ZPD) emphasizes that students learn best when guided by peers or teachers who provide support slightly beyond their current ability. PBL operationalizes this idea by promoting collaborative inquiry where group members assist each other to reach higher cognitive and moral reasoning levels.

Similarly, Dewey (1938) proposed that education must be grounded in experience, asserting that learning occurs when individuals engage in reflective thinking about meaningful problems. Kolb's (1984) *experiential learning cycle*—comprising concrete experience, reflective observation, abstract conceptualization, and active experimentation—aligns closely with the cyclical structure of PBL. In PBL, students encounter problems (experience), discuss and analyze them (reflect), construct knowledge (conceptualize), and apply solutions (experiment).

PBL also supports **self-determination theory** (Deci & Ryan, 2000), which highlights autonomy, competence, and relatedness as drivers of motivation. In

PBL, students experience autonomy in choosing strategies, develop competence through problem-solving, and build social bonds through teamwork. These motivational dimensions enhance engagement and sustain curiosity.

While PBL originated in scientific and medical fields, its principles have strong relevance for religious and moral education. Religious learning—especially Islamic Education—aims not only to transfer doctrinal knowledge but also to cultivate ethical reasoning, empathy, and reflection. In this regard, PBL provides a mechanism for students to explore moral dilemmas and contextualize religious teachings within everyday life.

In Islamic Education, PBL aligns with three foundational pedagogical concepts: *ta'lim* (instruction), *tarbiyah* (nurturing), and *ta'dib* (moral formation). *Ta'lim* focuses on cognitive understanding, *tarbiyah* emphasizes holistic development, and *ta'dib* concerns internalizing adab (ethical behavior). Through structured problem-solving, students engage intellectually (*ta'lim*), emotionally (*tarbiyah*), and behaviorally (*ta'dib*), thereby achieving balanced learning outcomes.

For example, in studying *Asmaul Husna*, PBL can help students examine how divine attributes such as *Al-Adl* (The Just) or *Ar-Rahman* (The Compassionate) apply to interpersonal situations—like fairness in teamwork or kindness toward peers. Discussing these issues in groups encourages students to reflect on moral implications and practice *musyawarah* (consultation), which the Qur'an advocates as a means of decision-making (Qur'an 42:38). Hence, PBL functions not only as a cognitive framework but also as a medium for spiritual and moral growth.

The Qur'an consistently encourages believers to engage in *tafakkur* (critical reflection) and *ta'aqqul* (rational contemplation). These imperatives suggest that learning in Islam involves both the intellect and the heart. The Prophet Muhammad (peace be upon him) modeled this approach by frequently engaging his companions in discussions and problem-solving to guide them toward moral understanding.

From this perspective, PBL is not foreign to Islamic pedagogy—it is consistent with its epistemological foundations. Both emphasize *active inquiry*, *dialogue*, and *reflection*. When students explore moral problems through guided inquiry, they practice the Qur'anic principle of seeking wisdom through reflection on life's realities.

Furthermore, Islamic educational thinkers such as al-Attas (1991) and al-Nahlawi (2005) have emphasized that education (*ta'dib*) must cultivate the intellect (*'aql*) alongside spiritual consciousness (*ruh*). The use of PBL in teaching *Asmaul Husna* supports this integration. By relating divine attributes to human experiences, students learn to harmonize reason and faith—a key objective of *adab* formation.

Thus, the implementation of PBL in Islamic Education contributes to what Hidayat and Sauri (2016) call *integrative moral pedagogy:* the merging of cognitive comprehension, emotional engagement, and ethical practice. Through collaborative problem-solving, students do not only memorize divine names but also internalize their values, creating what Nasr (1987) described as "knowledge that illuminates the soul."

A number of empirical studies have demonstrated the effectiveness of PBL in religious and moral education. Linillah (2014) and Suryaana (2014) found that PBL improved students' understanding and moral behavior in Islamic Education by promoting cooperation and inquiry. Situmorang et al. (2008) emphasized that PBL enhances teachers' pedagogical competence through reflective practice.

In a similar vein, Daryanto and Karim (2020) highlighted that PBL encourages active engagement and deep learning across subject areas. Research by Jannah (2020) and Sholiha (2019) showed that PBL, when combined with creative techniques such as song or visual media, helps improve students' memorization and comprehension of *Asmaul Husna*. These studies collectively suggest that problem-based strategies stimulate both the affective and cognitive domains of learning.

However, few studies have specifically investigated PBL's role in small elementary classrooms focusing on *Asmaul Husna* in rural Indonesian contexts. Therefore, the present research contributes to the field by demonstrating how the PBL model can be effectively implemented to enhance learning outcomes, moral reflection, and engagement within limited-resource environments like SDN 005 Batubi Jaya.

METHODOLOGY

This study employed a mixed-method Classroom Action Research (CAR) approach integrating both quantitative and qualitative procedures. According to Kemmis and McTaggart (1988), CAR is a systematic process of planning, acting, observing, and reflecting aimed at improving teaching and learning practices within real classroom settings. The mixed-method approach was adopted to provide a more comprehensive understanding of the impact of the Problem-Based Learning (PBL) model, combining numerical evidence of learning gains with descriptive insights into behavioral and attitudinal changes among students.

The study was conducted in three phases—a pre-cycle (baseline observation) and two implementation cycles. Each cycle included the following steps:

1.   Planning – The teacher identified problems in existing instruction, prepared lesson plans using the PBL model, designed problem scenarios related to *Asmaul Husna*, and created evaluation instruments (observation sheets, worksheets, and achievement tests).
2.   Acting – The teacher implemented the PBL-based lesson, facilitating student discussions and collaborative problem-solving sessions.
3.   Observing – Data were collected on student activities, engagement, and test results using observation forms and documentation.
4.   Reflecting – The researcher and collaborator analyzed data from each cycle to evaluate the effectiveness of PBL and plan improvements for the next stage.

The cyclical design allowed continuous refinement of teaching strategies and assessment of learning progress over time. The study took place at SDN 005 Batubi Jaya, located in Bunguran Batubi District, Natuna Regency, Indonesia.

The school serves students from diverse socioeconomic backgrounds and limited access to learning resources, making it an appropriate setting for testing innovative instructional methods such as PBL.

The participants were 20 fourth-grade students (10 male and 10 female), aged 9–10 years old, enrolled in the Islamic Education course. All participants took part in the entire research process under the guidance of the classroom teacher, who also acted as the primary researcher. One assistant observer helped monitor and record classroom activities throughout each cycle.

The topic chosen for the intervention was *"Mari Belajar Al-Asmaul Al-Husna"* ("Let's Learn the Beautiful Names of Allah"). This topic was selected because it integrates cognitive understanding, spiritual reflection, and moral application, making it suitable for a problem-based and value-oriented learning model.

Multiple instruments and techniques were employed to ensure the reliability and validity of findings through triangulation. These included:

1. **Observation**

   Classroom observations were conducted during every session to capture students' engagement, participation, cooperation, and responsiveness. Two structured observation forms were used:
   - One focusing on teacher activities (facilitation, feedback, guidance).
   - The other on student activities (attention, participation, and reflection).

     Observers rated these behaviors using a standardized rubric with qualitative descriptors (active, moderately active, inactive).

2. **Learning Outcome Tests**

   Written tests were administered before and after each cycle to measure students' cognitive achievement in the *Asmaul Husna* material. The tests consisted of multiple-choice and short-answer questions assessing comprehension, memorization, and application.

3. **Documentation**

   Supporting documents such as lesson plans, photos, and student worksheets were collected to provide contextual evidence of classroom processes and outcomes.

4. **Reflection Notes and Interviews**

   The teacher recorded reflections at the end of each cycle, identifying strengths, challenges, and changes in student behavior. Short interviews with several students complemented these reflections to capture their perceptions of learning through PBL.

   This combination of quantitative and qualitative data allowed for a holistic analysis of both academic performance and affective development. The collected data were analyzed through inductive qualitative analysis and descriptive quantitative analysis.

Quantitative Analysis

The quantitative data—derived from pre-tests and post-tests—were analyzed by calculating the mean scores and percentage of students achieving

mastery (KKM ≥ 70). The improvement in learning outcomes was determined by comparing results across the pre-cycle, Cycle I, and Cycle II.
Learning improvement was assessed using the formula:

$$\text{Improvement Percentage} = \frac{(S_2 - S_1)}{S_1} \times 100$$

where S_1 is the previous score and S_2 is the next cycle score.

Qualitative Analysis

Qualitative data from observations, reflections, and documentation were analyzed inductively following Miles and Huberman's (1994) model, which involves:

1. Data Reduction – selecting and summarizing key observations.
2. Data Display – organizing data into tables and charts for clarity.
3. Conclusion Drawing and Verification – identifying recurring themes such as increased engagement, collaboration, and moral understanding.

The integration of both analyses provided a triangulated interpretation of the results—quantitative improvement validated by qualitative evidence of behavioral change.

RESULTS AND DISCUSSION

The implementation of the Problem-Based Learning (PBL) model in teaching Asmaul Husna was carried out over two cycles following an initial observation or pre-cycle phase. Each cycle included planning, action, observation, and reflection, allowing continuous improvement in instructional strategy. The pre-cycle revealed that students were accustomed to conventional, teacher-centered approaches, with minimal interaction and limited engagement. Learning activities were dominated by rote memorization, and students showed difficulty connecting Asmaul Husna with everyday moral behavior.

During Cycle I and Cycle II, significant changes were observed in student participation, enthusiasm, and comprehension. The teacher shifted from a directive to a facilitative role, guiding students through meaningful problem scenarios such as "How can we reflect Allah's attribute Al-Adl (The Just) in our school life?" These contextualized problems encouraged students to explore moral dilemmas and relate divine attributes to real-life actions.

Student learning outcomes were assessed through written tests conducted after each cycle. The improvement in average scores and the percentage of students achieving the Kriteria Ketuntasan Minimal (KKM = 70) is summarized in the following table.

Table 1. Improvement in Learning Outcomes

Cycle	Average Score	Students Achieving KKM	Percentage (%)
Pre-Cycle	69.0	12	60.0
Cycle I	78.0	16	80.0
Cycle II	87.0	20	100.0

As shown in Table 1, the average learning score improved consistently across the three stages. In the pre-cycle, students' average score was 69.0, with only 60% achieving the minimum mastery criteria. After the first implementation of PBL in Cycle I, the average increased to 78.0, and mastery rose to 80%. By Cycle II, the class average reached 87.0, and all students (100%) achieved mastery.

This improvement reflects the positive impact of the PBL model in enhancing students' comprehension and retention of Asmaul Husna. The percentage increase from pre-cycle to Cycle II indicates that PBL effectively addressed learning challenges and improved performance by promoting active inquiry and reflective understanding.

Observation data during each learning cycle revealed notable improvement in student engagement and classroom dynamics. The following indicators were monitored: (1) students' attention to the teacher's instructions, (2) activeness in discussions, (3) cooperation within groups, and (4) expression of opinions.

Table 2. Observation of Student Activity

Cycle	Average Activity Score	Qualitative Category
Pre-Cycle	65%	Fair
Cycle I	77%	Active
Cycle II	90%	Very Active

The table shows that student activity increased from 65% (fair) in the pre-cycle to 77% (active) in Cycle I and 90% (very active) in Cycle II. This progression demonstrates how the PBL model successfully transformed classroom learning from passive to interactive.

In the pre-cycle, students often waited for the teacher's direction and were hesitant to speak. By the end of Cycle I, they began asking questions, discussing the meanings of Allah's attributes, and offering personal interpretations. In Cycle II, they collaborated more effectively and displayed enthusiasm in connecting the moral lessons to real situations such as fairness during group work, kindness toward peers, and responsibility in completing tasks.

The qualitative improvements are consistent with Vygotsky's (1978) social constructivism theory, which emphasizes learning as a social process facilitated through dialogue and collaboration. The interaction among peers during group discussion enabled the exchange of ideas and the co-construction of meaning—core principles of both constructivist learning and Islamic musyawarah (consultation).

Teacher reflections after each cycle indicate a significant transformation in instructional practice and classroom atmosphere. During the pre-cycle, teaching relied on one-way transmission. Students appeared passive and less motivated. After implementing PBL, the teacher became more of a facilitator, prompting inquiry and guiding exploration.

In Cycle I, the teacher observed that students were enthusiastic but still adjusting to group-based learning. Some students dominated discussions while

others remained silent. Reflective analysis identified the need for clearer group roles and more equitable participation.

In Cycle II, improvements were applied: groups were balanced in composition, tasks were clarified, and moral reflection was incorporated at the end of each session. As a result, all students actively contributed and demonstrated deeper moral reasoning. The teacher's journal noted that discussions about attributes like As-Sami' (The All-Hearing) and Al-Basir (The All-Seeing) encouraged students to think critically about ethical behavior, such as honesty and mindfulness in speech and action.

These observations validate Hmelo-Silver's (2004) argument that PBL not only enhances cognitive outcomes but also supports metacognitive and moral awareness through reflective dialogue. The approach aligns with Islamic ta'dib, where knowledge is internalized as a guide for ethical conduct.

One of the most important findings of this study is that PBL facilitates the integration of cognitive understanding and moral practice—a dual objective of Islamic education. Traditionally, lessons on Asmaul Husna emphasize memorization of names and meanings. However, through PBL, students engaged in analyzing moral issues that required application of those attributes in social contexts.

For instance, when presented with a scenario about fairness in dividing group tasks, students identified Al-Adl (The Just) as a relevant attribute and discussed how justice should guide their decisions. Similarly, in discussing conflicts between peers, they related Al-Ghaffar (The Forgiving) to conflict resolution. These reflective discussions encouraged students to embody Islamic values in practical actions.

This finding corresponds with the ta'dib concept described by al-Attas (1991), emphasizing that true knowledge ('ilm) should lead to proper conduct (adab). By guiding students to link divine attributes with human ethics, PBL transformed Asmaul Husna learning into a process of self-reflection and character formation, not merely cognitive recall.

Moreover, Dewey's (1938) learning by doing philosophy is evident in this setting: students learned moral principles by actively engaging with real-life examples rather than passively listening to abstract explanations. Such experiential learning deepened their understanding and made the lessons personally meaningful.

The results of this study are consistent with findings from previous research. Linillah (2014) and Suryaana (2014) reported that PBL improves moral reasoning and cooperative behavior in Islamic Education settings. Similarly, Jannah (2020) found that PBL combined with creative media enhances comprehension and retention of Asmaul Husna.

What distinguishes the present study is its focus on a rural elementary school context with limited technological and material resources. Despite these constraints, PBL effectively improved student engagement and learning outcomes. This suggests that PBL's success lies not in sophisticated media but in the quality of teacher facilitation and the authenticity of problems presented.

The study also aligns with international literature emphasizing that PBL

encourages critical and ethical thinking. Savery (2006) and Belland et al. (2009) observed that PBL fosters higher-order reasoning and social responsibility. In this study, such reasoning manifested when students independently connected Allah's attributes to moral choices in their school life, indicating that PBL can nurture akhlaq al-karimah (noble character) alongside intellectual competence.

Although the PBL model produced significant improvements, several challenges emerged during implementation.

1. Initial Adjustment: Students were unfamiliar with group-based inquiry and needed time to adapt to new roles.
2. Time Management: PBL required more time than traditional methods to allow exploration and discussion.
3. Teacher Preparation: Designing meaningful problem scenarios demanded creativity and careful planning to ensure alignment with religious values and curriculum standards.

These limitations suggest the need for professional development programs to equip teachers with PBL facilitation skills and strategies for managing collaborative learning effectively.

CONCLUSION AND IMPLICATION
Conclusion

This study concludes that the implementation of the Problem-Based Learning (PBL) model significantly improved both the cognitive and affective outcomes of students in learning Asmaul Husna at SDN 005 Batubi Jaya. The findings demonstrate a clear and consistent increase in academic achievement, with average scores rising from 69.0 in the pre-cycle to 87.0 in Cycle II, and mastery learning improving from 60% to 100%. Beyond these quantitative gains, students also displayed higher levels of engagement, collaboration, and moral reflection. Through PBL, learning shifted from passive memorization to active inquiry, where students not only understood the meanings of Allah's names but also internalized their moral values. This transformation was facilitated by contextual problem scenarios that linked Asmaul Husna to real-life experiences, encouraging students to embody divine attributes such as fairness, compassion, and honesty in their daily behavior. The reflective and interactive process of PBL effectively integrated knowledge, faith, and character, fulfilling the holistic objectives of Islamic education—developing learners who are intellectually capable, spiritually aware, and morally responsible.

Implications

The results of this study provide important implications for Islamic education, particularly in the teaching of Asmaul Husna. First, the consistent improvement in both cognitive and affective domains demonstrates that the Problem-Based Learning (PBL) model is not only effective in strengthening conceptual understanding but also in nurturing spiritual and moral development. This confirms that learning strategies based on inquiry and reflection can harmoniously integrate iman (faith), ilmu (knowledge), and amal (practice), which are the foundational principles of holistic Islamic education.

Second, the study highlights that meaningful learning occurs when students actively engage with real-life problems that connect religious concepts to daily experiences. This suggests that PBL serves as an effective pedagogical bridge between religious knowledge and moral action, encouraging students to internalize divine attributes such as compassion (rahmah), justice ('adl), and honesty (sidq). For educators, this integration reinforces the importance of designing lessons that not only convey doctrinal understanding but also foster emotional and ethical intelligence.

Finally, the findings imply that schools should create a learning environment that supports reflective dialogue, collaboration, and inquiry-based exploration. By embedding moral reflection into problem-solving activities, Islamic education can more effectively prepare students to become spiritually conscious individuals who demonstrate faith through character and action in the community.

Recommendations

For Teachers: Educators of Islamic Religious Education (IRE) are encouraged to adopt and adapt the PBL model in teaching various religious topics, including Asmaul Husna, Akhlaq, and Fiqh, to promote higher-order thinking and moral reasoning. Teachers should be trained to design problem scenarios that are contextual, age-appropriate, and value-oriented to help students relate abstract theological concepts to real-life contexts.

For Schools and Curriculum Developers: School administrators and curriculum planners should support the integration of student-centered learning models such as PBL into Islamic education curricula. This support may include providing teacher training, allocating sufficient classroom time for inquiry activities, and ensuring the availability of relevant learning resources.

For Future Researchers: Further studies are recommended to examine the long-term effects of PBL on students' moral development and spiritual intelligence, as well as its applicability across different grade levels and Islamic education subjects. Comparative studies between PBL and other active learning models—such as cooperative learning or project-based learning—would also help deepen the understanding of effective pedagogical strategies in Islamic education.

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