

The Implementation of Islamic Religious Education in Shaping the Religious Character of Elementary School Students

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Abstrak

Perbedaan kualitas pembelajaran Pendidikan Agama Islam (PAI) antar sekolah dan kelas dapat memengaruhi hasil belajar siswa. Penelitian ini bertujuan untuk menganalisis perbedaan nilai akhir PAI pada siswa kelas VIII A, VIII B, dan VIII C di SMP Negeri 3 Kendari dan MTs Asy-Syafi'iyah Kendari, serta mengidentifikasi pengaruh jenis kelamin terhadap hasil belajar siswa. Penelitian ini menggunakan pendekatan kuantitatif dengan analisis deskriptif, uji normalitas, uji homogenitas, dan ANOVA Dua Arah. Hasil penelitian menunjukkan terdapat perbedaan nilai akhir PAI yang signifikan antara kelas VIII A dan VIII C, serta antara VIII B dan VIII C, tetapi tidak terdapat perbedaan signifikan antara VIII A dan VIII B. Selain itu, nilai akhir PAI siswa laki-laki dan perempuan berbeda secara signifikan, namun tidak terdapat interaksi signifikan antara kelas dan jenis kelamin. Data berdistribusi normal tetapi tidak homogen, sehingga dilakukan pengujian Post Hoc lebih lanjut. Temuan ini mengindikasikan bahwa variasi hasil belajar PAI dipengaruhi oleh lingkungan sekolah dan karakteristik pengajaran di tiap kelas. Implikasi praktis dari penelitian ini adalah pentingnya penyesuaian strategi pembelajaran PAI yang mempertimbangkan kondisi kelas dan jenis kelamin siswa untuk meningkatkan hasil belajar secara optimal.

Kata kunci: Pendidikan Agama Islam, Nilai Akhir, Perbedaan Kelas, Jenis Kelamin

Abstract

Differences in the quality of Islamic Religious Education (PAI) instruction between schools and classes can affect student learning outcomes. This study aims to analyze differences in final PAI scores for students in grades VIII A, VIII B, and VIII C at SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari, and to identify the influence of gender on student learning outcomes. This study used a quantitative approach with descriptive analysis, normality tests, homogeneity tests, and two-way ANOVA. The results showed significant differences in final PAI scores between grades VIII A and VIII C, and between VIII B and VIII C, but no significant differences between VIII A and VIII B. Furthermore, final PAI scores for male and female students differed significantly, but there was no significant interaction between grade and

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gender. The data were normally distributed but not homogeneous, requiring further post-hoc testing. These findings indicate that variations in PAI learning outcomes are influenced by the school environment and teaching characteristics in each class. The practical implication of this study is the importance of adjusting PAI learning strategies that take into account classroom conditions and student gender to optimally improve learning outcomes.

Keywords: *Islamic Religious Education, Final Grades, Class Differences, Gender*

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INTRODUCTION

Islamic Religious Education (PAI) is one of the fundamental aspects of the education system in Indonesia, aiming to shape students' character and morals in line with religious values ¹. In the context of education, the final grades in PAI are an important indicator of the effectiveness of the teaching process at schools ² As Allah says in Q.S Al-Alaq verse 5:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (هـ)

Meaning: *"He teaches man what is unknown"* ³.

¹ Nurul Ain Norman, "Ibn Sina's Theory of the Soul: A Taxonomy of Islamic Education," *ICR Journal* 12, no. 2 (2021): 275–89, <https://doi.org/10.52282/icr.v12i2.867>; M Sugeng Sholehuddin et al., "Developing Children's Islamic Spiritual Intelligence in the Digital Age: Indonesian Family Education Methods.," *International Journal of Instruction* 16, no. 1 (2023), <https://doi.org/10.29333/iji.2023.16120a>; Nurman Hasibuan, Salminawati Salminawati, and Usiono Usiono, "The Personality of A Muslim Educator in The Perspective of Islamic Philosophy of Education," *JHSS* 7, no. 1 (2023): 208–13, <https://doi.org/10.33751/jhss.v7i1.7860>; Riza Rahmawati, Rosita Rosita, and Masduki Asbari, "The Role and Challenges of Islamic Religious Education in the Age of Globalization," *Journal of Information Systems and Management (JISMA)* 1, no. 1 (2022): 6–11, <https://doi.org/10.4444/jisma.v1i1.2>; Husnul Amin, Yudi Pratama, and Afifah Husnul Amin, "Revitalizing Ibn Khaldun's Theory of Islamic Education for the Contemporary World," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023): 4010–20, <https://doi.org/10.35445/alishlah.v15i3.4523>.

² Ainin Najah, Imam Syafe'i, and Amiruddin Amiruddin, "Implications of Learning in Islamic Religious Education in Forming Students' Attitudes of Religious Tolerance," *Al-Fikru: Jurnal Ilmiah* 16, no. 2 (2022): 306–13, <https://doi.org/10.51672/alfikru.v16i2.136>; Purniadi Putra et al., "The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)," *Test Engineering & Management* 83 (2020): 10256–63; Muhaemin Muhaemin et al., "Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions," *Journal of Social Studies Education Research* 14, no. 2 (2023): 253–74, <https://www.learntechlib.org/p/223024/>; Thoyibatun Nuroniyah, Cucu Surahman, and Safendri Komara Ragamustari, "The Failure of Islamic Education in Promoting Tolerance: A Case Study in Senior High School," *TARBAWY: Indonesian Journal of Islamic Education* 9, no. 1 (2022): 96–117, <https://doi.org/10.17509/t.v9i1.32844>; A Fatah Yasin et al., "Development of Islamic Religious Education Learning in Forming Moderate Muslims," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (2023): 22–36, <https://doi.org/10.31538/tijie.v4i1.227>.

³ Departemen Agama RI, *Al-Quran Dan Terjemahannya* (Bandung: Diponegoro, 2020).

This verse is taken from a book that has no doubt in it, this verse explains a process which will produce a final value in learning, where learning starts from ignorance which eventually becomes knowledge and students gain an understanding of religious teachings and how to live life ⁴.

This study focuses on comparing the final grades in PAI between two educational institutions, SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari. SMP Negeri 3 Kendari, as a formal educational institution under the Ministry of Education and Culture, applies a national curriculum that emphasizes scientific and critical approaches in learning ⁵. On the other hand, MTs Asy-Syafi'iyah Kendari, as a madrasa, integrates the national curriculum with deeper Islamic values, aiming to provide students with a more comprehensive understanding of religious teachings ⁶. The difference in these approaches has the potential to influence students' learning outcomes, including the final grades in PAI ⁷. Previous research has shown that different teaching methods can lead to varying levels of understanding among students. Therefore, it is important to conduct this comparative study to understand how these differences affect students' learning outcomes.

From a socio-cultural perspective, students at MTs Asy-Syafi'iyah Kendari may have a more homogeneous background in terms of religious values, which could influence their motivation and engagement in learning. Meanwhile, the

⁴ Siti Salwa Md Sawari et al., "Urban Society'S Perception of Islamic Religious Education and Its Implications for Curriculum Development in the Era of Society 5.0," *Akademika : Jurnal Pemikiran Islam* 27, no. 2 (2022): 255, <https://doi.org/10.32332/akademika.v27i2.5805>; Zaitun Syahbudin and Muhammad Hanafi, "The Model of Learning Design Based on Islamic Multicultural Education to Prevent Conflicts of Behavior," *Jurnal Pendidikan Islam* 3, no. 2 (2017): 155–68; Awaludin Baharshah Baharshah, Muhammad Fakhri Firdaus Firdaus, and Miftahul Jannah Jannah, "Imam Al Ghazali's Perspective Education of Practices and Sufism," in *International Conference on Islamic Studies (ICIS)*, 2021, 208–22; Meila Weeke Alfulana, "Religious Moderation in the Perspective of the Ministry of Religion and Its Implementation on Islamic Education Book in Senior High School," *Devotion: Journal of Research and Community Service* 4, no. 3 (2023): 721–36, <https://doi.org/https://doi.org/10.36418/devotion.v4i3.430>; Ahmad Zarkasyi, "Epistemology and Strategy of Multicultural Islamic Education," *SYAIKHUNA: Jurnal Pendidikan Dan Pranata Islam* 12, no. 2 (2021): 114–22, <https://doi.org/https://doi.org/10.36835/syaikhuna.v12i2.5116>.

⁵ Rizky Nur Utami et al., "Implementasi Evaluasi Portofolio Dalam Mata Pelajaran PAI Di SMP Negeri 3 Surakarta," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2024): 244–58.

⁶ Dewi Fitriani, Nurwadjah Ahmad EQ, and Andewi Suhartini, "Teologi Pendidikan: Konsep Pendidikan Dalam Prespektif Islam," *MANAZHIM : Jurnal Manajemen Dan Ilmu Pendidikan* 3, no. 2 (2021): 201–13, <https://doi.org/10.36088/manazhim.v3i2.1293>.

⁷ Sainee Tamphu et al., "Building Bridges to the Future of Learning: Exploring Artificial Intelligence Research Using R-Studio Assisted Bibliometrics," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2417623>.

diversity at SMP Negeri 3 Kendari could create a more dynamic learning environment, encouraging students to compete and collaborate in their studies. Data analysis using quantitative methods supports these findings, where comparisons of final PAI grades show a significant difference between the two student groups. This aligns with previous research indicating that different teaching methods result in different levels of understanding ⁸.

This study applies a quantitative approach by statistically analyzing students' final grades from both institutions. Additionally, to enrich the findings, a qualitative approach is employed through observations, interviews, and documentation to explore the teaching processes and learning environment in each school. The main informants include school principals, Islamic education teachers, and selected students, chosen purposively for their direct involvement and insight into the PAI learning process. To ensure data validity and credibility, triangulation techniques are implemented by cross-verifying data obtained from different sources and methods. Data analysis follows the Miles and Huberman model, which encompasses three stages: data reduction, data display, and conclusion drawing/verification, ensuring systematic and rigorous interpretation of qualitative data.

In this context, it is important for both institutions to learn from each other's approaches. SMP Negeri 3 Kendari could consider integrating religious values into the learning process, while MTs Asy-Syafi'iyah Kendari might explore more varied and interactive teaching methods to improve students' learning outcomes. This study aims to compare the final grades in Islamic Religious Education (PAI) between

⁸ Abdullah Mahmud, "Multicultural Democratic and Tolerant: Qur'anic Perspectives and Islamic Education at the Universitas Muhammadiyah Surakarta," *Solo Universal Journal of Islamic Education and Multiculturalism* 1, no. 3 (2023): 205–20, <https://doi.org/https://doi.org/10.61455/sujiem.v1i03.82>; Moh Padil, Fatimah Saguni, and Adawiyah Adawiyah, "Islamic Education Teachers Strategy in Implementing Multiculturalism Based Education," *International Journal of Contemporary Islamic Education* 3, no. 2 (2021): 78–94, <https://doi.org/https://doi.org/10.24239/ijcied.Vol3.Iss2.40>; Widiati Isana et al., "Understanding the History of Islamic Culture through the Ibrah-Based Learning Model" 253, no. Aes 2018 (2019): 70–73, <https://doi.org/10.2991/aes-18.2019.16>; Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi-Indonesia," *Cogent Education* 8, no. 1 (2021): 1968736, <https://doi.org/https://doi.org/10.1080/2331186X.2021.1968736>; Mindani Mindani, Hengki Satrisno, and Nova Asvio, "Pedagogic Competence of Teachers in Religious Moderation-Based Islamic Education for Disabled Students," *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 8, no. 4 (2022): 1268–80, <https://doi.org/https://doi.org/10.29210/020232158>.

SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari. The results indicate significant differences in the final grades of PAI students from the two institutions. SMP Negeri 3 Kendari, which implements a national curriculum with a scientific and critical approach, tends to produce higher grades compared to MTs Asy-Syafi'iyah Kendari, which integrates the national curriculum with Islamic values. The differences in teaching approaches between these two schools contribute to the students' learning outcomes. At SMP Negeri 3 Kendari, the use of diverse teaching methods and active student involvement in the learning process support the achievement of better grades. In contrast, MTs Asy-Syafi'iyah Kendari, which focuses more on integrating religious values into the curriculum, may face challenges in adapting more innovative methods to improve students' learning outcomes.

This study adopts a quantitative approach, analyzing the final grades of students from both institutions ⁹. The collected data will be analyzed statistically to determine if there are significant differences in the final PAI grades between students at SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari. The findings from this study are expected to provide a clear picture of the effectiveness of the teaching methods applied at each institution. Additionally, this research aims to offer recommendations for the development of PAI curricula and teaching methods in the future ¹⁰. By understanding the factors that affect students' learning outcomes, strategic steps can be taken to improve the quality of religious education in Indonesia, particularly in Kendari ¹¹. With this background, the study is expected to make a significant contribution to the development of religious education and serve as a reference for researchers and education practitioners in efforts to improve the quality of PAI learning in schools ¹².

⁹ Dede Nurhasanah et al., "Change Organization Theory Of Kurt Lewin," *MUSYTARI: Neraca Manajemen Ekonomi* 5, no. 2 (2024).

¹⁰ Roni Adriansyah, H.Syahrini Ma'shum, and Hinggil Permana, "Analisis Aliran-Aliran Pemikiran Dalam Pendidikan Islam," *Al-I'tibar: Jurnal Pendidikan Islam* 9, no. 1 (2022): 29–34, <https://doi.org/10.30599/jpia.v9i1.1105>.

¹¹ Nur Indah Purnamasari Nurhikmah, "Sharpening Kindergarten Children ' s Creativity by Learning Numbers Through Plasticine," *Abdurrauf Social Science* 2, no. 1 (2025): 1–12, <https://doi.org/10.70742/arsos.v2i1.64>.

¹² Helmi Al Hafid Fauzi et al., "Work Stress Levels At Madrasah Tsanawiyah Arrukhsatul'ulum: The Challenges of Digitalization in Developing Islamic Educational Institutions," *Mudir: Jurnal Manajemen Pendidikan* 7, no. 1 (2025): 19–27,

METHOD

This study adopts a quantitative approach with a survey method aimed at examining and analyzing the final scores in Islamic Religious Education (PAI) by identifying and comparing the factors of class based on the school origin and gender of students. This is important for analyzing and identifying emerging models in the implementation and formulation of educational policies ¹³. The sources selected for this study were based on criteria that are relevant, appropriate, and contribute to a deeper understanding of the comparison of final scores in Islamic Religious Education between public and private schools ¹⁴. This research allows for the development of hypotheses and a more comprehensive view of the challenges and developments in education in both public and private schools ¹⁵. By comparing various models and previous studies, the researcher can distinguish and observe models that will emerge in educational policy implementation, focusing on its effectiveness, the potential impact on students, or anticipating challenges that educators and policymakers may face ¹⁶. This method also provides valuable insights and opportunities to explore diverse perspectives from other researchers

<https://doi.org/https://doi.org/10.55352/mudir.v7i1.1469>; Murharyana Murharyana et al., "The Effects of Islamic Religious Education Learning on Students' Motivation," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (2024): 1–14, <https://doi.org/https://doi.org/10.59373/attadzkir.v3i1.44>; Mohammad Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights from Ibn Sina and Ibn Khaldun," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 127–42, <https://doi.org/https://doi.org/10.33367/tribakti.v35i1.4266>; Mohammad Sabarudin et al., "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects," *At-Tadzkir: Islamic Education Journal* 2, no. 2 (2023): 129–42, <https://doi.org/https://doi.org/10.59373/attadzkir.v2i2.43>.

¹³ Nurhikmah and Eko Prayetno, "Equilibrium of Faith and Logic : Integration of Islamic Moral Values and Mathematics Education at the Junior High School Level in Various Contexts," *IJEMR: International Journal of Education Management and Religion* 1, no. 2 (2024): 127–44.

¹⁴ Khairunnisa and Andi, "Penerapan Teori Behaviorisme Dengan Metode Drill And Practice Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Swasta Kota Duri," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 27, no. 2 (2021): 635–37.

¹⁵ Putu Ratih Deandra Putri and Susilo Kusdiwanggo, "Peran Esensial Masyarakat Lokal Terhadap Pengembangan Desa Wisata," *Jurnal Lingkungan Binaan Indonesia* 13, no. 2 (2024): 86–92, <https://doi.org/10.32315/jlbi.v13i2.360>.

¹⁶ Frisna Septian Renaldi, "Keunggulan Dan Kelemahan Penyusunan Dan Pelaksanaan Kurikulum 2006 (Analisis Peraturan Pemerintah Republik Indonesia Nomor 19 Tahun 2005)," *Intelektualita* 12, no. 2 (2024): 15–32, <https://doi.org/10.22373/ji.v12i2.19126>.

with similar interests in the field, with the hope of contributing to a broader understanding of education in public and private schools ¹⁷.

The study was conducted at SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari, with the entire population consisting of students from these two schools. The sample for this research included 30 students from class VIII A at SMP Negeri 3 Kendari, 32 students from class VIII C at SMP Negeri 3 Kendari, and 26 students from class VIII B at MTs Asy-Syafi'iyah Kendari, with a total sample size of 88 students. The sampling technique used in this study is probability sampling with cluster sampling. Cluster sampling is highly effective because samples are selected carefully and representatively, making it suitable for populations that are widely distributed, especially in Kendari. The analysis in this study uses descriptive and inferential statistical techniques, specifically Two-Way ANOVA, to analyze data based on the factors of school origin and student gender concerning the learning outcomes in Islamic Religious Education, with a comparative research design. The data were classified according to categories from each school, categorized by class and gender, using SPSS version 26. The assumptions of the analysis technique used in this study are that each sample comes from independent groups (more than two groups) with normally distributed standardized residuals, based on the Kolmogorov-Smirnov and Shapiro-Wilk tests ¹⁸. If the assumption of normality for the standardized residuals is not met, the analysis proceeds with a non-parametric test, namely the Median Test. The steps in this research include identifying the problem, formulating the hypothesis, determining the variables, designing the research, selecting the sample, collecting data, analyzing the data, interpreting the results, and drawing conclusions.

In addition to the quantitative approach, this study incorporates a qualitative component to enrich the understanding of the teaching and learning processes in the two schools. Data collection techniques for the qualitative part include

¹⁷ Ina Magdalena, Savina Nurrahmadanti Ramdhan, and Vivi Luftiyah, "Analisis Penilaian Berbasis Portofolio Pada Pembelajaran Tematik Kelas 3 Di Sekolah Dasar Negeri Batujaya Kecamatan Batu Ceper," *ARZUSIN* 1, no. 1 (2021), <https://doi.org/10.58578/arzusin.v1i1.111>.

¹⁸ Andhita Dessy Wulansari, *Aplikasi Statistika Nonparametrik Dalam Penelitian* (Thalibul Ilmi Publishing & Education, 2023); Ni Putu Rizky Arnani, *Statistika Non Parametrik Konsep Dan Aplikasi SPSS* (Lakeisha, 2024); Ig Dodiet Aditya Setyawan, S K M Ade Devriany, and Nuril Huda, *Buku Ajar Statistika* (Penerbit Adab, 2021).

observation, interviews, and documentation. The main informants consist of school principals, Islamic education teachers, and selected students who are purposively sampled based on their direct relevance to the research focus. To enhance the validity and credibility of the qualitative data, triangulation is applied by cross-verifying information obtained from multiple sources and methods. Data analysis for the qualitative data follows the Miles and Huberman model, which involves three stages: data reduction, data display, and conclusion drawing/verification. This systematic process ensures rigor and depth in interpreting the qualitative findings, complementing the quantitative results.

RESULT AND DISCUSSION

Result

The descriptive statistical test provides a brief overview of the data used in statistical analysis. Descriptive statistics offer basic information about the characteristics of the data, such as measures of spread and distribution. The presentation of data in this study includes the average values and standard deviations as general elements that can describe the characteristics of the research findings, presented in the table below.

Table 1. Descriptive Statistics

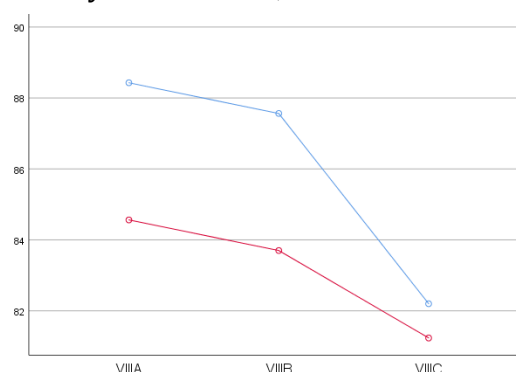
Class	Gender	Mean	Std. Deviasi
VIII A	Male	88.43	6.085
	Female	84.56	5.597
	Total	86.73	6.054
VIII B	Male	87.56	5.899
	Female	83.70	5.908
	Total	86.08	6.092
VIII C	Male	82.20	2.242
	Female	81.24	1.888
	Total	81.69	2.086
Total	Male	86.04	5.665
	Female	83.05	4.726
	Total	84.58	5.411

Based on Table 1, it can be seen that the average score for male and female students in class VIII A is 88.43 and 84.56, with standard deviations of 6.085 and 5.597, respectively. Therefore, the total average score and standard deviation are 86.73 and 6.054. Then, for class VIII B, the average score for male and female students is 87.56 and 83.70, with standard deviations of 5.899 and 5.908, respectively. Thus, the total average score and standard deviation are 86.08 and 6.092. For class VIII C, the average score for male and female students is 82.20 and 81.24, with standard deviations of 2.242 and 1.888, respectively. Hence, the total average score and standard deviation are 81.69 and 2.086. Therefore, the overall average score for male and female students across the three classes from the two schools is 86.04 and 83.05, with standard deviations of 5.665 and 5.411, respectively. The cumulative average score and standard deviation are 84.58 and 5.411.

Table 2. Between Subjects Factors

Class	Gender		N
	Male	Female	
VIII A	14	16	30
VIII B	16	10	26
VIII C	15	17	32
Total	45	43	88

Based on Table 2, it can be seen that there are 14 male and 16 female students in class VIII A, with a total of 30 students. In class VIII B, there are 16 male and 10 female students, with a total of 26 students. In class VIII C, there are 15 male and 17 female students, with a total of 32 students. Thus, the overall number of male and female students in this study is 45 and 43, with a total of 88 students.



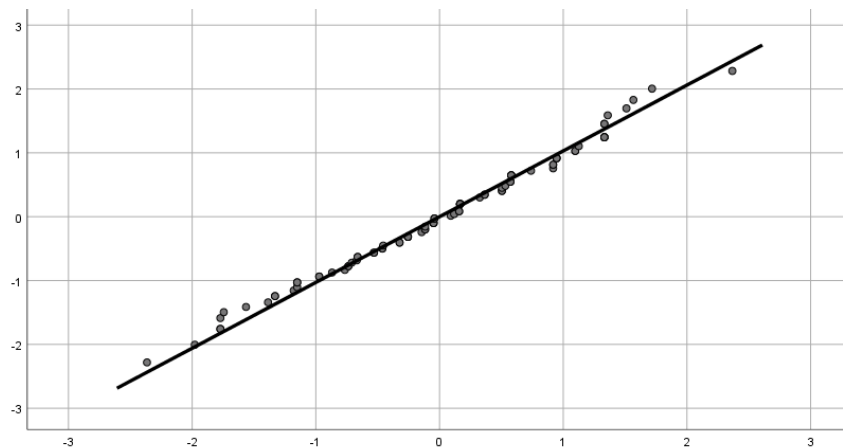
Picture 1. Estimated Marginal Means

Based on Figure 1, it can be seen that the average scores for male and female students are represented by the blue and red lines. It can be concluded that the highest average scores for both male and female students are in class VIII A, followed by class VIII B, and the lowest in class VIII C. However, this average difference needs to be further analyzed using inferential statistical tests based on data from the three classes, considering their normality as follows.

Table 3. Tests of Normality

	Kolmogorov-Smirnov ^a		Shapiro-Wilk	
	Statistic	Sig.	Statistic	Sig.
Standardized Residual	.055	.200*	.989	.642

Based on Table 3, the significance values for the standardized residuals in the Kolmogorov-Smirnov and Shapiro-Wilk tests are 0.200 and 0.642, respectively. Based on the decision criteria, since Sig. > 0.05, it can be concluded that the standardized residuals are normally distributed.



Picture 2. Normal Q-Q Plot of Standardized Residual

Based on Figure 2, it can be seen that the data points on the diagram spread around the diagonal line and are significantly close to it, indicating that the standardized residuals are normally distributed.

Table 4. Levene's Test of Equality of Error Variances^{a,b}

	Levene Statistic	Sig.
Based on Mean	8.396	.000
Based on Median	5.434	.000
Based on Median and with adjusted df	5.434	.000
Based on Trimmed Mean	8.008	.000

Based on Table 4, the significance value based on the mean is 0.000. According to the decision criteria, since Sig. < 0.05, it can be concluded that the data are not homogeneous, meaning there is unequal variance in the final grades of Islamic Religious Education (PAI) among the three classes in the two schools. Further testing should proceed with parametric statistical tests, such as Two-Way ANOVA.

Table 5. Tests of Between-Subjects Effects

	Mean Square	F	Sig.
Class	198.588	8.504	.000
Gender	179.118	7.670	.007
Gender Class	21.137	.905	.408

Based on Table 5, the significance values for class and gender are 0.000 and 0.007, respectively. According to the decision criteria, since Sig. < 0.05, it can be concluded that there are significant differences between class VIII A, VIII B, and VIII C in both schools. Additionally, there is a significant difference in the final grades of Islamic Religious Education between male and female students. However, no significant difference was found when gender and class were combined, as the significance value is $0.408 > 0.05$. To further examine the differences in final grades in PAI across classes in both schools, a Post Hoc test was conducted as follows.

Tabel 6. Multiple Comparisons

Kelas	Kelas	Std. Error	Sig.
VIII A	VIII B	1.295	1.000
	VIII C	1.228	.001
VIII B	VIII C	1.276	.003

Based on Table 6, it can be seen that the final PAI scores between class VIII A and VIII B have a significance value of $1.000 > 0.05$, while between class VIII A and

VIII C and between class VIII B and VIII C, the significance values are $0.001 < 0.05$ and $0.003 < 0.05$, respectively. Based on the decision criteria, it can be concluded that there is no significant difference between class VIII A and class VIII B in their final PAI scores. However, there are significant differences in the final PAI scores between class VIII A and class VIII C and between class VIII B and class VIII C, with class VIII A and VIII C located at SMP Negeri 3 Kendari and class VIII B located at MTs Asy-Syafi'iyah Kendari.

Discussion

Based on the results of the study, it can be concluded that there are significant differences in the final grades of Islamic Religious Education (PAI) at SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari, particularly in the comparison of grades between classes VIII A, VIII B, and VIII C. Statistical analysis shows that significant differences occurred between classes VIII A and VIII C, as well as between classes VIII B and VIII C, while no significant difference was found between classes VIII A and VIII B. This indicates the influence of school context on PAI learning outcomes, which requires further investigation.

The research findings show that classes VIII A and VIII B have relatively similar outcomes compared to class VIII C. The significant differences found between class VIII A and VIII C, as well as class VIII B and VIII C, suggest that the learning environment, school facilities, or teaching quality may have an impact. According to ¹⁹, differences in student learning outcomes can be influenced by internal factors, such as individual ability, and external factors, such as teaching methods and the school environment. As explained in Q.S An-Najm verses 39 and 40:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (٣٩) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٤٠)

Meaning: *"That man only obtains what he has worked for, and that indeed the effort will be shown (to him)"* ²⁰.

¹⁹ Achmad Junaedi Sitika, "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Humanistik Dan Teknologis Di Perguruan Tinggi Umum," *Jurnal Wahana Karya Ilmiah* 3, no. 02 (2019): 364–84.

²⁰ RI, *Al-Quran Dan Terjemahannya*.

These two verses show that the learning outcomes obtained depend on the student's effort (internal factors), and the teaching method also greatly affects the learning outcomes (external factors) so the student's learning outcomes are not a coincidence but the learning outcomes come from planned and directed effort.²¹ In this case, SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari may have different characteristics in their learning environments, which results in variations in student final grades.

The analysis also revealed a significant difference in final PAI grades between male and female students. This is consistent with the research by²², which stated that differences in learning outcomes can be influenced by biological and psychological factors, such as learning styles and motivation. Female students tend to be more meticulous and have higher motivation in subjects that are value-based, such as PAI, while male students may be more influenced by environmental factors or teaching methods applied²³. The potential of men and women can be said to be the same, but the influence of internal and external factors can be different as Q.S An-Nisa verse 32:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٣٢)

Meaning: "Do not be jealous of what Allah has given to others. For men there is a part of what they strive for and for women there is a part of what they strive for. Ask God as of His bounty. Indeed, Allah is all-knowing"²⁴.

This verse shows that every individual, both male and female, has the same potential in learning although the influence of internal and external factors can also be different.²⁵ As explained above that women are more motivated in subjects while men are more influenced by external factors.

²¹ Wan Nur Khalijah et al., "Peranan Metode Pembelajaran Terhadap Minat Dan Prestasi Belajar Al-Qur'an Hadis," *Al-Wasathiyah: Journal of Islamic Studies* 2, no. 2 (2023): 267–78, <https://doi.org/10.56672/alwasathiyah.v2i2.97>.

²² Ranu Suntoro and Hendro Widoro, "Internalisasi Nilai Merdeka Belajar Dalam Pembelajaran PAI Di Masa Pandemi COVID-19," *Jurnal MUDARRISUNA* 10, no. 2 (2020): 143–65.

²³ Muzliah Rizka Hamadi, Arie S.M. Lumenta, and Muhamad D. Putro, "Rancang Bangun Aplikasi Game Edukasi Hafalan Doa Agama Islam," *Jurnal Teknik Informatika* 12, no. 1 (2017): 3.

²⁴ RI, *Al-Quran Dan Terjemahannya*.

²⁵ Ami Syadila Sipayung, "Pendidikan Kesetaraan Gender Dalam Perspektif Al-Qur'an: Analisis Pendekatan Library Research," *Madania: Jurnal Ilmu-Ilmu Keislaman* 13, no. 1 (2023): 98, <https://doi.org/10.24014/jiik.v13i1.22076>.

The normal data distribution, as seen in the residual normality test, indicates that the data meet the requirements for parametric statistical analysis. However, the results of the homogeneity test showed that the data do not have equal variance between groups, so it is important to use advanced statistical tests, such as Two Way ANOVA and Post Hoc tests, to ensure valid conclusions. This approach aligns with the opinion of ²⁶, who emphasized the importance of selecting an appropriate analysis method based on the characteristics of the data to produce accurate conclusions.

These findings illustrate that PAI learning outcomes are not only influenced by the teaching methods in the classroom but also by the characteristics of the school and the learning environment. Ahmad Tafsir ²⁷, suggests that effective PAI teaching depends not only on knowledge transfer but also on character formation through role models, habitual worship practices, and environmental support. Therefore, the differences between SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari may reflect variations in the implementation of value-based Islamic education, which affects students' final outcomes. This study highlights the importance of a deeper analysis of factors affecting PAI learning outcomes, such as teacher quality, teaching methods, facilities, and school environment support. Additionally, it is important to explore the role of gender further in achieving learning outcomes in order to design more inclusive and adaptive teaching strategies. By integrating these various approaches, it is expected that PAI teaching will yield more optimal and equitable results across different educational contexts.

CONCLUSION

The results of this study indicate significant differences in the final grades for Islamic Religious Education (PAI) between SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari, particularly between classes VIII A, VIII B, and VIII C. Significant

²⁶ Sinta Rahmadania, Ajun Junaedi Sitika, and Astuti Darmayanti, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (2021): 221–26, <https://doi.org/10.33487/edumaspul.v5i2.1978>.

²⁷ Faiqotul Laili and Paga Tri Barata, "Penanaman Nilai-Nilai Pendidikan Agama Islam Pada Masa Pandemi Covid-19 Di Madrasah Ibtidaiyah," *EDUCARE: Journal of Primary Education* 2, no. 1 (2021): 59–74, <https://doi.org/10.35719/educare.v2i1.48>.

differences were found between class VIII A and VIII C, as well as between class VIII B and VIII C, while no significant differences were observed between class VIII A and VIII B. This suggests that factors such as the school environment, teaching methods, or teaching quality could contribute to variations in PAI learning outcomes among students in the two schools. The analysis also revealed a significant difference in final PAI grades between male and female students.

However, when considering both class and gender variables, no significant difference was found. This finding suggests that differences in learning outcomes are more influenced by class or school-related factors rather than gender. Additionally, the higher average grades in certain classes may indicate the impact of the learning environment, teaching patterns, or better supporting facilities in those classes. This study emphasizes the importance of considering various factors when examining differences in students' learning outcomes, including the school environment, teaching approaches, and student characteristics. The findings imply that schools should adopt more inclusive and holistic teaching strategies, such as focusing on the learning environment, enhancing teaching quality, and providing supporting facilities. This would help ensure that PAI learning outcomes are more equitable and optimal across different educational contexts.

Based on the results of the research and discussions conducted for the development of Islamic Religious Education at SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari, the following recommendations can be made: 1) Integration of Teaching Methods: It is recommended that SMP Negeri 3 Kendari consider integrating religious values into the existing curriculum to provide students with a more comprehensive understanding of Islamic teachings. Meanwhile, MTs Asy-Syafi'iyah Kendari should explore more varied and interactive teaching methods, such as incorporating technology into learning, to increase student engagement. 2) Teacher Training: Both institutions should regularly organize training for PAI teachers. This training could focus on innovative teaching methods and strategies to enhance student motivation, creating a more active and engaging learning atmosphere. 3) School Collaboration: Collaboration between SMP Negeri 3 Kendari and MTs Asy-Syafi'iyah Kendari is encouraged in the form of teacher or student

exchange programs. This would open opportunities for both institutions to learn from each other and understand the approaches each applies.

4) Further Research: It is recommended that further research be conducted to gain a deeper understanding of the factors influencing PAI learning outcomes at both institutions. This research could include qualitative analysis to provide a more holistic view of students' learning experiences. 5) Curriculum Development: The PAI curriculum should be evaluated and developed regularly to ensure it remains relevant to the needs and social context of students. Involving stakeholders, including parents and the community, in the curriculum development process is highly recommended. 6) Promotion of Religious Values: MTs Asy-Syafi'iyah Kendari could enhance the promotion of religious values outside of the classroom, such as through extracurricular activities or community service programs, to strengthen students' understanding of Islamic teachings in the context of everyday life. Based on these recommendations, it is hoped that the quality of religious education at both institutions will improve, enabling students to not only acquire academic knowledge but also develop character and morals in alignment with their religious values.

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