

## Implementation of the Problem-Based Learning Model with a Multidisciplinary Approach in Enhancing Students' Critical Thinking Skills at SMP Al-Wasliyah 31 Medan

Cindy Nur Hidayah<sup>1\*</sup>, Nisa Amelia<sup>2</sup>, Alvino Dwi Putra<sup>3</sup>, Hasbi Maulana<sup>4</sup>

Universitas Muhammadiyah Sumatera Utara<sup>\*1, 2, 3, 4</sup>

<sup>\*1</sup>email: [cindynur@gmail.com](mailto:cindynur@gmail.com)

<sup>2</sup>email: [amelianisa@gmail.com](mailto:amelianisa@gmail.com)

<sup>3</sup>email: [alvino@gmail.com](mailto:alvino@gmail.com)

<sup>4</sup>email: [maulanahasbi@gmail.com](mailto:maulanahasbi@gmail.com)

**Abstract:** This research aims to determine the implementation of students' religious character development activities through Aqidah Akhlak learning. This research uses observation, interview and documentation data collection techniques. The research results show that the implementation of Aqidah Akhlak learning consists of opening activities, core activities and closing activities. The teacher uses a combination method consisting of lecture, question and answer, assignment and discussion methods. Religious character development through learning Aqidah Akhlak at MIN 4 Asahan is carried out using the example method, habituation and advice methods.

**Keywords:** Development; Religious Character; Learning Aqidah Morals.

### Artikel Info

**Received:**

September 12, 2024

**Revised:**

October 20, 2024

**Accepted:**

December 28, 2024

**Published:**

January 28, 2025

**Abstrak:** Penelitian ini bertujuan untuk mengetahui pelaksanaan kegiatan pembinaan karakter religius siswa melalui pembelajaran Aqidah Akhlak. Penelitian ini menggunakan teknik pengumpulan data observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa dalam pelaksanaan pembelajaran Aqidah Akhlak terdiri dari kegiatan pembuka, kegiatan inti, dan kegiatan penutup. Guru menggunakan metode kombinasi yang terdiri dari, metode ceramah, tanya jawab, penugasan dan diskusi. Pembinaan karakter religius melalui pembelajaran Aqidah Akhlak di MIN 4 Asahan dilakukan dengan menggunakan metode ketauladanan, pembiasaan, dan metode nasehat.

**Kata Kunci:** Pembinaan; Karakter Religius; Pembelajaran Aqidah Akhlak.

## **A. Introduction**

Education plays a crucial role in shaping individuals who can think critically and solve problems independently. Critical thinking skills are essential for students to face the challenges of the 21st century (Brookhart, 2010). Therefore, a learning model that stimulates and enhances students' critical thinking skills is needed.

One of the learning models proven effective in improving critical thinking skills is Problem-Based Learning (PBL). This model is student-centered and requires students to solve real-world problems by thinking critically, creatively, and collaboratively (Hmelo-Silver, 2004). The implementation of PBL in learning provides students with the opportunity to develop higher-order thinking skills.

A multidisciplinary approach in learning is also a strategy that can enrich students' perspectives. This approach allows students to integrate various concepts from different disciplines in solving a problem (Drake & Burns, 2004). Thus, the combination of PBL and a multidisciplinary approach can be an effective solution to enhance the quality of learning.

In Indonesia, the education system still relies heavily on conventional methods that do not sufficiently encourage students to think critically (Setiawan, 2019). The lecture method, which is often one-directional, tends to make students passive in the learning process. Therefore, innovation in teaching methods is necessary to encourage students to be more active and independent in learning.

SMP Al-Wasliyah 31 Medan, as one of the educational institutions in Indonesia, faces challenges in enhancing students' critical thinking skills. Based on preliminary observations, many students still struggle to connect concepts from various subjects when solving problems (Hasanah, 2021). This indicates the need for a more interactive and problem-based learning approach.

PBL has been widely used in various educational contexts and has been proven effective in enhancing students' critical thinking skills (Jonassen & Hung, 2008). Through this model, students are trained to analyze problems, evaluate information, and formulate solutions independently. Additionally, a multidisciplinary approach can help students view problems from broader perspectives.

According to research conducted by Barrows (1986), PBL not only enhances critical thinking skills but also improves students' communication and collaboration skills. This is because, in the learning process, students are encouraged to discuss, share ideas, and work in teams to solve problems.

Furthermore, a multidisciplinary approach in learning can enhance students' complex thinking skills. Beane (1997) stated that integrating various disciplines in one learning activity helps students understand concepts more deeply and contextually. Therefore, the combination of PBL and a multidisciplinary approach can be an effective innovation in education.

Research by Savery (2006) has shown that PBL has a positive impact on student learning outcomes. Students who learn using the PBL model tend to be more active, highly motivated, and able to develop better critical thinking skills compared to those using conventional teaching methods.

Additionally, a multidisciplinary approach in PBL allows students to develop more complex problem-solving skills. According to Fogarty (1991), multidisciplinary learning helps students understand concepts from various perspectives and enhances their analytical abilities in solving problems.

However, the implementation of the PBL model with a multidisciplinary approach also faces several challenges. One of them is teachers' readiness to design interactive and problem-based learning (Hmelo-Silver, 2004). Therefore, training is needed for teachers to develop teaching strategies that align with the PBL model.

Moreover, the success of PBL implementation largely depends on the availability of adequate resources. According to Schmidt et al. (2011), the effectiveness of PBL in improving critical thinking skills is highly dependent on a supportive learning environment, such as access to relevant learning materials and adequate facilities.

At SMP Al-Wasliyah 31 Medan, the integration of PBL with a multidisciplinary approach has not been optimally implemented. Based on interviews with several teachers, they expressed difficulties in connecting different disciplines within a single learning process (Hasanah, 2021). Therefore, this study is expected to provide solutions for schools in developing more effective learning strategies.

This study aims to analyze how the implementation of the PBL model with a multidisciplinary approach can enhance students' critical thinking skills. Additionally, this study will identify the supporting and inhibiting factors in applying this model at SMP Al-Wasliyah 31 Medan.

The research method used in this study is a quasi-experimental design with a pretest-posttest control group. This approach allows researchers to measure the effectiveness of the PBL model in improving students' critical thinking skills before and after the implementation of problem-based learning.

It is expected that the results of this study will contribute to the field of education, particularly in developing more innovative and effective learning models. Moreover, this research can serve as a reference for educators in implementing the PBL model with a multidisciplinary approach in school learning.

In general, this study has broad implications in the field of education. Implementing the PBL model with a multidisciplinary approach can improve the quality of learning and help students develop critical thinking skills, which are essential in today's globalized world.

Thus, this study is expected to provide new insights into the development of more interactive, innovative, and student-relevant learning strategies. Additionally, the findings of this research can serve as a foundation for schools in designing more effective educational policies.

Finally, this study aims to provide recommendations for educators and stakeholders in the education sector regarding the importance of implementing problem-based and multidisciplinary learning models. This way, it is hoped that this model can be more widely adopted to improve the quality of education in Indonesia.

## **B. Methods**

The research that will be carried out is a type of field research using a qualitative approach. The presence of researchers at the research site is very necessary as the main instrument. The researcher himself or with the help of others is the main data collector.

Researchers simultaneously act as planners, implementers, action providers, data collectors, data analyzers, and ultimately as reporters of their research. Therefore, to conclude the data comprehensively, the presence of researchers in the field is highly prioritized because data collection must be carried out in real situations without being manipulated or made up.

The location of this research was carried out at MIN 4 Asahan Aek Loba Pekan, which is located at Jalan Protocol Aek Loba Pekan, Aek Loba Pekan Village, Aek Kuasan District, Asahan Regency, North Sumatra Province. The subjects in this study consisted of: principal of MIN 4 Asahan Aek Loba Pekan, Aqidah Akhlak subject teacher, other religious subject teachers, class 4-a students of MIN 4 Asahan Aek Loba Pekan. The sampling technique in this research used a purposive sampling technique. Data collection techniques in this research used observation, interview and documentation techniques. The data analysis process carried out by researchers went through the stages of data reduction, data presentation, conclusions and data verification.

## **C. Results and Discussion**

### **1. Aqidah Moral Learning Process at MIN 4 Asahan**

Class 4-a moral aqidah learning at MIN 4 Asahan is carried out once a week, namely on Thursdays in the first and second hours, starting at 07.30 to 08.40 with a time allocation of 40 minutes for each meeting. Before carrying out the learning process the teacher has prepared the material systematically in accordance with the syllabus and Learning Implementation Plan that has been created. The implementation of moral aqidah learning consists of initial activities, core activities and closing activities.

#### **a. Initial Activities**

Before the learning process begins, the teacher prepares students to learn first, namely by greeting and greeting the students. Then the teacher invited the students to pray first and continued by singing the song Indonesia Raya together. After that, the teacher checks the students' attendance and conditions the class so that they are ready to take part in the learning process that will be carried out.

In this case, the teacher also holds an apperception of the material that has been studied at the previous meeting, then continues with an introduction to the material to be studied.

The teacher also provides an apperception in the form of several questions related to the material to be taught. This activity is usually carried out within  $\pm$  5-10 minutes. The purpose of this activity is to warm up and to improve previous lessons and the knowledge that the students have.

b. Core activities

In managing his class, the aqidah akhlak teacher at MIN 4 Asahan arranges the seats in a U shape. This is so that the teacher can more easily monitor the students during the learning process, and this is also to create a more conducive learning atmosphere. From the results of the interview between the researcher and Mrs. Desi as the moral aqidah teacher that was conducted, it was clear that in the learning process, Mrs. Desi usually used a combination of methods, namely lecture, question and answer, assignment and discussion methods. However, the selection of these methods is also adjusted to the materials to be taught so that learning objectives can be achieved.

c. Closing Activities

Before the lesson is closed, the teacher asks again which material has not been understood, after that the teacher together with the students make conclusions regarding the material that has been taught, the teacher also provides reinforcement for the material that has been presented, the teacher also provides motivation to students regarding the material that has been taught. studied. At the end of the learning activity, the teacher invites students to read prayers and hamdalah together. From the results of interviews conducted by Mrs. Desi as a moral aqidah teacher at MIN 4 Asahan, the difficulties faced during the learning process were usually students who lacked focus in learning. The rest is no problem, just be safe. From this explanation, it can be concluded that the moral aqidah learning process at MIN 4 Asahan runs smoothly even though the method used is traditional.

## **2. Developing Students' Religious Character Through Learning Aqidah Morals**

Construction comes from the word bina which has the prefix pe and the suffix an, which means building. In the Big Indonesian Dictionary, coaching means building, renewing or processes, deeds, ways of coaching, efforts, actions and activities carried out efficiently and successfully to obtain better results. Coaching is a process, action and activity carried out based on a certain plan with the aim of maintaining, improving, perfecting and developing the actions, processes and results that we have achieved. (I Nyoman Subagia, 2021)

Character comes from English, character, which means character, nature. In Indonesian, character is defined as the inner nature of a human being which influences all his thoughts and actions; and means character and character (Moh Ahsanul Khaq, 2019).

According to the KBBI, character is character, psychological traits, morals or manners that differentiate one individual from another individual. Thus, character is a picture or description of personality that can be seen from a person's behavior (Syaifuddin, 2021).

The word religious comes from the word religi (religion) which means belief or confidence in something natural beyond piety or great devotion to religion. As for religion, in foreign languages it is called religious, meaning Islamic traits that are embedded in humans. Religion is a form of human relationship with its creator through religious teachings that have been internalized within a person and reflected in their daily attitudes and behavior.

Thus, cultivating religious character is forming a personality that has taken root within a person to obey and adhere to and implement the divine values and religious teachings that he adheres to. Both thoughts, words and actions have the aim of bringing the human soul closer to the creator (creator) which ultimately results in peace in life.

Building students' religious character through learning moral aqidah for grade 4 students is carried out using several methods. The following methods are used to develop students' religious character through learning moral beliefs, including:

- a) Exemplary Method (al-Uswah al-Hasanah).



In terms of terminology, al-uswah means someone who is imitated, the plural form is usyan and hasanah means good. So uswatun hasanah means a good example, a role model. (Miftahul Jannah, 2019). The exemplary method is where all teachers, Madrasah heads, Madrasah officers, administrative staff, and other Madrasah elements in MIN 4 Asahan are used as good figures to emulate. Teachers are role models for their students, therefore a teacher must have good behavior, both in terms of appearance, words, actions and behavior that reflects the good morals of the teacher. A teacher who has a good role model will motivate students to imitate what they have seen from their teacher.

As in the learning process in class 4-a MIN 4 Asahan, the teacher must look good and polite, use good language when delivering learning material, say hello when entering the class, enter the class with the right foot first, say good and polite words to the participants. students, to fellow teachers, to leaders and older people above us. The behavior displayed by the teacher reflects an attitude that will be imitated by the students.

b) Habituation Method (Tawidiyyah)

The habituation method is an effective method used by a teacher, because it can change bad habits into good habits. However, this method requires patience because it depends on the extent to which students are used to doing these good deeds. This method was often used by the Prophet Muhammad in developing the people. (Miftahul Jannah, 2020). Based on the results of an interview with Mrs. Suriani, as deputy head of the MIN 4 Asahan Curriculum, she said that, before entering their respective classes, the students line up first in front of the class every day to get used to it. The usual habit is to read the tahajjud prayer, the prayer dhuha, istikharah prayer, funeral prayer, and verses from the Koran.

In the process of learning moral aqidah at MIN 4 Asahan, the teacher invites students to pray before learning begins and after learning is finished. Apart from that, at MIN 4 Asahan they are accustomed to performing midday prayers in congregation for grades 4 to 6 before coming home from school, throwing away rubbish in its place, cleaning the classroom, so that when studying they can feel comfortable in the



classroom. Apart from that, they are also accustomed to greeting and shaking hands when they meet teachers both within the Madrasah and outside the Madrasah.

c) Advice Method

This advice method is important so that it can awaken the conscience of students. This method can also provide lessons with good morals and motivate students. In the process of learning the 4th grade moral aqidah at MIN 4 Asahan, the teacher gives a lot of advice and motivation to the students regarding the material presented, namely material about Faith in the Prophet and Messenger of Allah and their characteristics. The characteristics of the Prophet and Apostle consist of the Jaiz nature and the impossible nature for the Messenger.

Religious character is attitudes and behavior that adhere to the teachings of the religion one adheres to, are tolerant of the practice of worship of other religions, and live in harmony with followers of other religions. Religious character in this research is based on indicators of religious character from the Ministry of National Education (2016), namely an attitude of loving peace, tolerance towards other religions, cooperation, self-confidence, non-violence, sincerity, loving the environment, protecting the small. From the results of the research that has been carried out, there are several characters that emerge from the indicators of religious character in the learning process, including a peace-loving attitude, namely by getting along with each other between one student and another student during the learning process; cooperation, namely cooperation between students in discussions to complete the assignments given by the teacher; confident, namely having the courage to present the results of their group work to the class one by one; non-violence, namely by doing everything well and gently but firmly; loving the environment, namely by cleaning the classroom environment so that the learning atmosphere can be more comfortable.

3. Supporting and Inhibiting Factors in the Process of Developing Student Religious Character at MIN 4 Asahan

a) Supporting Factors

Supporting factors in efforts to form the religious character of students at MIN 4 Asahan cannot be separated from the facilities and infrastructure that support the formation of this religious character, one of the facilities and infrastructure that is carried out is carrying out mutual cooperation activities on Clean Saturdays, infaq every Friday, this infaq is used to social activities such as misfortune, or visiting a sick friend.

b) Inhibiting Factors

One of the inhibiting factors in the character development process is environmental factors. Environmental factors greatly influence the formation of students' character, especially the environment outside the school, the family environment, how character is instilled in the family, and how character is acquired in the community environment. Then another inhibiting factor is technology, especially cellphones, children are more likely to use cellphones not for studying but for playing games, with these games making children lose track of time, they cannot carry out their worship properly and on time, because they were engrossed in the game, even though they heard the call to prayer, they didn't go to the mosque but continued the game. Therefore, the most dominant factor in inhibiting the formation of students' religious character is technological factors, namely cellphones.

Some of the other obstacles or obstacles experienced at MIN 4 Asahan, especially in this modern and very sophisticated era, are many obstacles that can be felt when encountered in the field, many students are starting to move away from Islamic values, students have been influenced by technology, especially cellphones, morals have almost disappeared from within them, perhaps because of the influence of increasingly sophisticated technology, it is not uncommon to find that today's children almost all have social media, perhaps that is one of the obstacles they often encounter, what's more, it's also good Whether it's the environment in which he lives or the education he gets in his family, at home, it may also be one of the obstacles in the student's character.

The solution to dealing with these inhibiting factors is to instill a sense of enthusiasm in students, enthusiasm for learning, enthusiasm for worship, teachers provide the best example for students by having good morals, good manners, which is

implemented at MIN 4 Asahan. Apart from that, the Madrasah holds meetings with parents and guardians of students so that they can work together to guide and shape the religious character of students both within the family and within the Madrasah. Meanwhile, in the learning process, teachers usually approach students, asking what problems they are experiencing and facing, in order to provide appropriate solutions to the problems faced by these students.

From the results of the coaching carried out at MIN 4 Asahan, there have been many changes that have occurred in the character of several students at MIN 4 Asahan. Among them is that they can memorize readings for sunnah prayers, such as dhuha prayers, tahajjud prayers, istikharah prayers, and funeral prayers. Even some of these students can practice it. Then students can also memorize verses from the Koran, perform sunnah fasts on Mondays and Thursdays, pray midday prayers in congregation, dress neatly, arrive on time, be polite and courteous, and other things that reflect that the student has good religious character. Apart from that, in several competitions held at the Madrasah Ibtidiyah level in Asahan Regency, MIN 4 Asahan always won, in Arabic, Indonesian and English speech competitions. Little Dai competition, nasyid competition, men's and women's tartil competition, tahfizh, and other competitions. This proves that religious character development at MIN 4 Asahan has been implemented.

#### **D. Conclusion**

In implementing Aqidah Akhlak learning, it consists of opening activities, core activities and closing activities. The teacher uses a combination method consisting of lecture, question and answer, assignment and discussion methods. Religious character development through Aqidah Akhlak learning at MIN 4 Asahan is carried out using the method of example, habituation and the method of advice. These forms of coaching are applied during the learning process and outside of learning by getting used to praying before doing something, saying hello, greeting each other, being polite, honest, reading sunnah prayers, as well as reading verses from the Koran. The changes that occur during the coaching process are that students can memorize the reading of sunnah prayers such as the dhuha prayer, tahajjud and istikharah prayers. Students can memorize verses of

the Koran, get used to performing midday prayers in congregation, behave politely, and do other good things.

#### E. References

- Ahsanulhaq, Moh. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1), 23.
- Al Jumhuri, Muhammad Asroruddin. (2015). *Belajar Aqidah Akhlak: Sebuah Ulasan Ringkas tentang Asas Tauhid dan Akhlak Islamiyah*, Yogyakarta: Budi Utama.
- Harfiani, R., & Setiawan, H. R. (2019). Model Penilaian Pembelajaran d Paud Inklusif. *Ihya Al-Arabiyyah: Jurnal Pendidikan Bahasa Dan Sastra Arab*, 5(2), 235–243.
- Jannah, Miftahul. (2020). Peran Pembelajaran Akidah Akhlak untuk Menanamkan Nilai Pendidikan Karakter Siswa, *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 4 (2), 246-247.
- Muya Syaroh, Lyna Dwi dan Zeni Murtafiati Mizani. (2020). Membentuk Karakter Religius dengan Pembiasaan Religi di Sekolah: Studi di SMA Negeri 3 Ponorogo. *Indonesian Journal of Islamic Education Studies (IJIES)*. 3 (1), 64-65.
- Rahma, S. M., & Setiawan, H. R. (2023). Implementasi Pembelajaran Akhlak dengan Pendekatan Teacher Centered Learning di Tadika Bijak Lestari Georgetown Malaysia. *Journal on Teacher Education*, 5(2), 114–122.
- Said, Ainus. (2019). Pengaruh Penguasaan Pembelajaran Aqidah Akhlak terhadap Perilaku Siswa Kelas VIII di MTs Darul Falah Singosari Malang. *Vicratina: Jurnal Pendidikan Islam*. 4 (8), 51-52.
- Setiawan, H. R. (2021). Manajemen Kegiatan Evaluasi Pembelajaran. Seminar Nasional Teknologi Edukasi Sosial Dan Humaniora, 505.
- Setiawan, H. R. (2022). Implementasi Pembelajaran Fiqih Dengan Menggunakan Metode Demonstrasi Di Betong Junior Khalifah School. *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*, 6(2), 151–159.
- Subagia, I Nyoman. (2021). *Pendidikan Karakter: Pola, Peran, Implikasi dalam Pembinaan Remaja*. Bandung: Nilacakra.
- Wahyudi, Dedi. (2017). *Pengantar Aqidah Akhlak dan Pembelajarannya*. Yogyakarta: Lintang Rasi Aksara Books.