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## Implementation of the Problem Posing Model in Islamic Religious Education Learning

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### INFORMASI ARTIKEL

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**Abstract:** This research analyzes student learning outcomes in Islamic Religious Education based on student gender. This research used a quantitative approach which was carried out at SMPN 1 Wanayasa, SMPN 2 Parongpong, and SMP Unggulan Al Amin. The method in this research uses the survey method and Analysis of Variance test with a population of 1013 sample students with 31 students at SMPN 1 Wanayasa, 32 students at SMPN 2 Parongpong, and 32 students at SMP Unggulan Al Amin with a total of 95 students based on purposive techniques example. This research instrument uses tests that have been tested for validity, reliability, difficulty index, and distinguishing power by testing the data analysis requirements consisting of normality tests using Kolmogorov-Smirnov and Shapiro-Wilk. In this research, it can be concluded that there are differences in the learning outcomes of students in Islamic Religious Education whose learning uses the problem logging model and the interaction between the problem position model which is viewed based on the gender of the students. Still, between male and female students there is no significant difference or can be said to tend to be the same in Islamic Religious Education learning. This is proven by the significance values for the data variables school, gender, and school\*gender of 0.000, 0.062, and 0.008.

**Keywords:** Islamic Religious Education, Gender, Learning Outcomes, Problem Posing

### INTRODUCTION

Islamic Religious Education constitutes one of the pivotal and integral subjects embedded within the Indonesian educational curriculum (Al Ayyubi et al., 2024). Islamic Religious Education is not merely confined to the

teaching of Islamic doctrines, but also plays a significant role in shaping students' character and moral values (Sabarudin et al., 2024). The primary objective of Islamic Religious Education is to cultivate students who possess a profound understanding of Islamic



teachings, while simultaneously fostering moral and ethical values that align with the fundamental principles of Islam (Umami, 2020). In the context of Islamic Religious Education, employing innovative and effective teaching approaches is essential to ensure a deep and relevant understanding among students (Sabarudin et al., 2023). One of the emerging strategies is the implementation of the problem posing model (Sholeh & Muzakki, 2024; Munif et al., 2023; Habibulloh, 2025; Chaanpraserta et al., 2024). Problem posing is a learning strategy that encourages students to take an active role in formulating questions, solving problems, and developing understanding independently (Wawat, 2022).

In implementing the problem posing model, it is essential to consider factors that may influence its effectiveness, including gender differences among students (Muzakki et

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al., 2023). As understanding of the diverse learning needs of male and female students continues to deepen, it becomes increasingly important to take this factor into account in the development of inclusive teaching methods (Intan, 2022). Providing adequate learning experiences for every student, regardless of gender, constitutes the essence of equitable and just education (Pancawardana et al., 2023; Purhasanah et al., 2022, 2023).

The analysis of the relationship between students' gender and the applied learning model is crucial in enhancing the effectiveness of learning outcomes in Islamic Religious Education. By gaining a deeper understanding of how male and female students may differ in their responses to the problem posing model, educators can design more targeted and inclusive instructional strategies within the teaching and learning process of Islamic Religious Education. Previous studies have shown



that there is still a limited number of investigations examining students' learning outcomes through the problem posing model in correlation with gender differences, particularly in exploring the extent of variations and interactions that may occur (Faisal et al., 2022; Hastasari et al., 2022; Suyadi et al., 2022). Therefore, this aspect can be regarded as the novelty of the present study.

Accordingly, to address the gap identified in previous studies, this research aims to analyze students' learning outcomes in Islamic Religious Education from a gender-based perspective. The purpose is to gain a more fundamental understanding of the differences and interactions that occur between the implementation of the learning model and the resulting learning outcomes, as observed among male and female students across various schools. Therefore, this analysis seeks to provide deeper insights and a broader perspective on the influence of gender in

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the application of the problem posing model within Islamic Religious Education, as well as its implications for enhancing the overall quality of Islamic education in academic settings.

## **METHOD**

This study employed a quantitative approach and was conducted at SMPN 1 Wanayasa, SMPN 2 Parongpong, and SMP Unggulan Al Amin. The research utilized a survey method combined with an Analysis of Variance (ANOVA) test to examine the differences and interactions between students' learning outcomes in Islamic Religious Education using the problem posing learning model, analyzed based on gender differences. The population of this study comprised all students from SMPN 1 Wanayasa, SMPN 2 Parongpong, and SMP Unggulan Al Amin, totaling 1,013 students. The sample consisted of 31 students from SMPN 1 Wanayasa, 32 students from SMPN 2 Parongpong, and



32 students from SMP Unggulan Al Amin, resulting in a total of 95 students selected through a purposive sampling technique.

The research instrument employed in this study was a test that had undergone validity, reliability, difficulty index, and discrimination power analyses. The data analysis prerequisites included normality testing using the Kolmogorov-Smirnov and Shapiro-Wilk tests with the assistance of SPSS version 26 software. ANOVA (Analysis of Variance) was utilized as a comparative statistical test to examine differences in the mean values among more than two samples (Sugiyono, 2021). The Two-Way ANOVA was employed for analyses involving more than one factor. To perform an ANOVA test, several assumptions must be met, including that each sample originates from independent groups, the data involve more than two groups, and the standardized residuals are normally

distributed. However, if the assumption of data normality is not satisfied, a Non-Parametric test specifically the Median Test is applied as an alternative.

## RESULT AND DISCUSSION

### RESULTS

The hypotheses formulated in this study are as follows.

$H_0$  : There is no significant difference in students' learning outcomes in Islamic Religious Education when the Problem Posing learning model is implemented

$H_1$  : There is a significant difference in students' learning outcomes in Islamic Religious Education when the Problem Posing learning model is implemented

$H_0$  : There is no significant difference in students' learning outcomes in Islamic Religious Education between male and female students



$H_1$  : There is a significant difference in students' learning outcomes in Islamic Religious Education between male and female students

$H_0$  : There is no interaction between the Problem Posing model and gender in determining

students' learning outcomes in Islamic Religious Education

$H_1$  : There is an interaction between the Problem Posing model and gender in determining students' learning outcomes in Islamic Religious Education

School	Gender	Mean	Sdt. Deviation
SMPN 1 Wanayasa	Male	66.89	14.572
	Female	65.54	14.836
	Total	66.32	14.451
SMPN 2 Parongpong	Male	80.67	5.821
	Female	80.50	3.937
	Total	80.59	5.009
SMP Unggulan Al Amin	Male	63.87	9.046
	Female	77.35	8.351
	Total	71.03	10.941
Total	Male	70.86	12.712
	Female	74.86	11.452
	Total	72.72	12.246

Table 1. Descriptive Statistics

Based on Table 1, the mean scores for male and female students at SMPN 1 Wanayasa were 66.89 and 65.54, respectively, yielding an aggregate mean of 66.32. At SMPN 2 Parongpong, the means were 80.67 (male) and 80.50 (female), with a combined mean of 80.59. At SMP Unggulan Al Amin, the means were 63.87 (male) and 77.35 (female),

resulting in a school total mean of 71.03. Across the three schools, the overall mean score for male students was 70.86, for female students 74.86, and the grand mean was 72.72. With respect to dispersion, the standard deviations for male and female students at SMPN 1 Wanayasa were 14.572 and 14.836, respectively, with a total standard



deviation of 14.451. At SMPN 2 Parongpong the standard deviations were 5.821 (male) and 3.937 (female), total 5.009. At SMP Unggulan Al Amin

the standard deviations were 9.046 (male) and 8.351 (female), with a total of 10.941.

	Gender		Total	
	Male	Female		
School				
	SMPN 1 Wanayasa	18	13	31
	SMPN 2 Parongpong	18	14	32
	SMP Unggulan Al Amin	15	17	32
	Total	51	44	95

*Table 2. Between Subjects Factors*

Based on Table 2, it can be observed that at SMPN 1 Wanayasa there were 18 male students and 13 female students, totaling 31 students. At SMPN 2 Parongpong, there were 18 male students and 14 female students, totaling 32 students. Meanwhile, at SMP Unggulan Al Amin, there were 15 male students and 17 female students, with a total of 32 students. Accordingly, the total number of male and female students across the three schools was 51

and 44, respectively, amounting to an overall total of 95 students.

	Kolmogorov-Smirnov	
	Statistics	Sig.
Standardized Residual	0.69	0.200*

*Table 3. Tests of Normality*

Based on Table 3, the standardized residual values in the Kolmogorov-Smirnov and Shapiro-Wilk tests were 0.200 and 0.236, respectively. Since the significance values exceed 0.05, it can be concluded that the data are normally distributed.

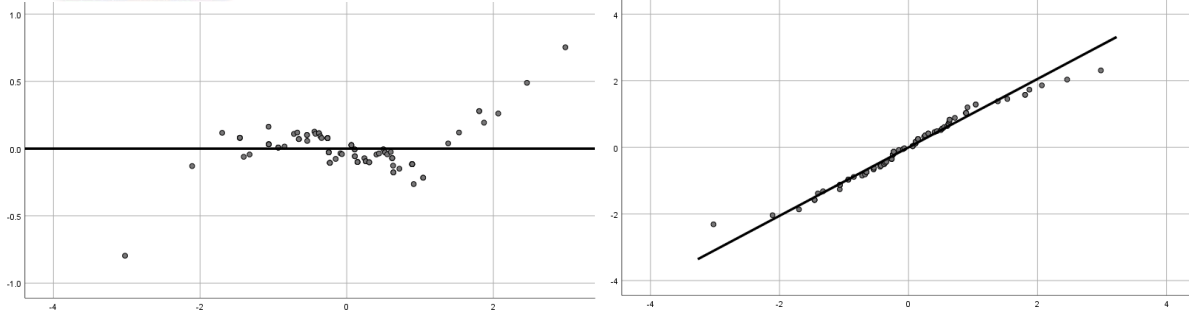


Figure 1. Detrended and Normal Q-Q Plot of Standardized Residual

As illustrated in Figure 1, most of the standardized residual values of students' learning outcomes in Islamic Religious Education taught using the Problem Posing model and analyzed based on gender are distributed around

the line. This indicates that the data are normally distributed. Subsequently, a homogeneity of variance test will be conducted to determine whether the data variance is homogeneous or otherwise.

	Levene Statistics	Sig.
Based on Mean	5.985	.000

Table 4. Levene's Test of Equality of Error Variances<sup>a,b</sup>

As illustrated in Figure 1, most of the standardized residual values of students' learning outcomes in Islamic Religious Education taught using the Problem Posing model and analyzed based on gender are distributed around

the line. This indicates that the data are normally distributed. Subsequently, a homogeneity of variance test will be conducted to determine whether the data variance is homogeneous or otherwise.

Source	df	Mean Square	F	Sig.
School	2	1682.533	16.119	0.000
Gender	1	372.153	3.565	0.062
School*Gender	2	534.833	5.124	0.008

Table 5. Tests of Between-Subjects Effects

Based on Table 5, the significance values for the variables school, gender,

and school\*gender were 0.000, 0.062, and 0.008, respectively. These results indicate



that the significance values for the school and school\*gender variables are less than 0.05, while the significance value for the gender variable is greater than 0.05. Therefore, it can be concluded that there are significant differences in students' learning outcomes in Islamic Religious Education when the Problem Posing learning model is applied, and that an

interaction exists between the Problem Posing model and gender. However, the learning outcomes between male and female students in Islamic Religious Education do not show a statistically significant difference. To further examine the specific differences underlying these results, a Post Hoc test was subsequently conducted.

School	School	Sig.
SMPN 1 Wanayasa	SMPN 2 Parongpong	.000
	SMP Unggulan Al Amin	.212
SMPN 2 Parongpong	SMPN 1 Wanayasa	.000
	SMP Unggulan Al Amin	.001
SMP Unggulan Al Amin	SMPN 1 Wanayasa	.212
	SMPN 2 Parongpong	.001

Table 6. Multiple Comparisons

Based on Table 6, the significance values between SMPN 1 Wanayasa and SMPN 2 Parongpong, SMPN 1 Wanayasa and SMP Unggulan Al Amin, and SMPN 2 Parongpong and SMP Unggulan Al Amin were 0.000, 0.212, and 0.001, respectively. These results indicate that the significance values between SMPN 1 Wanayasa and SMPN 2 Parongpong, as well as between SMPN 2 Parongpong and SMP Unggulan Al

Amin, are less than 0.05, while the significance value between SMPN 1 Wanayasa and SMP Unggulan Al Amin is greater than 0.05. Therefore, it can be concluded that there are significant differences in students' learning outcomes in Islamic Religious Education taught using the Problem Posing learning model between SMPN 1 Wanayasa and SMPN 2 Parongpong, and between SMPN 2 Parongpong and

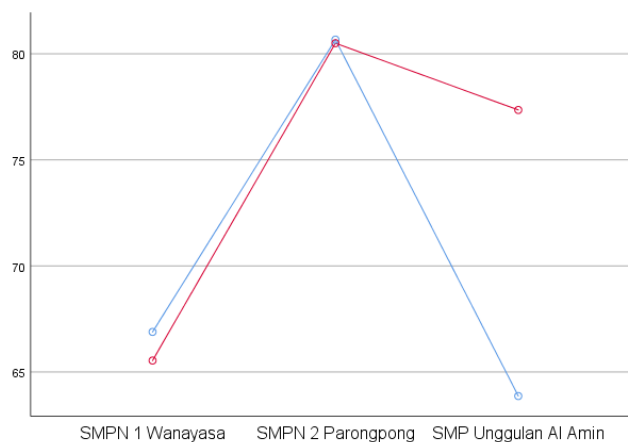


SMP Unggulan Al Amin. However, there is no statistically significant difference between SMPN 1 Wanayasa and SMP Unggulan Al Amin.

## DISCUSSION

Based on the results of the conducted study, the implementation of the Problem Posing learning model in Islamic Religious Education was carried out at SMPN 1 Wanayasa, SMPN 2 Parongpong, and SMP Unggulan Al Amin, involving 31, 32, and 32 students, respectively. The participants were

further categorized by gender into male and female groups. Specifically, at SMPN 1 Wanayasa there were 18 male students and 13 female students, totaling 31 students; at SMPN 2 Parongpong there were 18 male students and 14 female students, totaling 32 students; and at SMP Unggulan Al Amin there were 15 male students and 17 female students, totaling 32 students. Accordingly, the overall number of participants across the three schools consisted of 51 male students and 44 female students, making a total of 95 students.



**Figure 2.** Estimated Marginal Means

Based on Figure 2, the blue and red lines represent the mean scores of male

and female students at SMPN 1 Wanayasa, SMPN 2 Parongpong, and



SMP Unggulan Al Amin. It can be observed that the mean score of male students at SMPN 2 Parongpong was higher than that of male students at SMPN 1 Wanayasa and SMP Unggulan Al Amin. Furthermore, the mean score of male students at SMPN 1 Wanayasa was higher than that of male students at SMP Unggulan Al Amin. Similarly, the mean score of female students at SMPN 2 Parongpong was higher than that of female students at SMPN 1 Wanayasa and SMP Unggulan Al Amin. However, the mean score of female students at SMP Unggulan Al Amin was higher than that of female students at SMPN 1 Wanayasa.

Thus, the learning outcomes of students in Islamic Religious Education taught using the Problem Posing model, when analyzed based on gender across the three schools, indicate that both male and female students at SMPN 2 Parongpong achieved the highest scores. Conversely, the lowest scores for both male and female students were observed

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at SMP Unggulan Al Amin and SMPN 1 Wanayasa. Based on the descriptive statistical findings, further analysis was conducted to examine more significant differences and interactions using inferential statistics. The inferential statistical analysis employed the Two-Way ANOVA test, as the data were normally distributed with significance values greater than 0.05 in the Kolmogorov-Smirnov and Shapiro-Wilk tests. This normality assumption was also supported by the Normal Q-Q Plot, in which most data points were distributed closely around the reference line. However, the results of Levene's test indicated that the sample data from the three schools did not have equal variances.

It was subsequently found that there are significant differences in students' learning outcomes when the Problem Posing learning model is applied, as well as an interaction between the Problem Posing model and



gender in the context of Islamic Religious Education. However, no significant difference was observed between the learning outcomes of male and female students. Furthermore, the differences in students' learning outcomes under the Problem Posing model were specifically found between SMPN 1 Wanayasa and SMPN 2 Parongpong, as well as between SMPN 2 Parongpong and SMP Unggulan Al Amin, whereas no significant difference was observed between SMPN 1 Wanayasa and SMP Unggulan Al Amin. These findings are consistent with the study conducted by (Kurnia et al., 2023) and (Asrafzani et al., 2022) where the implementation of the Problem Posing learning model in Islamic Religious Education resulted in significant differences and interactions.

The Problem Posing model is a learning approach that encourages students to actively engage in problem-solving through the presentation of complex and challenging problems or

situations. In this model, the teacher acts as a facilitator, not merely providing information but also creating conditions that stimulate students to engage critically with the subject matter. The teacher poses questions or presents complex and challenging scenarios that prompt students to activate their critical thinking skills. The focus is not on providing immediate answers, but on stimulating students to explore, analyze, and interact deeply with the problem at hand (Yanti, 2022). In this context, students are encouraged to act as researchers in their own learning process, identifying problems, formulating questions, and collaboratively seeking solutions (Prayitno et al., 2022) This approach also facilitates the problem-solving process in a more accessible and innovative manner. The learning process using the Problem Posing model consists of the following steps: (1) Presentation of Complex Problems or Situations; (2)



Problem Comprehension; (3) Problem Solving; (4) Discussion and Collaboration; and (5) Reflection and Learning.

Educators introduce students to complex and challenging problems or situations. These problems are typically related to students' daily lives and require critical thinking and creative solutions (Murharyana et al., 2023). Students are given the opportunity to understand and analyze the problem. They are tasked with identifying the root of the problem, organizing relevant facts, and comprehending the potential consequences. The teacher encourages students to develop problem-solving strategies (Arif et al., 2023; Bukhori et al., 2023; Hasrah, 2023; Rambe, 2023). They are guided to think creatively, generate multiple solutions, and consider the potential outcomes of each solution (Handayani et al., 2020). Students are given the opportunity to speak, share opinions, and collaborate to identify the

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best solutions. They are also encouraged to listen to different perspectives, engage in constructive debate, and reach a collective consensus. After arriving at a solution, students are prompted to reflect on the process, evaluating both their successes and shortcomings, extracting lessons from their experiences, and identifying insights that can be applied in future contexts.

According to (Liljedahl & Cai, 2021) The primary advantage of this model is its ability to actively engage students in their own learning process, encouraging them to seek solutions, collaborate with peers, and develop critical thinking skills. This model specifically supports the development of critical thinking, teaching students to analyze, evaluate, and construct well-reasoned arguments in addressing the problems they encounter. Moreover, the *problem posing* model allows students to connect the theoretical knowledge learned in class with real-world practice, providing



opportunities to apply their learning in everyday life. This not only strengthens their understanding of the subject matter but also enhances the relevance of education to the outside world. From a social perspective, this model improves students' social skills, including effective communication, teamwork, and respect for the opinions of others, as explained by (Christidamayani & Kristanto, 2020).

Thus, the *problem posing* model is an effective approach for teaching students to think critically, analytically, and creatively. It also helps them relate educational values to real-world situations. Through this model, students not only acquire knowledge but also develop the attitudes and skills necessary to address problems and challenges in everyday life. In the context of Islamic Religious Education, the *problem posing* model encourages students to think, analyze, and solve problems encountered in daily life. Here, the teacher does not merely lead in

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delivering the material but also facilitates students' understanding of Islamic teachings through real-world problems or situations. By employing the *problem posing* model, Islamic Religious Education teachers can present situations or problems that require critical thinking, reflection, and solutions grounded in Islamic principles. Subsequently, the teacher guides students to discuss the problem, identify its sources, and formulate solutions consistent with Islamic values.

This model not only develops students' logical and creative thinking skills but also deepens their understanding of Islamic teachings in everyday life. It encourages students to reflect on how Islamic principles relate to the moral dilemmas and challenges they encounter. The Problem Posing model also fosters interdisciplinary thinking, collaboration, and respect for others' opinions. Students learn to listen to different viewpoints, appreciate diverse



perspectives, and reach a consensus on problem-solving strategies.

Moreover, Islamic Religious Education teachers employing the Problem Posing model must provide appropriate guidance and direction when students face difficulties or complex problems. Teachers should offer supporting materials, advice, and constructive feedback that assist students in solving problems more effectively and accurately. In Islamic education, the Problem Posing model transforms students from passive recipients of information into active, creative, and critical learners. They learn to connect religious teachings to their own lives and develop deep, complex thinking about the values inherent in their faith (Wijaya et al., 2020).

The Problem Posing model in Islamic Religious Education (PAI) can assist students in internalizing religious values more effectively. By engaging in the process of critical thinking and

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problem-solving related to these values, students develop a deeper understanding and appreciation of them as guiding principles for their daily lives. Therefore, the Problem Posing model in Islamic education serves as an effective tool for instilling comprehension, critical thinking skills, and religious values in students. Islamic education teachers should act as facilitators, encouraging students to utilize this learning model to realize their intellectual and spiritual potential

## CONCLUSION

In this study, it can be concluded that the implementation of the Problem Posing learning model in Islamic Religious Education, analyzed based on students' gender, revealed that the mean score of male students at SMPN 1 Wanayasa was higher than that of students at SMP Unggulan Al Amin. Meanwhile, the mean score of female students at SMPN 2 Parongpong was



higher compared to those at SMPN 1 Wanayasa and SMP Unggulan Al Amin. However, female students at SMP Unggulan Al Amin achieved higher mean scores than their counterparts at SMPN 1 Wanayasa. These disparities were further analyzed using inferential statistics through a Two-Way ANOVA, as the data were normally distributed, despite the lack of equal variances among students' learning outcomes at SMPN 1 Wanayasa, SMPN 2 Parongpong, and SMP Unggulan Al Amin.

The statistical analysis conducted using SPSS 26 indicated that there are significant differences in students' learning outcomes when the Problem Posing model is applied, and there is an interaction between the Problem Posing model and students' gender. However, no significant difference was observed between the learning outcomes of male and female students, indicating relatively similar performance. More

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specifically, differences were found between students at SMPN 1 Wanayasa and SMPN 2 Parongpong, as well as between SMPN 2 Parongpong and SMP Unggulan Al Amin, while no differences were observed between SMPN 1 Wanayasa and SMP Unggulan Al Amin.

For future research, it is recommended to analyze students' learning outcomes in Islamic Religious Education in relation to their cognitive development stages categorized as concrete, transitional, or formal thinking while also considering the influence of communication occurring during learning, both among peers and with educators. Such an approach would allow for a more detailed and fundamental examination of differences, interactions, and influences, taking into account item difficulty and discrimination indices within the assessments administered at each school.



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