



ANALISIS STRATEGI PENGAJARAN GURU PAI DALAM MENINGKATKAN KESADARAN SOSIAL SISWA DI MAN PANGKEP

ANALYSIS OF PAI TEACHERS' TEACHING STRATEGIES IN ENHANCING STUDENTS' SOCIAL AWARENESS AT MAN PANGKEP

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ABSTRACT

This research aims to determine the strategies and success factors of PAI teachers in increasing MAN Pangkep students' awareness of social problems. This type of research is qualitative research with an approach that is appropriate to scientific disciplines, namely educational and psychological approaches. The data sources for this research are Islamic religious education subject teachers, madrasa heads, deputy madrasa heads, administrative staff, and several students. The data collection methods used were observation, interviews, and documentation. Data processing and data analysis techniques go through four stages, namely data collection, data reduction, data presentation, and conclusion. The results of this research show that: (1) The PAI teacher's strategy in increasing the social awareness of MAN Pangkep students is that the teacher provides educational, interactive, and exemplary interaction teaching methods, builds students' religious character, integrates religious values in learning to encourage students' social awareness, providing reflection activities and collaborating with parents and agencies. (2) The success factor in increasing the social awareness of MAN Pangkep students is involving students in social activities, increasing students' understanding of social values, and due to changes in students' attitudes and values. This research can have implications for improving PAI teaching methods and strengthening the role of schools in forming the character of students who have high social awareness, which in turn contributes positively to the wider community.

Kata kunci :

Strategi Pengajaran, Guru PAI, Kesadaran Sosial,

ABSTRAK

Penelitian ini bertujuan untuk mengetahui strategi serta faktor keberhasilan guru PAI dalam meningkatkan kesadaran siswa MAN Pangkep terhadap masalah sosial. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan yang sesuai disiplin ilmu



yaitu pendekatan pendidikan dan psikologis. Sumber data penelitian ini adalah guru mata pelajaran pendidikan agama Islam, kepala madrasah, wakil kepala madrasah, staf tata usaha, dan beberapa siswa. Metode pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi. Teknik pengolahan data dan analisis data melalui empat tahap yaitu pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa: (1) Strategi guru PAI dalam meningkatkan kesadaran sosial siswa MAN Pangkep adalah guru memberikan metode pengajaran interaksi edukatif, interaktif dan metode keteladanan, membangun karakter religius siswa, integrasi nilai-nilai keagamaan dalam pembelajaran untuk mendorong kesadaran sosial siswa, pemberian kegiatan refleksi serta bekerja sama dengan pihak orang tua dan instansi. (2) Faktor keberhasilan dalam meningkatkan kesadaran sosial siswa MAN Pangkep adalah melibatkan siswa dalam kegiatan sosial, meningkatnya pemahaman siswa terhadap nilai-nilai sosial, dan karena adanya perubahan pada sikap dan nilai pada diri siswa. Penelitian ini dapat berimplikasi pada perbaikan metode pengajaran PAI dan memperkuat peran sekolah dalam membentuk karakter siswa yang memiliki kesadaran sosial tinggi, yang pada gilirannya berkontribusi positif bagi masyarakat luas.

A. INTRODUCTION

Education plays a pivotal role in shaping individuals, society, and the nation. It enables the development of human potential, knowledge, and skills necessary for achieving success. Beyond character formation, education also contributes significantly to moral development and human improvement. Moreover, it serves to preserve societal values while fostering individual growth. Hence, education is not merely a process of learning, but a fundamental determinant in enhancing quality of life.¹

In line with the national education objectives as stipulated in Law Number 20 of 2003, Chapter II concerning the foundation, function, and objectives of the national education system, it is stated that the function and objectives of national education are as follows:

National education functions to develop capabilities and shape the character and civilization of a dignified nation in order to enhance the intellectual life of the nation. It aims

¹ Ahsan Masrukhan, "Pelaksanaan Pendidikan Karakter Peduli Sosial di SD Negeri Kotagede 5 Yogyakarta", *Jurnal Pendidikan Guru Sekolah Dasar* 29, no. 2 (2016), h. 812.



to foster the potential of learners so that they become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.²

In accordance with the provisions of the aforementioned Law, education functions to develop character and civilization in order to enhance the intellectual life of the nation. In addition, education also aims to cultivate learners who are faithful, devoted to God Almighty, and possess noble character. Accordingly, one of the efforts in shaping character and moral conduct can be undertaken through religious education.

Islamic Religious Education is a planned effort to teach Islamic teachings, values, and principles to individuals. It encompasses the understanding of religious doctrines, the practice of worship, ethical conduct, moral values, and ways of life in accordance with Islam, while also promoting respect for adherents of other religions in the interest of social harmony.³ Islamic Religious Education is also formally implemented in Indonesian schools, in which teachers play a crucial role in the educational process. Therefore, teachers are expected to possess adequate competencies in order to enhance the quality of Islamic Religious Education instruction.⁴

In the midst of a life characterized by materialism and individualism, education is required to give greater attention to the development of students' social awareness. By internalizing these values, students are expected to become individuals who are empathetic, tolerant, and concerned about their environment. Social awareness education is essential in producing a quality generation that contributes positively to society. Islamic Religious Education teachers (PAI teachers) play a significant role in shaping students' character and social awareness, as well as in fostering Islamic religious consciousness, particularly in Indonesia, where the majority of the population adheres to Islam.⁵

² Republik Indonesia, *Undang-Undang Nomor 20 Tahun 2003, Tentang Sistem Pendidikan Nasional*, bab 2, pasal 3.

³ Ridwan Abdullah Sani dan Muhammad Kadri, *Pendidikan Karakter :Mengembangkan Karakter Anak yang Islami* PT Bumi Aksara, Jakarta 2016 H.15-16

⁴ Syhabuddin Gade Dan Sulaiman, *Pengembangan Interaksi Edukasi Pembelajaran Pendidikan Agama Islam: Teori & Praktik* (Cet. I ;Banda Aceh: Ar-Raniry Press, 2019), h. 21.

⁵ Mukhamad Rudi Habibie, *Strategi Guru Pendidikan Agama Islam Dalam Menanamkan Nilai Islam Rahmata Lil'Aamin di Sekolah Umum (Studi Multisius di Sekolah Menengah Pertama Negeri 2 Dau Satu Atap Malang dan Sekolah Menengah Pertama Negeri 1 Puncu Kediri)*, Tesis, (Malang, UIN Maulana Malik Ibrahim Program Magister Pendidikan Agama Islam Pascasarjana, 2020).



In the Qur'an, the command to cultivate social awareness is explicitly stated in Surah An-Nisa (4:36).

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Transliterated:

Worship Allah and do not associate anything with Him. And do good to parents, relatives, orphans, the poor, near neighbours and distant neighbours, close companions, travellers (ibnu sabil), and those under your care. Indeed, Allah does not love those who are arrogant and boastful.⁶

The verse instructs believers to do good to parents, relatives, orphans, the poor, neighbours, friends, travellers (ibnu sabil), and those under their care as a manifestation of social awareness commanded by Allah (SWT). However, not all students in schools possess a strong level of social awareness, which is influenced by limited social understanding as well as insufficient support from both school and family environments. Therefore, Islamic Religious Education (PAI) teachers need to implement appropriate strategies to enhance students' social awareness, particularly at MAN Pangkep.

MAN Pangkep, located in Talaka, Ma'rang District, is the only Islamic senior high school (madrasah) in Pangkep Regency operating under government supervision. This school places strong emphasis on the development of students' attitudes, including social awareness. The social issues surrounding the school, such as inequality, injustice, poverty, and unemployment, are relatively complex. The low level of students' social awareness may be attributed to the lack of practical approaches in Islamic Religious Education (PAI) instruction, minimal student involvement in social activities, and limited awareness of their role as agents of change.

Previous studies, such as those conducted by Nurhikmah Atika, have discussed Islamic Religious Education (PAI) teachers' strategies in addressing students' social problems, improving PAI learning, and instilling students' religious character. However, studies specifically focusing on PAI teachers' strategies in fostering students' awareness

⁶ Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Penerbit Madina Qur'an, 2016), h. 84.



and concern toward social issues remain limited.⁷

Therefore, there is a need for effective strategies for Islamic Religious Education (PAI) teachers at MAN Pangkep to foster students' social awareness. By developing appropriate strategies, PAI teachers at MAN Pangkep are expected to create learning processes that encourage students to care about social issues, involve them in problem-solving, and shape a generation that is aware of their social responsibilities. Ultimately, this is expected to have a broader impact on the MAN Pangkep community as a whole, with the hope of generating tangible changes in addressing existing social problems.

Based on the aforementioned problems, the researcher is motivated to further investigate the topic entitled *"An Analysis of Islamic Religious Education (PAI) Teachers' Teaching Strategies in Enhancing Students' Social Awareness at MAN Pangkep."*

B. RESEARCH METHOD

The research employed a qualitative approach focusing on an in-depth understanding of specific phenomena or issues. Accordingly, the researcher sought to explore the phenomenon under study through the analysis of non-numerical data, including in-depth interviews with Islamic Religious Education (PAI) teachers, the principal, vice principal, administrative staff, and selected students. In addition, classroom observation was conducted to directly examine the interactions between PAI teachers and students during the teaching and learning process.⁸ The research site was MAN Pangkep, Ma'rang District, Pangkep Regency, selected on the consideration that the institution is an Islamic school (madrasah) that places strong emphasis on the development of students' attitudes.

In this study, two types of data sources were used, namely primary and secondary data sources. The primary data sources included Islamic Religious Education (PAI) teachers, the principal, vice principal, administrative staff, and selected students using a random sampling technique. Meanwhile, the secondary data sources consisted of supporting documents such as books, manuscripts, and previous studies relevant to the research

⁷ Nurhikma Atika, "Strategi Guru Agama Islam dalam Menanamkan Karakter Kepedulian sosial pada Peserta Didik di SMA Negeri 3 Palu", *Skripsi* (Palu: Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Palu, 2021), h. xi

⁸ Nicholas Mathews, M. C. & V. B.-G., "Triangulasi dalam Penelitian Kualitatif," (2019).



topic. Data analysis in this study followed the Miles and Huberman model, which consists of data collection, data reduction, data display, and conclusion drawing.⁹

C. RESULTS AND DISCUSSION

Teaching Strategies of Islamic Religious Education (PAI) Teachers in Enhancing Students' Social Awareness at MAN Pangkep

The teaching strategies of Islamic Religious Education (PAI) teachers are highly important, as Islamic education plays a significant role in shaping students' character and social values. PAI teachers may employ instructional methods that emphasize humanistic values, empathy, and justice within the framework of Islamic teachings.

Based on the results of interviews and observations conducted by the researcher, several strategies were identified that are used by Islamic Religious Education (PAI) teachers in enhancing students' social awareness at MAN Pangkep. The detailed explanations are presented as follows:

1. The teacher employs interactive instructional methods, educative interaction approaches, and exemplary (role-modeling) techniques in the teaching and learning process.

Educative interaction refers to the interaction between teachers and students in which both parties actively participate in the learning process, thereby integrating emotional, intellectual, and behavioral dimensions.¹⁰ Meanwhile, interactive teaching involves activities between teachers and students that facilitate the exchange of ideas and discussion, aiming to develop a deeper understanding of a given issue. The exemplary (modeling) method is an instructional approach that emphasizes the provision of role models and examples demonstrated by the teacher.

This was also stated by Ms. Wilda, an Akidah Akhlak teacher for Grades XI and XII, in an interview as follows:

“To enhance students' social awareness of social issues, I use educative and interactive approaches. For example, I sometimes conduct open discussions in class regarding social issues and provide students with opportunities to express their opinions

⁹ Sugiyono, *Metode Penelitian Pendidikan* (Jakarta: Alfabeta, 2015), h. 438.

¹⁰ Moh Kalam Mollah, “Konsep Interaksi Edukatif dalam Pendidikan Islam dalam Perspektif Alquran”, dalam *Jurnal Pendidikan Agama Islam*, Vol. 3, No. 2, Tahun 2015, h. 5.



on these issues.”¹¹

This was also stated by Ms. Juhaedah, a Fiqh teacher as well as an Islamic Cultural History (SKI) teacher, who explained that:

“In learning activities related to the discussion of muamalah, I use an interactive approach by occasionally conducting group discussions with students. Frequently, social issues also arise within the context of muamalah. As a result, students are given the opportunity to express their views on the issues being discussed.”¹²

This was also stated by Ms. Masnawati, an Akidah Akhlak teacher for Grades X and XI, who explained that:

“The strategy I apply is the exemplary (role-modeling) method, in which I encourage students to show empathy toward peers affected by disasters such as fire incidents. This is done by encouraging them to donate usable clothing and, when a classmate experiences bereavement, to attend the funeral and help ease the burden through fundraising activities.”¹³

Based on the interviews above, it can be concluded that one of the strategies used by Islamic Religious Education (PAI) teachers in fostering students’ social awareness at MAN Pangkep is the application of educative interaction, interactive teaching methods, and exemplary (role-modeling) approaches. The use of educative and interactive teaching methods, such as providing students with opportunities to express their views on social issues and stimulating critical thinking, enables students to feel involved in addressing existing social problems. Consequently, these approaches are expected to encourage students to apply the values learned in their daily lives.

In addition, the provision of exemplary (role-modeling) practices by teachers enables students to learn through direct observation. By observing concrete examples from teachers—such as attitudes of care, tolerance, and responsibility—students can more easily understand and imitate positive behaviors. Exemplary practices also help establish good habits and strengthen emotional influence, encouraging students to develop empathy and concern for others. Gradually, this process fosters deep social awareness and

¹¹ Wilda (48 tahun), Guru Akidah Akhlak Kelas XI dan XII, Wawancara, Pangkep, 05 April 2024.

¹² Juhaeda (38 tahun), Guru Fikih Kelas X dan XI dan Guru SKI Kelas XII, Wawancara, Pangkep, 06 April 2024.

¹³ Masnawati (51 tahun), Guru Akidah Akhlak Kelas X dan XI, Wawancara, Pangkep, 06 April 2024.



contributes to the development of students' character in social life. This is in line with Rima's study, which states that exemplary practice in education is an effective method and has been proven successful in shaping and preparing students' moral, spiritual, and social ethos.¹⁴

2. The Development of Students' Religious Character

Religious character refers to the traits and values reflected in an individual's behavior based on their beliefs and religious convictions. The development of religious character is important as it provides a strong moral foundation and guides actions in accordance with religious values.

This was also stated by Ms. Baheriah, a Qur'an and Hadith teacher for Grades XI and XII, who explained that:

"In efforts to enhance students' social awareness, the strategy I implement focuses on the development of students' religious character. I believe that once religious character is firmly internalized in students, they will behave in accordance with the values contained in religion."¹⁵

The same view was also expressed by Ms. Idamayanti, a Fiqh teacher as well as a Qur'an and Hadith teacher, who stated that:

"One of the strategies I apply focuses on developing students' religious character. I believe that building religious character is the key to enhancing students' awareness of social issues."¹⁶

Based on the interviews above, it can be concluded that the second strategy employed by Islamic Religious Education (PAI) teachers in enhancing students' social awareness at MAN Pangkep is the development of students' religious character. Moral-religious principles such as honesty and responsibility serve as an ethical foundation that shapes students' sensitivity toward surrounding social conditions. Religious teachings that emphasize empathy, tolerance, and self-control also contribute to fostering attitudes of respect for diversity among others. Students' participation in religious activities, such as zakat and social actions, strengthens their sense of solidarity and collective responsibility,

¹⁴ Rima, Ayu. "Interaksi Edukatif Guru Pendidikan Agama Islam (PAI) dalam Membangun Sikap Kesalehan Sosial Peserta Didik di Sekolah Menengah Atas." *Potensia Jurnal Kependidikan Islam* 8.1 (2022): 1-16.

¹⁵ Baheriah (49 tahun), Guru Qur'an Hadis Kelas XI dan XII, Wawancara, Pangkep, 06 April 2024.

¹⁶ Idamayanti (55 tahun), Guru Fiqh dan Qur'an Hadis, Wawancara, Pangkep, 06 April 2024.



enabling them to play an active role in creating a just and harmonious society. Islamic education not only provides knowledge of spiritual and religious aspects but also plays a crucial role in shaping students' character and social ethics.¹⁷

3. The Integration of Religious Values into Learning to Enhance Students' Social Awareness

By incorporating religious teachings into the educational process, students are not only equipped with academic knowledge but also with moral and ethical values that are relevant to social life.

This was also stated by Ms. Wilda, an Akidah Akhlak teacher for Grades XI and XII, in an interview as follows:

"I also integrate religious values into the learning process. I believe that religious values have the power to inspire students' social awareness. For example, when discussing the Islamic teaching of compassion, I provide concrete examples of compassion, emphasizing that those who show love and care for others will also be loved by Allah. In this way, students are expected to apply these values in helping others."¹⁸

This was also stated by Ms. Juhaedah, a Fiqh teacher as well as an Islamic Cultural History (SKI) teacher, who explained that:

"Sometimes, in Islamic Cultural History learning, religious values are always embedded in the subject matter. I emphasize that the religious values being taught are not only meant to be learned, but also to be implemented in daily life. This is intended to help students become better individuals and, at the same time, become more sensitive and concerned about their surrounding environment."¹⁹

Based on the interviews above, it can be concluded that the third strategy employed by Islamic Religious Education (PAI) teachers in enhancing students' social awareness at MAN Pangkep is the integration of religious values into learning to foster students' social awareness. By aligning religious teachings with social awareness education, students are expected to develop a deeper understanding of moral conduct that encourages

¹⁷ Gafar, A. H., & Haryati, T., "Peran Guru Profesional dalam Membina Karakter Religius Peserta Didik Berbasis Nilai Kearifan Lokal (Maja Labo Dahu) Sekolah Dasar Negeri Sila di Kecamatan Bolo Kabupaten Bima," *Jurnal Pendidikan IPS*, 9, no. 1 (2019): 15–28.

¹⁸ Wilda (48 tahun), Guru Akidah Akhlak Kelas XI dan XII, Wawancara, Pangkep, 05 April 2024.

¹⁹ Juhaeda (43 tahun), Guru Fiqh Kelas X dan XI dan Guru SKI Kelas XII, Wawancara, Pangkep, 06 April



empathetic behavior and responsibility toward their surrounding environment. In line with this, Satriani's study concludes that moral education strengthens students' religious morality, discipline, environmental awareness, responsibility, tolerance, and independence.²⁰ The application of noble moral conduct in social life ensures the creation of peace and harmony within national and state life, in accordance with Islamic teachings that serve as a mercy to all creation.²¹

4. The Implementation of Reflective Activities

This was also stated by Ms. Masnawati, an Akidah Akhlak teacher for Grades X and XI, who explained that:

"I also provide reflective activities for students. At the end of each lesson, I assign students to write reflections on the material that has been taught. For example, in the topic of mutual help, students are asked to reflect on the positive impacts of helping others and the benefits of practicing such behavior. This is intended to encourage deeper self-reflection so that students can develop into better individuals."²²

This was also stated by Ust. Amir, a Qur'an and Hadith teacher for Grade X, who explained that:

"In Qur'an and Hadith learning, there are usually relevant Qur'anic verses and Hadiths related to social awareness toward others. Therefore, I encourage students to reflect on these values in their daily life."²³

Based on the interviews above, it can be concluded that the fourth strategy employed by Islamic Religious Education (PAI) teachers in enhancing students' social awareness at MAN Pangkep is the provision of reflective activities. Through reflection, students are able to evaluate their social experiences, develop empathy, and connect social values with real-life situations. Reflection also encourages changes in attitudes and actions, thereby strengthening moral awareness and social responsibility. In addition, reflective activities foster students' emotional intelligence, encourage discussion, and promote participation in social actions. Ultimately, these activities reinforce students' solidarity and

²⁰ Satriani, Muh Tahir Malik, and Muammar Bakry. "Strategi Guru Pendidikan Agama Islam dalam Meningkatkan Akhlak Peserta Didik di SMP Negeri 2 Bungoro Kabupaten Pangkep." Referensi 2.1 (2024).

²¹ Kutsiyyah, Pembelajaran Akidah Akhlak, (Pamekasan:Duta Media Publishing,2019).

²² Masnawati (51 tahun), Guru Akidah Akhlak Kelas X dan XI, *Wawancara*, Pangkep, 06 April 2024.

²³ Amir (54 tahun), Guru Qur'an Hadis Kelas X, *Wawancara*, Pangkep, 08 April 2024.



engagement in efforts to create a harmonious environment.

5. Collaboration with Parents and External Institutions

Collaboration with parents or external institutions to enhance students' social awareness is a highly important step. This was also stated by Ust. Amir, a Qur'an and Hadith teacher for Grade X, who explained that:

"I collaborate with parents to build students' motivation to study diligently, including emphasizing the importance of social awareness for students today."²⁴

This was also stated by the Head of MAN Pangkep, Mr. Abdul Hafid, who explained that:

"At this madrasah, various social activities are implemented through extracurricular organizations such as the Youth Red Cross (PMR), which occasionally conducts blood donation activities. During flag-raising ceremonies, PMR members are also on standby to monitor students who may faint. In addition, every Friday, infaq or voluntary almsgiving activities are carried out, although students are not compelled to participate."²⁵

Based on the interviews above, it can be concluded that the fifth strategy employed by Islamic Religious Education (PAI) teachers in enhancing students' social awareness at MAN Pangkep is collaboration with parents or external institutions. This strategy is considered important because parents and institutions can serve as positive role models for students in demonstrating and engaging in the resolution of social problems. Moreover, with support and encouragement from parents and institutions, students tend to feel more motivated and enthusiastic to participate in social activities.

Success Factors in Enhancing Students' Social Awareness at MAN Pangkep

From the above explanations regarding the strategies of Islamic Religious Education (PAI) teachers in enhancing students' social awareness at MAN Pangkep, it is evident that certain factors contribute to the success of these strategies. Based on the results of interviews and observations conducted by the researcher, several success factors were identified in enhancing students' social awareness at MAN Pangkep. The detailed explanations are presented as follows:

1. Student Involvement in Social Activities

²⁴ Amir (54 tahun), Guru Qur'an Hadis Kelas X, Wawancara, Pangkep, 08 April 2024.

²⁵ Abdul Hafid (56 tahun), Kepala Madrasah Aliyah Negeri Pangkep, Wawancara, Pangkep, 01 April 2024.



This was also stated by Ms. Juhaedah, a Fiqh teacher as well as an Islamic Cultural History (SKI) teacher, who explained that:

“Involving students in social activities is a key factor in the success of strategies aimed at enhancing students’ awareness of social issues. Through active involvement, students are able to directly experience the impact of social problems and gradually understand the importance of participating in efforts to address them. This also enables them to develop empathy, a sense of responsibility, and problem-solving skills needed to become agents of change in society. As previously mentioned, our school conducts various social activities through extracurricular organizations, such as weekly Friday almsgiving organized by the Islamic Spiritual Organization (ROHIS), and during Ramadan, all extracurricular organizations usually carry out programs such as distributing iftar meals. There are many other social programs, and students are encouraged to participate in these activities.”²⁶

This was also stated by Ms. Wilda, an Akidah Akhlak teacher for Grades XI and XII, who explained that:

“We believe that involving students in social activities is a key to the success of our strategy in building their awareness of social issues. Through active participation, students are able to gain a deeper understanding of social issues and naturally become more concerned about contributing to their resolution. When social issues arise, we encourage students to show care and concern for one another.”²⁷

Based on the interviews above, it can be concluded that the first success factor in enhancing students’ social awareness at MAN Pangkep is student involvement in social activities. This is because most students participate in extracurricular organizations, within which various social activities are regularly conducted.

2. Enhancement of Students’ Understanding of Social Values

Students’ understanding encompasses concepts such as empathy or care, tolerance, justice, cooperation, and social responsibility. This was also stated by Ms. Masnawati, an Akidah Akhlak teacher for Grades X and XI, who explained that:

“The success factor in enhancing students’ awareness of social issues is the increased understanding of social values. This can be observed from the feedback provided through

²⁶ Juhaeda (43 tahun), Guru Fiqh Kelas X dan XI dan Guru SKI Kelas XII, Wawancara, Pangkep, 06 April 2024.

²⁷ Wilda (48 tahun), Guru Akidah Akhlak Kelas XI dan XII, Wawancara, Pangkep, 05 April 2024



reflective activities that I assign. In these reflections, students demonstrate their understanding of how they would respond to social issues occurring in their surroundings.”²⁸

A similar view was also expressed by Ust. Amir, a Qur'an and Hadith teacher for Grade X, who stated that:

“The strategy is effective because students have a sufficient understanding of social values, which is reflected in their actual behavior in daily life. For instance, students are able to understand the root causes of social issues through discussions conducted during the learning process.”²⁹

Based on the interviews above, it can be concluded that the second success factor in enhancing students' awareness of social issues at MAN Pangkep is the increased understanding of social values among students. This is evident from students' knowledge demonstrated during classroom discussions, their active participation in the learning process, and their feedback from teacher-assigned reflective activities. In essence, Islamic Religious Education teachers are responsible for teaching students that differences in beliefs, cultures, and backgrounds should not become barriers to harmonious coexistence. Teachers also play a crucial role in shaping students who not only possess global awareness but are also prepared to interact with diverse groups and individuals with openness and understanding.³⁰

3. The Emergence of Changes in Students' Attitudes and Values

This was also stated by Ms. Wilda, an Akidah Akhlak teacher for Grades XI and XII, who explained that:

“Furthermore, the emergence of changes in students' attitudes and values can be observed through their behavior. As teachers, we are naturally sensitive to even minor changes, and we can sense them in students' responses. The students are highly responsive to the strategies we implement, which ultimately leads to observable changes in their attitudes and behavior.”³¹

²⁸ Masnawati (51 tahun), Guru Akidah Akhlak Kelas X dan XI, Wawancara, Pangkep, 06 April 2024.

²⁹ Amir (54 tahun), Guru Qur'an Hadis Kelas X, Wawancara, Pangkep, 08 April 2024.

³⁰ Faishol, Peran Guru Pendidikan Agama Islam Sebagai Motivator Dalam Membentuk Akhlak Siswa DiMTs An -Najahiyyah. In Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan (JPPKn), 6 (2021).

³¹ Wilda (48 tahun), Guru Akidah Akhlak Kelas XI dan XII, Wawancara, Pangkep, 05 April 2024



This was also stated by Ms. Masnawati, an Akidah Akhlak teacher for Grades X and XI, who explained that:

“The success in enhancing students’ awareness of social issues is evident in changes in their values and perspectives toward social issues in their surroundings. This is reflected in how students speak, act, and treat others in a better manner. They are highly responsive to our strategies. The approaches implemented are very effective, as they lead to observable changes in their behavior and attitudes.”³²

The same view was also expressed by Ms. Idamayanti, a Fiqh teacher as well as a Qur’an and Hadith teacher, who stated that:

“The success in enhancing students’ social awareness cannot be separated from their responsiveness in translating it into real-life practice. We observe changes in our students, as they increasingly value togetherness and reduce their individual ego for the sake of collective interests.”³³

Based on the interviews above, it can be concluded that the third success factor in enhancing students’ social awareness at MAN Pangkep is the emergence of changes in students’ attitudes and values. Students who experience such changes tend to demonstrate behavior that differs from their previous conduct. However, the changes referred to in this context are positive transformations, from previously having limited social awareness to becoming more caring, empathetic, and responsible toward their social environment.

D. CONCLUSION

Based Based on the description above, the researcher presents the following conclusions drawn from the discussion on “*An Analysis of Islamic Religious Education (PAI) Teaching Strategies in Enhancing Students’ Social Awareness at MAN Pangkep*”:

1. The teaching strategies employed by Islamic Religious Education (PAI) teachers in enhancing students’ social awareness at MAN Pangkep include the application of educative and interactive teaching methods, exemplary (role-modeling) approaches, the development of students’ religious character, the integration of religious values

³² Masnawati (51 tahun), Guru Akidah Akhlak Kelas X dan XI, Wawancara, Pangkep, 06 April 2024.

³³ Idamayanti (55 tahun), Guru Fiqih dan Qur’an Hadis, Wawancara, Pangkep, 06 April 2024



into learning to enhance social awareness, the provision of reflective activities, and collaboration with parents and external institutions.

2. The success factors in enhancing students' social awareness at MAN Pangkep include student involvement in social activities, increased understanding of social values, and the emergence of changes in students' attitudes and values.

E. IMPLICATION

The Based on the conclusions above, the researcher provides several implications and recommendations as follows:

1. Development of a Value-Based Social Curriculum

The findings of this study can serve as a basis for recommending the development of an Islamic Religious Education (PAI) curriculum that places greater emphasis on the integration of social values such as empathy, justice, and social responsibility. A curriculum oriented toward the development of social awareness will help students gain a deeper understanding of their roles within society.

2. Enhancement of PAI Teachers' Competence

This study may be used as a reference for improving the competence of PAI teachers in applying effective teaching methods for instilling social values. Teachers should be trained in more interactive and reflective instructional techniques, such as case studies, group discussions, and student-involved social activities.

3. Strengthening Extracurricular Programs and Social Activities

This study encourages schools to strengthen extracurricular programs and faith-based social activities aimed at enhancing students' social awareness. Activities such as community service, environmental campaigns, and collaboration with local communities in need can serve as practical means for applying the values taught in PAI classrooms.

4. School Policies for Enhancing Social Awareness

The study provides input for schools to design policies that support efforts to improve social awareness, such as establishing regulations that encourage students' active participation in social activities or rewarding students who demonstrate high levels of social concern.



5. Contribution to Enhancing Social Awareness in Society

By improving students' social awareness through Islamic Religious Education, schools have the potential to produce graduates who are more socially responsible and actively engaged in addressing societal issues. This contributes to building a more harmonious and equitable society.

Overall, this study has implications for improving PAI teaching methods and strengthening the role of schools in shaping students' character with high social awareness, which in turn contributes positively to the broader community.

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