



Implementation of the Joyful Learning Method to Enhance Student Participation in Aqidah Akhlaq Learning at Islamic Elementary Schools

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Abstract:

This study aims to describe the implementation of the Joyful Learning method in enhancing student participation in the Aqidah Akhlaq (Islamic Creed and Morals) subject, identify the supporting and inhibiting factors, and analyze the results of the implementation at MI Miftahul Ulum and MI Sirajul Ulum Opo-Opo Krejengan Probolinggo. The main problem addressed is the low level of student activity and interest in Aqidah Akhlaq learning, often attributed to conventional teaching methods and a lack of engaging media. This research adopts a qualitative approach using a multi-site case study design. Data collection involved participatory observation, in-depth interviews (principals, teachers, and students), and documentation. The collected data were analyzed using data reduction, data presentation, and conclusion drawing. The findings indicate that: (1) The implementation of the Joyful Learning method was carried out through three main stages: planning (formulating objectives, selecting material, preparing lesson plans), execution (creating a fun atmosphere, utilizing educational games, songs, and storytelling), and evaluation (reflection and feedback). (2) The primary supporting factors include the teacher's creativity and mastery of the method, the availability of innovative simple media, and full support from the school principal. Inhibiting factors include insufficient time allocation for detailed media preparation, limited school facilities and infrastructure, and the challenge of managing large, highly energetic classes. (3) The results of the implementation show a significant increase in student participation, evidenced by heightened enthusiasm, intrinsic motivation, and students' courage to ask questions, answer, and actively interact during the learning process, which positively impacts their understanding and internalization of Aqidah Akhlaq values.

INTRODUCTION

Education, in its essence, constitutes a dynamic, deliberate, and systematically planned endeavor aimed at creating a conducive learning environment and effective instructional processes. Through the structured organization of educational instruments, learners are guided to actively develop

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their full potential. This potential extends beyond mere cognitive or intellectual dimensions to encompass spiritual strength, self-regulation, noble character, moral integrity, and practical skills necessary for navigating social life (Abd Rahman et al., 2022). The logical consequence of this comprehensive educational paradigm necessitates high-quality learning processes in which the interaction between teachers and students transcends the mere transfer of knowledge. Instead, it transforms into a medium for holistic character formation and guidance toward psychological and social maturity (Abd Rahman et al., 2022).

Conceptually, learning is defined as a multidirectional interaction pattern involving students, teachers, and various learning resources and media that collaboratively operate within a learning environment to achieve specific competencies (Wahyuningsih, 2020). Within this framework, teaching and learning activities are inseparable and mutually reinforcing. Teaching represents the professional responsibility of educators, while learning is both the right and active manifestation of students' engagement (Wahyuningsih, 2020). Although these components have distinct operational roles, they converge toward a common goal, namely the optimization of students' understanding and positive behavioral change (Wahyuningsih, 2020). Failure to effectively manage this collaborative interaction significantly reduces the overall effectiveness of classroom learning.

One of the critical issues frequently observed in formal educational settings is the low level of student engagement and creativity in learning. Empirical realities often reveal students who tend to be passive, less emotionally and intellectually involved, and positioned merely as static listeners in the classroom (Wulandari et al., 2023). This condition is largely rooted in the continued use of conventional, teacher-centered, and one-directional instructional methods. Such approaches limit dialogic spaces and suppress students' intrinsic motivation to participate actively. In this context, the role of teachers becomes crucial; as primary actors interacting directly with students, they are responsible for designing a learning climate that is active, effective, efficient, and supportive of students' psychological development.

Efforts to address this methodological stagnation can be undertaken through the application of varied and appropriate instructional methods and learning media. Learning media play an instrumental role as conceptual tools that help clarify abstract religious messages or content (Ferdiansyah et al., 2020). The use of dynamic media not only facilitates the concretization of learning materials but also accommodates diverse student learning styles, including visual, auditory, and kinesthetic modalities (Ferdiansyah et al., 2020). When instructional technology and media are integrated into interactive classroom scenarios, the learning atmosphere transforms into an engaging space that motivates students to explore knowledge without psychological pressure.

From a theological perspective, the foundation for implementing instructional practices that emphasize wisdom, gentleness, and an understanding of learners' psychological characteristics is clearly articulated in the Qur'an, Surah An-Nahl verse 125 (Ministry of Religious Affairs of the Republic of Indonesia). This verse provides normative legitimacy that in conveying knowledge and promoting goodness, educators must employ wisdom (*hikmah*) and good instruction (*mau'izah hasanah*) tailored to the intellectual and emotional capacities of students. A polite, respectful, and persuasive dialogic approach has

proven to be more effective in engaging learners compared to rigid doctrinal methods. Therefore, the integration of enjoyable instructional strategies reflects the implementation of prophetic values in education.

However, the empirical reality in Islamic Religious Education (IRE), particularly in the Aqidah Akhlaq subject, often diverges significantly from this ideal condition. There exists a persistent negative stigma among students and the wider community that Aqidah Akhlaq is monotonous, tedious, and unengaging (Rafliyanto & Mukhlis, 2023). This perception arises from the dominance of lecture-based methods and the heavy emphasis on memorizing Qur'anic verses and Hadith without meaningful contextualization (Rafliyanto & Mukhlis, 2023). Consequently, students' interest in learning declines, classroom participation becomes passive, and the essence of Aqidah Akhlaq as a guide for spiritual character formation is insufficiently internalized. This situation underscores the urgent need for gradual and systematic methodological reconstruction.

Based on preliminary studies and initial observations conducted at MI Miftahul Ulum, it was found that the teaching of Aqidah Akhlaq in the institution is still dominated by conventional, one-way instructional patterns. This approach results in minimal collaboration among students and limited dialogic interaction between teachers and learners. When teachers deliver material without the support of learning media or varied instructional methods, the classroom environment becomes less conducive; some students lose focus, engage in side conversations, and disrupt others' concentration. As a result, students' learning creativity declines, critical thinking engagement weakens, and their curiosity toward the values of monotheism becomes diminished.

In contrast, a different scenario was observed at MI Sirajul Ulum Opo-Opo, Krejengan, Probolinggo. Through an initial comparative study, it was identified that this madrasah has attempted to move beyond monotonous learning practices by adopting the joyful learning approach integrated with ice-breaking activities at the preliminary stage of instruction (Yuliasutik, 2025). This strategic initiative aims to overcome students' psychological fatigue caused by the dense textual content of religious arguments that must be read and understood. Through this innovation, teachers strive to enhance students' active participation, foster warm two-way communication, and strengthen peer collaboration. The creation of a comfortable and enjoyable classroom atmosphere has been shown to positively contribute to students' comprehension and conceptual understanding of Aqidah Akhlaq material.

Essentially, joyful learning is an instructional strategy that positions students' happiness, comfort, and enjoyment as the central focus of the learning process (Sufiani & Marzuki, 2021). In this approach, teachers act as facilitators who design a pressure-free learning environment, thereby stimulating students' positive emotional engagement (Sufiani & Marzuki, 2021).

RESEARCH METHOD

This study employs a qualitative approach, a research procedure that produces descriptive data in the form of written or spoken words derived from observed individuals and behaviors. The qualitative approach is selected to obtain an in-depth, holistic, and contextual understanding of the phenomenon of implementing the joyful learning method directly from its natural setting without

any manipulation of conditions.

The type of research applied is field research. Through this design, the researcher engages directly and intensively in the research setting to conduct observations, interact with research subjects, and collect primary data regarding the dynamics of Aqidah Akhlaq learning in fifth-grade classrooms. This research is conducted in two Islamic elementary schools located in rural areas of Probolinggo Regency, namely Madrasah Ibtidaiyah (MI) Miftahul Ulum Opo-Opo, Krejengan District, and Madrasah Ibtidaiyah (MI) Sirajul Ulum Opo-Opo, Krejengan District. The selection of these two sites is based on their distinct methodological characteristics within a comparative framework, where one institution is still addressing challenges related to conventional learning, while the other has consistently implemented the joyful learning approach.

The data in this study are qualitative in nature, presented in a descriptive-narrative form. Data sources are classified into person, place, and paper categories. The person category includes information obtained from Mrs. Rami Yuliastutik, M.Pd. (Aqidah Akhlaq teacher at MI Miftahul Ulum), Mrs. Rosida (Aqidah Akhlaq teacher at MI Sirajul Ulum), as well as selected fifth-grade students from both institutions. The place category involves observations of fifth-grade classrooms, the physical environment of the madrasah, supporting facilities and infrastructure, and the overall atmosphere of learning interactions. The paper category consists of instructional documents such as lesson plans (RPP or teaching modules), school profiles, infrastructure records, and related documentation archives.

Data collection is conducted through triangulation by combining three main techniques: systematic non-participant observation, structured and semi-structured interviews, and documentation study. In the observation process, the researcher acts as an independent observer who systematically records the stages of teaching and learning activities, the use of ice-breaking techniques, **students' psychological responses, and the level of classroom engagement** without directly participating in instructional activities. Interviews are conducted in-depth using both structured and semi-structured formats, guided by a set of prepared questions directed to school principals, teachers, and students to explore their perspectives comprehensively. The interview process is supported by audio recordings and field notes. Documentation study involves collecting instructional documents such as lesson plans, photographic evidence of joyful learning implementation, and other relevant administrative data.

The data analysis process follows the interactive model proposed by Miles, Huberman, and Saldana, which consists of three simultaneous stages: data condensation, data display, and conclusion drawing and verification. To ensure the validity of the data, this study employs source triangulation and technique triangulation. Source triangulation is conducted by comparing interview data between teachers and students to ensure consistency, while technique triangulation is achieved by cross-verifying findings from interviews, direct classroom observations, and written documentary evidence.

RESULTS AND DISCUSSION

RESULTS

Implementation of the Joyful Learning Method in Aqidah Akhlaq Learning

Based on the presentation of field research data, the implementation of the Joyful Learning method in the Aqidah Akhlaq subject for Grade V at MI Miftahul Ulum and MI Sirajul Ulum Opo-Opo has been carried out through systematic planning and instructional stages. Aqidah Akhlaq teachers in both institutions fully recognize that, in order to break the stigma of boredom often associated with Islamic Religious Education (PAI), it is necessary to create a classroom atmosphere that is free from psychological pressure (not under pressure).

In the planning stage, before entering the classroom, teachers prepare a Lesson Plan (RPP) that integrates interactive methods aligned with the emotional development characteristics of elementary-level students. The selection of materials is adjusted to supporting media; for example, in the main topic The Beauty of Asmaul Husna (Al-Ghaffar, Al-Bashir, Al-Hakim, Al-Adl), teachers prepare matching cards (flashcards) and visual materials.

During the pre-instructional phase, learning activities always begin with religious practices such as greeting (salam) and collective prayer, followed by **apperception of the material**. To stimulate students' readiness and encourage active participation, teachers provide stimuli in the form of ice-breaking activities, singing Islamic songs, or light brain gym exercises. This stage effectively **conditions students' emotions to become more open and enthusiastic**. In the core learning stage, teachers combine multiple interactive methods, making the learning process student-centered. At MI Miftahul Ulum, Mrs. Rami Yuliastutik applies methods such as Make a Match (matching pairs of Asmaul Husna meanings), Snowball Throwing, and the use of audio-visual media. Meanwhile, at MI Sirajul Ulum, Mrs. Rosida optimizes group-based games using Arabic-letter flashcards to stimulate student collaboration. Learning is also occasionally conducted outside the classroom, such as in the school mosque veranda, to provide a refreshing atmosphere that enhances students' engagement and focus.

Supporting and Inhibiting Factors

The implementation of Joyful Learning-based instruction in both research sites is influenced by several determining factors, which can be categorized into supporting and inhibiting aspects. The supporting factors include both internal and external dimensions. In terms of facilities, the availability of adequate instructional infrastructure significantly contributes to the effectiveness of learning. This includes LCD projectors, sound systems, printed media such as calligraphy posters, and thematic flashcards, all of which assist teachers in presenting abstract Aqidah Akhlaq concepts in a more concrete and engaging manner. In addition, institutional quality policies also play a crucial role. In particular, MI Sirajul Ulum has established internal regulations that encourage all educators to consistently innovate by implementing joyful and interactive learning methods. Furthermore, students' motivation serves as an important supporting factor, as learners generally show high enthusiasm when they are engaged in educational game-based learning scenarios.

On the other hand, several inhibiting factors are also identified. Classroom management becomes a major challenge, as the use of game-based learning

methods may potentially lead to excessive noise or an overly active classroom atmosphere. If teacher control is not well maintained, students' focus may shift from the intended learning objectives, resulting in mere play activities that reduce the absorption of Aqidah Akhlaq cognitive content. In addition, limitations related to time allocation and teacher creativity also pose challenges. Joyful Learning requires more preparation time for designing interactive media and demands continuous improvement of pedagogical skills and methodological innovation from teachers.

DISCUSSION

The implementation of Joyful Learning in practice has brought about a significant transformation in students' participation in Grade V at both madrasahs. Based on classroom observations, student participation indicators show a clear improvement, characterized by a shift from passive learning behavior to active engagement in learning activities. Students demonstrate high levels of physical and mental involvement; they are no longer passive recipients of information but actively participate in group discussions, express their opinions, and show confidence when presenting their group work in front of the class. This condition indicates that the learning process has shifted from teacher-centered instruction to student-centered learning, where students are given greater space to develop their potential and learning autonomy. From a pedagogical perspective, this change reflects the success of Joyful Learning in creating a psychologically safe learning environment in which students feel comfortable to participate without fear of making mistakes. Furthermore, this active engagement also reflects an increase in students' intrinsic motivation, where learning activities are driven not by external pressure but by curiosity, enjoyment, and meaningful learning experiences.

In addition, the classroom atmosphere created through Joyful Learning becomes more dynamic, interactive, and communicative. This transformation does not only occur at a superficial level but also influences the overall pattern of social interaction within the classroom. Previously passive student behavior, often accompanied by off-task conversations, gradually decreases and is replaced by more focused and meaningful interactions related to the learning process. The teacher acts as a facilitator who directs communication flow while still allowing students to express themselves freely within the boundaries of learning objectives. From the perspective of social learning theory, this condition supports the occurrence of observational learning and positive peer interaction, where students learn from one another through discussion and collaborative activities. A more vibrant classroom dynamic also contributes to the development of positive emotional experiences, reducing boredom and increasing students' cognitive engagement in understanding Aqidah Akhlaq materials.

From the aspect of value internalization, Joyful Learning has proven effective in helping students understand and internalize abstract concepts such as Asmaul Husna in a more meaningful way. Previously abstract theological concepts are now learned through enjoyable, contextual, and activity-based learning experiences. The use of learning media such as flashcards, educational games, and collaborative activities enables students to connect the meanings of Asmaul Husna with real-life experiences. This indicates that learning is not limited

to the cognitive domain but also reaches affective and spiritual dimensions. As a result, value internalization becomes deeper because students do not merely memorize, but also experience and interpret these values within their learning interactions. This approach is consistent with constructivist learning theory, which emphasizes that knowledge is actively constructed by learners through meaningful learning experiences.

From a critical analytical perspective, the increase in student participation through Joyful Learning can be understood as the result of synergy among appropriate instructional strategies, adaptive teacher roles, and a conducive learning environment. The transformation observed in both madrasahs demonstrates that pedagogical innovation has a significant impact on the quality of student engagement in Aqidah Akhlaq learning. However, this success must also be viewed as a dynamic and ongoing process, since the sustainability of **student participation largely depends on the teacher's consistency in designing creative and varied learning activities.** Without continuous innovation, there is a potential risk of declining student engagement over time. Therefore, Joyful Learning should not be understood merely as a single instructional method, but as a broader pedagogical approach that requires continuous reflection, teacher professional development, and institutional support to ensure that its positive impact on student participation remains sustainable in the long term.

CONCLUSION

Based on the results of data analysis and discussion regarding the implementation of the Joyful Learning method in the Aqidah Akhlaq subject at MI Miftahul Ulum and MI Sirajul Ulum Opo-Opo Probolinggo, several substantial conclusions can be drawn as follows: The implementation mechanism of Joyful Learning has been carried out in a structured manner through three main stages, namely interactive lesson plan (RPP/module-based) planning, the conditioning of a positive emotional classroom climate at the beginning of the lesson through ice-breaking activities, and the execution of core learning using multiple instructional methods such as Make a Match, Snowball Throwing, flashcard games, and the use of audio-visual media, all of which are student-centered. In some instances, learning activities are also conducted outside the classroom to create a more refreshing and engaging learning atmosphere.

The dynamics of determining factors indicate that the main supporting factors include the availability of madrasah infrastructure and facilities such as **LCD projectors, visual media, and sound systems, as well as the school's managerial commitment to instructional innovation.** Meanwhile, the inhibiting factors stem from the potential emergence of classroom noise that may reduce **students' concentration, as well as the high demand for teacher creativity in designing and implementing interactive learning strategies.**

The impact on student participation shows that the use of joyful learning methods is highly effective in significantly increasing the active participation of Grade V students. Through a supportive and psychologically safe learning environment, students demonstrate greater confidence in asking questions, engaging in group discussions, expressing ideas, and actively participating in the conceptual understanding of Aqidah Akhlaq values.

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