

OPTIMIZATION OF MORALS MATERIAL IN PAI LEARNING AT JUNIOR HIGH SCHOOL LEVEL: SOCIAL COGNITIVE THEORY PERSPECTIVE

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ABSTRACT

Coaching moral students in Indonesia has become the biggest challenge, as there is evidence from various government and institutional data showing a high number of bullying incidents, especially at the elementary level, including School Intermediate First (Junior High School). This article discusses the optimization of PAI element material morals that also play a role in building moral students. In particular, research was conducted to study various components of PAI element material morals based on Albert Bandura's social cognitive theory. This method is qualitative descriptive, analyzing data sources in the PAI Teacher and Student Book, as well as supporting data from related literature. The results showed a mismatch between the teaching materials and the achievement learning that has been determined, specifically Mark Sincere and Loving Darling, which are not listed in the textbook. Based on perspective theory and social cognitive research, this highlights the importance of coaching morals and their application through three aspects: personal, behavioral, and environmental. Implications study. This is an important analysis, evaluation, and development of PAI teaching materials to meet the needs of students and the national education system.

Keywords: *Element Morals, Islamic Religious Education, Social Cognitive Theory*

INTRODUCTION

The moral element in Islamic Religious Education (PAI) is one of the key factors that play a crucial role in shaping students into a generation with good morals and noble behavior in line with religious values. Instilling moral values from an early age becomes an important step in

forming habits during the most conducive development periods. However, in this era of modern civilization, there have been many moral deviations caused by various factors, including the use of social media (Uzma & Masyithoh, 2024) and digital distractions, resulting in changes to the social context. Including the social life of students at the Junior High School (SMP) level, which, in

reality, shows that moral development is a significant challenge. For junior high school students, moral development is crucial as a guideline for finding their identity, fostering a mature personality, and avoiding an identity crisis.

Regarding the importance of moral development for students, this is reinforced by data from the Federation of Indonesian Teachers' Unions (FSGI), which shows that throughout 2023, there have been 30 cases of bullying in educational units. This figure has increased from the previous year. Sadly, of the 30 cases, half occurred at the junior high school level, representing a percentage of 50%. In more detail, it occurred in grade VIII of junior high school with a percentage of 26.32% (Almudzakir et al., 2024). In addition, the results of a survey by the Indonesian Child Protection Commission (KPAI) stated that until August 2023, there were 87 cases of bullying and 236 cases of physical and psychological violence against children and adolescents (Firmansyah et al., 2024) and almost half of them occurred in educational environments (Rohmah, 2024). Meanwhile, research conducted by the *International Center for Research on Women* (ICRW) stated that 84% of children in Indonesia experience bullying at school, with a higher percentage compared to other countries (Suparwati et al., 2023). The increasing cases of bullying among students indicate that the morals and social life of students are getting lower (Tang et al., 2020).

Based on the problems in the social life of junior high school students, a social cognitive theory approach is proposed by Albert Bandura. The theory combines social, cognitive, and behavioral factors that interact and influence one another in the learning process (Marhayati et al., 2020). In the PAI book, the moral elements of Phase D encompass various moral values that play a crucial role in teaching materials and learning media. PAI books used as teaching materials need to be compiled based on the elements necessary for the learning process. The textbook serves not only as a reading reference for teachers and students but also includes directions for all learning process activities and the substance of student competencies (Ridlotun & Nasikha, 2022). To produce teaching materials that can facilitate effective learning, they need to be designed and

developed according to the required rules and elements (Magdalena et al., 2020).

However, reality shows that there is a gap between Achievements Learning (CP) in the Head of Educational Standard, Curriculum, and Assessment Agency (KEPKA BSKAP) Number 032/H/KR/2024 and the contents of Islamic Religious Education teaching materials, especially in the elements of morals in phase D. The gap is marked mismatch between the planning that has been arranged and its realization, which will potentially inhibit the internalization process values the morals needed in self students in phase D (Spiritual, 2020). Therefore, a comprehensive evaluation is needed a way to ensure PAI teaching materials cover learning skills capable of covering cognitive, affective, and psychomotor as well as the need characteristics students (Arrosyid & Nursikin, 2024).

Literature Review

Studies related to the analysis of interesting PAI teaching materials are under review by various researchers. To differentiate this study, the researcher refers to several previous. Research Jufri (2024) explores perspective psychology to conform the PAI material to the needs of psychological development students at every phase. Findings reveal that there is potential for integration between psychology and religious education, which plays a crucial role in fostering comfort and motivation in learning. Furthermore, research by Ilfah (2024) analyzed PAI teaching materials in conjunction with notice principle development materials. Findings indicate that in developing PAI, four key elements are required: knowledge, skills, attitudes, technology, and techniques, as well as the compilation and development of teaching materials. Meanwhile, Sahidin's research (2024) integrates Philosophical-Theological, Psychological, Socio-Cultural, and scientific and technological developments in the development of PAI element material morals. Findings show that integrating the runway and then understanding students' religious values can increase with a holistic approach.

Unlike several previous studies, this study will comprehensively analyze the suitability of PAI teaching materials for the moral elements phase D, which includes components such as learning objectives, characteristics of teaching materials, learning

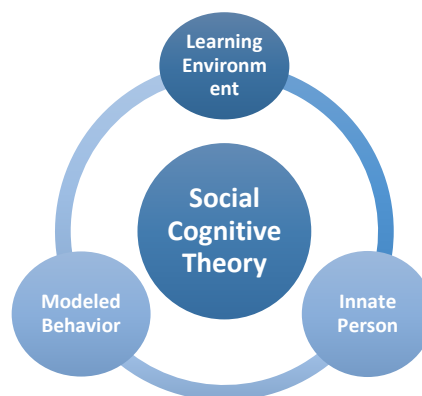
outcomes, and the content of student and teacher books, as listed in BSKAP. In addition, this study examines the application of social cognitive theory in each component to enhance moral learning. By ensuring the suitability of teaching materials that integrate the principles of social cognitive theory, PAI learning is expected not only to develop students' understanding of moral values but also to encourage them to apply these values in their everyday lives.

Conceptual Framework

Considering studies, researchers have identified a gap in existing knowledge about the analysis of PAI material. In the end, the research aims to review and provide a new perspective, namely from the social cognitive issues put forward by Albert Bandura towards PAI material, especially on the elements of morals phase D. Definition of “phase” in The Independent Curriculum refers to stages of learning based on the level classes passed by students. Phase D includes junior high school level, namely classes VII, VIII, and IX (Muktamar et al., 2024). In the context of the study, this will optimize PAI element material morals phase D from the perspective of social cognitive theory. Optimization originates from the word optimal, which means highest or best. Thus, optimization is a process, effort, method, and step for optimizing something to be the highest and best (Habibi, 2018). As for the elements, morals are one of the elements in learning Islamic Religious Education. It has a crucial role in contributing directly to shaping students' character (Lubis et al., 2023).

Social cognitive theory was chosen as the main theory in this study because it is relevant to Islamic Religious Education learning of moral elements that discuss student behavior (Hasby et al., 2024). Albert Bandura developed this theory, explaining that human learning occurs through dynamic reciprocal interactions between personal, behavioral, and environmental aspects, referred to as the concept of reciprocal determinism. Humans possess the cognitive capacity to interpret experiences as they occur and regulate their actions consciously (Bandura, 1986). For a better understanding of the relationship between the third aspect, please pay attention to the following picture.

Figure 1. Albert Bandura's Theory of Schemes



Source: Adapted from Ruwaida (2020)

Bandura argues that the existence of student behavior, environment, and internal events will influence the formation of perception and action in students. When students notice behavior of other human beings (models), then the behavior will be saved in the form of the next code processed, become a code symbolic, and finally create a scheme connection three aspects (Bandura 1977). In the context of Islamic Religious Education, teachers and the school environment play a role as a model that provides an example for students in matter behave in accordance with religious values (Samad et al., 2024).

With this, cognitive and social learning are also available in theory. The concept involves learning through observing the behavior of others and seeing the consequences (vicarious learning), then processing and storing the observed behavioral information to be used as a guide for action (observational learning). However, the success of imitating or implementing the behavior will ultimately depend heavily on self-confidence in the ability to carry out similar actions successfully (self-efficacy). The higher the individual's self-efficacy, the more likely he or she will replicate the behavior he or she observes consistently. This concept can serve as a theoretical framework in the context of moral material.

Furthermore, the Bloom Taxonomy theory, introduced by Benjamin Samuel Bloom (1913-1999), strengthened this study, which analyzes the stages of Islamic Religious Education learning contained in textbooks. By using Bloom's Taxonomy, it is possible to measure and organize students' learning according to their characteristics, thereby

improving their thinking skills. The three domains that students need to achieve are cognitive, affective, and psychomotor (Yusoff et al., 2024).

RESEARCH METHOD

This study aims to analyze the conformity between BSKAP and those listed in PAI textbooks for the junior high school level. In this term, researchers employ a qualitative descriptive approach to study the content material elements and morals presented in PAI and BSKAP textbooks, which will later be used as a basis for analysis to obtain objective arguments and ideas. Primary data collection is carried out with the method of triangulation from three different data sources, namely Islamic Religious Education and Character Education Teachers' Guidebook, Book PAI and Character Education Students Phase D, and the Head of Educational Standard, Curriculum, and Assessment Agency (KEPKA BSKAP) Number 032/H/KR/2024.

In secondary data collection, researchers utilize library research methods as a support tool for data collection from various literature related to the study topic, thereby amplifying their understanding of the research reviewed. Secondary data sources like books, articles, and research that have been there (Fadli, 2021). Because object study is related to issues of religion and education, according to Zed (2004), it can be applied to this library research method (Mestika, 2004). Stages employ library research methods consisting of three steps, as outlined by Danandjaja (2014), namely, to study related references with focused research, collect appropriate references with sub-foci, and analyze these references with an objective study (Danandjaja 2014). Thus, this research is well-suited for a qualitative approach using a library research method.

Next, the data analysis model used researcher is content analysis, namely a type of research that aims to analyze themes, patterns, and meanings contained in the literature as data source (Saefullah, 2024). In this context, the material in Islamic Religious Education textbooks is categorized based on theme morals, such as in the material "Becoming Personal Integrity with Trustworthiness and Honesty," then evaluated its suitability with achievement learning and interpreted based on

the social cognitive attention aspect between humans, environment, and behavior (Mubin et al., 2021) as well as theory Bloom's Taxonomy as an amplifier theory in identifying conformity ability of cognitive students in a way that gradually in accordance hierarchy in the learning process (Muji, 2020) .

DISCUSSION

Analysis of Islamic Religious Education Learning Objectives

Findings against BSKAP obtained that there are six goals of Islamic Religious Education learning, namely : (1) forming students to become believers, pious individuals to Allah SWT, and have a noble character, (2) to be a person who understands with Good the principles of Islam related to a creed based on *people of the sunnah and sect, sharia*, morals noble, and development history Islamic civilization, (3) can apply Islamic principles in think so that can conclude something and take decision with accurate, correct, and wise, (4) able reason critical in analyze difference opinion so that behave moderate (*wasatīyyah*), (5) loving environment nature and foster a sense of responsibility answer as a caliph in the face earth, and (6) uphold tall mark unity and oneness so that can strengthen brotherhood humanity (*ukhuwah basyariyyah*), brotherhood fellow religion (*ukhuwah Islamiyah*), and brotherhood one homeland (*ukhuwwah waṭaniyyah*).

The objective of this Islamic Religious Education learning is in line with Chapter II Article 3 of the Law National Education System (SISDIKNAS) No. 20 of 2003, namely, to develop the ability of students to become human beings who not only own faith and piety, but also character noble, creative, independent, and responsible answer to life social (Khunaifi & Matlani, 2019). In social cognitive theory, seeing the character as glorious involves not only aspects of actions but also aspects of knowledge and feelings. One of the expected to give more about coaching morals to students is through a teacher as a role model and through observation (observational learning). It shows that human behavior is the result of learning from observation, modeling, and imitation (Hawa, 2022).

Then, about the objectives of PAI learning so that students can become accustomed to making correct decisions, social cognitive theory is relevant. It suggests that the behavior of a human being who is not influenced by their environment is initiated by observation but without involving cognitive processes. So, to reach the objective in Islamic Religious Education, learning is important to plant a method of spiritual-religious oriented thinking that is by Islamic guidance law (Suwartini, 2016). This is in line with Ibn Rushd's view, which emphasizes that between reason and revelation, nature is harmonious. True knowledge can be obtained through a rational approach that will strengthen piety as well as a wise decision based on Sharia law and ethical values (Wahyudi, 2023).

Next, the results from BSKAP show the importance of PAI in shaping the attitude of moderate students. In line with that, Albert Bandura, in the context of social cognitive theory, discloses that the environment plays an important role in forming attitudes in moderate students. The formation of attitude moderation begins with the acceptance of information from their surroundings. They will reason, think, judge, and compare something from the information to choose which one they think is good (Widhayat & Jatningsih 2018). As a study (Sagirah et al., 2024) states, the implementation of the integration strategy values moderation of religion in the curriculum and learning environment shows an existing impact relevant to the formation of character, where students become morally noble and tolerant. Therefore, to reach this objective, PAI learning is necessary and supported by a positive school environment.

The role of the social cognitive theory shows that positive behavior can be transmitted through observation so that it can be a model for the public surrounding (Haru, 2016). Thus, PAI learning in the end will cover three things, namely, tighten *ukhuwah basyariyyah* (human brotherhood), *ukhuwah Islamiyyah* (Moeslem brotherhood), and *ukhuwah wathaniyyah* (national brotherhood) (Ministry of Education, Culture, Research and Technology 2024). Sixth, the purpose of PAI is closely related to the objective of forming moral students through Islamic Religious Education, which incorporates elements of moral learning. The PAI element, morals phase D, covered how objective this Islamic Religious Education learning is. For a better

understanding of this, please refer to the table that follows.

Table. 1: Mapping of Islamic Education Teaching Materials Phase D Moral Elements

Purpose of PAI	PAI Materials Elements of Morals
Purpose 1	Grade 7 Chapter 3 Grade 7 Chapter 8 Grade 8 Chapter 3 Grade 8 Chapter 8 Grade 9 Chapter 3 Grade 9 Chapter 8
Purpose 2	Grade 7 Chapter 3 Grade 8 Chapter 3 Grade 8 Chapter 8 Grade 9 Chapter 8
Purpose 3	Grade 7 Chapter 8
Purpose 4	Grade 7 Chapter 8 Grade 8 Chapter 8
Purpose 5	Grade 8 Chapter 3
Purpose 6	Grade 8 Chapter 8 Grade 9 Chapter 3

Source: Data Analysis

Thus, the results study found that in perspective theory social cognitive Albert Bandura's goals this Islamic Religious Education learning had covered three draft main, namely (1) Observational learning is reflected in the formation of character noble that can be applied through teacher and environmental role models supportive schools, (2) Self-efficacy emerges when student guided For apply Islamic values, thinking critical, and make decision ethical with belief himself to information, and (3) Vicarious learning, namely when student understand Islamic principles and values unity as well as attitude moderate through internalized experience from history and stories of the Prophet. PAI learning objectives are based on three drafts. This demonstrates that PAI learning integrates aspects of observation, experience, and belief to form a holistic character and moral development in students.

Analysis of Characteristics of Islamic Religious Education Material, Moral Elements

Findings against BSKAP obtained that characteristics of PAI element material morals explain that morals are the result fusion between faith and knowledge are the core of PAI. Morals reflect perfection in a man, good in life, personal, and also social. Within the BSKAP framework, the elements of morals are grouped into two main categories, namely, behavior praiseworthy (*mahmudah*) and behavior reprehensible (*mazmumah*).

Grouping This aiming for push student choose behavior Good through *riyadah* (practice), *tahzib* (discipline), and *mujahadah* (control self), so that they capable show good behavior towards Allah SWT, self alone, fellow humans and the environment nature.

At the age of teenagers, in particular junior high school students are phase critical in formation character individual. So from that , PAI element material morals own role crucial to build matter the (Nasution and Pohan 2024). This phase is a search period for the identity of self at a time when the trend identity is uncertain, so no denied teenager will make an effort to express their identity through typical behaviors. Therefore, one must control strong emotions and maturity to realize oneself as a teenager (Ismatuddiyanah et al., 2023). As for the concept *riyadah*, *tahzib*, and *mujahadah* help student in to form control self, against action despicable, and reflects good morals (Al-Ghazali, 2011).

Based on the perspective of social cognitive theory, the formation of *riyadhah* habits or self-training will be more effective if students have access to role models whom they can see, observe, and follow through habituation (a continuous habituation process). In social cognitive theory, it refers to as observational learning. Teachers are the initial source of role models in schools who must provide good role models for the growth and development of student behavior. Likewise, parents, family, peers, and the community in the environment are other sources of role models (Priyambodo et.al, 2022). An example of instilling *riyadhah* in the PAI book phase D is in Class 9 Chapter 3: The Beauty of Islamic Social and Communication Ethics implicit, can see as follows:

Figure 1. Building *Riyadh* Through Islamic Social and Communication Ethics Material

3. Mari Membiasakan Diri (Interaksi dengan Orang Tua)

a. Selama satu minggu, buatlah *quotes* yang berisi ajakan untuk membiasakan perilaku beretika dalam pergaulan, kemudian diposting dalam media sosial kalian.

b. Mintalah orang tua kalian untuk memberikan komentar serta tanda tangannya!

Tabel 3.3 Tabel Mari Membiasakan Diri

No	Hari, Tanggal	Quotes	Media Sosial	Paraf orang tua

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Source: Student Book of PAI grade 9, images processed by the researcher

Furthermore, *tahzib* or discipline is also a key element in forming students' personalities to be more focused and qualified. According to Bandura, discipline can be formed through the use of rewards and punishments. Three stages of social cognitive theory can be effective in learning, namely (1) Attention, (2) Retention, (3) Reproduction, (4) Motivation, and reinforcement. The concept of giving rewards and punishments can be an initial way to explore student motivation. In this case, when students have understood and experienced the benefits of discipline, they will be motivated to continue practicing it based on internal beliefs that are strengthened by self-confidence (self-efficacy) rather than just external influences (Nafisah, 2023). An example of planting *tahzib* in the PAI phase D book is in the Class 7 book Chapter 3: Presenting Prayer and Zikir in Life in a way explicit, can see as follows:

Figure 2. Building *Tahzib* Through Material Presenting Prayer and Zikir in Life

2. Salat untuk Meraih Ketakwaan dan Menghindari Perilaku Tercela

Kita diperintahkan untuk menaati perintah-Nya dan menjauhi larangan-Nya baik dalam urusan pribadi, keluarga, masyarakat maupun negara. Seorang muslim yang bertakwa akan senantiasa menjaga diri dari hal-hal yang dilarang, bahkan dari perbuatan yang kurang pantas. Ia sadar bahwa takwa itu bukan sekedar slogan, akan tetapi disiplin untuk menjaga dirinya dari siksa di hari kiamat dengan melaksanakan perintah-Nya dan menjauhi larangan-Nya.

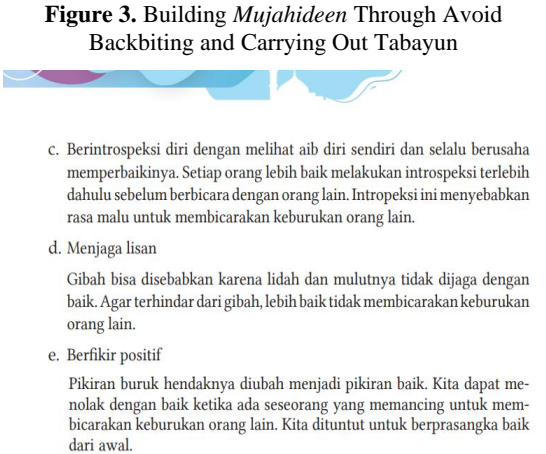
Keimanan dan ketakwaan kepada-Nya yang tumbuh pada diri seseorang merupakan manifestasi keberhasilan dari salah satu pelaksanaan ibadah salat dalam sehari-hari, sebagaimana disebutkan dalam firman-Nya:

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Source: Student book of PAI grade 7, images processed by the researcher

The following characteristic, *mujahadah* or self-control, is crucial to build in students so that they can manage their emotions in response to the social conditions they face, especially during adolescence (Basila & Haryanto, 2023). The following characteristic, *mujahadah* or self-control, is crucial to instill in students so that they can manage their emotions in response to the social conditions they face, especially during adolescence. According to Bandura, self-regulation encompasses students' ability to control their behavior during the learning process by teaching them to set goals, plan, and evaluate themselves consistently (Kusumawati, 2024). By implementing

mujahadah, students learn to control negative impulses and prefer to engage in positive behavior. In this case, the teacher again plays a crucial role in creating a supportive environment that allows students to feel comfortable practicing their self-control, and the teacher becomes a respected and imitable role model (Ramdhani, 2024). An example of building *mujahadah* in the PAI book phase D is in the Class 7 book Chapter 8: Avoiding Backbiting and Carrying Out Tabayun in a way implicit, can be seen as follows:



Source: Student book of PAI grade 7, images processed by the researcher

Thus, the combination of *riyadah*, *tahzib*, and *mujahadah*, supported by the concept of social cognitive theory, enables students to internalize noble morals in depth, so that they become an inseparable part of the students' character.

Analysis of Learning Achievements of Islamic Religious Education Elements of Ethics Phase D

Findings of the achievement learning (CP) phase D, as listed in BSKAP, explain that students are directed to *understand* values and morals, such as being sincere, grateful to Allah SWT, loving the Messenger, positive thinking, as well as loving and caring for fellow human beings and the environment. Based on Bloom's Taxonomy, achievement learning is still at level C2 (understanding). CP PAI Phase D in BSKAP can be seen as follows:

Figure 4. Achievements PAI Learning Phase D in BSKAP

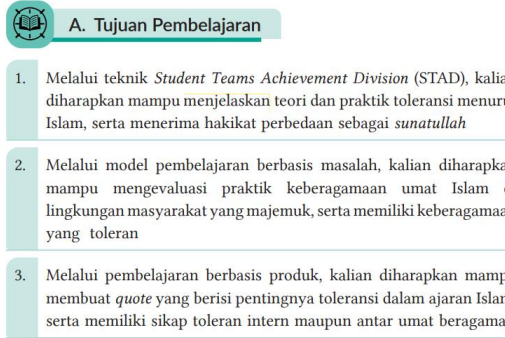
Capaian Pembelajaran setiap elemen mata pelajaran Agama Islam dan Budi Pekerti adalah sebagai berikut.

Elemen	Capaian Pembelajaran
Al-Qur'an Hadis	Peserta didik memahami ayat Al-Qur'an dan hadis tentang pentingnya iman, takwa, toleransi, cinta tanah air, semangat keilmuan dan sabar dalam menghadapi musibah dan ujian.
Akidah	Peserta didik memahami rukun iman dan hal-hal yang dapat meneguhkan iman.
Akhlak	Peserta didik memahami ikhlas, bersyukur kepada Allah Swt., cinta rasul, husnuzan, kasih sayang kepada sesama dan lingkungan alam.

Source: BSKAP, image processed by researchers

However, the findings in the PAI textbook indicate that there is objective learning (TP), specifically directing students to reach levels C6 (evaluation), A5 (characterization), and P5 (naturalization). It shows that learning morals in phase D not only targets the cognitive aspect but also reaches the realm of affective and psychomotor. Examples of PAI TP in the book Grade 8 Chapter 8: Building Internal and Interfaith Harmony Religious in a way explicit, can be seen as follows:

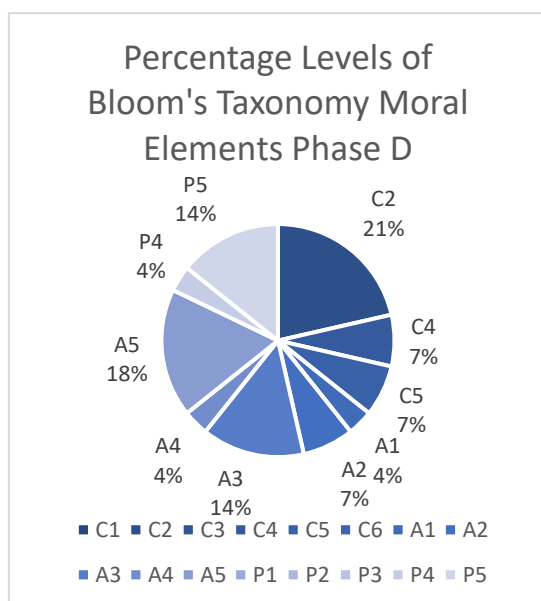
Figure 5. Level of Learning Objectives for Islamic Religious Education Phase D



Source: student book of PAI grade 8, image processed by researchers

For a better understanding of distribution levels based on Bloom's Taxonomy, researcher summarized all TP PAI books Phase D. Please note the following Pie-Chart image.

Figure 6. Percentage of Bloom's Taxonomy Levels of Moral Elements Phase D



Source: Student PAI books, image processed by researchers

Based on the image of the Pie-Chart results, the findings show that in Islamic Religious Education learning, the elements of morals phase D have a presentation level of Bloom's Taxonomy C2 (understanding), which is the largest, at 21%. It is evidence of a significant influence between cognitive understanding and the emergence of A behavior. The more understanding cognitive students, the more Good attitudes and behaviors carried out (Elsa et al., 2018). In line with social cognitive theory, which emphasizes the role of the thinking process, individuals (cognition) develop skills and behaviors in students. According to Bandura, the increased cognitive ability of students helps develop social skills that lead to expected and implemented behavior in the long term, as well as have a positive impact (Handayaningsih et al., 2024).

Next, the findings revealed that the presentation was second by 18%, specifically in the realm of affective level A5 (characterization) value. At this level, it is evident that the Element Morals phase D is designed to develop values and morals in students, enabling them to apply these values consistently and regularly, which is beneficial for intrapersonal, interpersonal, and social relationships. Consistent with social cognitive theory, which encompasses three key aspects: Person, Behavior, and Environment. Level A5

(characterization) value is the result of behavior (Behavior) of influence mind (Person) and environment (Environment), which are interrelated and interact in the learning process (Mutiah, 2016). Additionally, level A3 (appreciation) has a presentation rate of 14%. This is the level preceding stages A4 (organizing) and A5 (characterization) in terms of value. Teach students to evaluate things, which forms an attitude to accept, reject, or ignore existing values and appreciate both good and bad values.

Not only did the realm cognitive and affective phase reach the moral phase D, but it also extended to the psychomotor realm, with a presentation level of as much as 14% at high levels, namely P5 (naturalistic). This is by what is there in QS. Āl Jumu'āh [62] : 2, which explains four stages of the learning process, namely (1) *recitation* (domain cognitive), (2) *tazkiyah* (domain affective), (3) *ta'lim* (domain psychomotor), and (4) *wisdom* (awareness reason and heart), then PAI is important to covers the third realm (Sihotang & Pohan, 2024). According to Bandura, in theory of social and cognitive learning, one of the factors affecting behavior, is influenced by the environment, including the social media environment in this modern era. The material taught in the Elements of Morals phase D loading assignment to students is used to create various works, such as quotes, posters, and relevant content related to the material taught. Then, directing students to post these on social media. At the level up to P5 (naturalization), characteristics become typical and show a behavior, an energetic physique, or psychic traits. With the assignment said, the social media environment that students do and see will have a positive impact on the creation of student behavior (Reza, 2016).

Then, analyze these CP and TP levels relevant to the needs and readiness of junior high school students in phase D. In the development age, according to Jean Piaget in Cognitive Development Theory, students have entered the stage of formal operations, namely, students are already capable of thinking critically, theoretically, and abstractly (Anggraeni et al., 2024). With cognitive and psychological abilities that are in process, reach the stage ripe with 50% transmission and 50% constructivist percentage based on the Rhombus theory (Syukur et al., 2023). Thus, CP is learning morals in this phase. This not

only stops at the level of understanding (C2), but also means understanding more deeply so that students can reflect their understanding through behavior commendable in daily life.

However, the reality is that the results of studies reveal several mismatches between CP in BSKAP and the material presented in the Islamic Religious Education textbook. Researchers find that material sincerity and environmental naturalism are not presented implicitly or explicitly in the Islamic Religious Education textbook. Although the second material is, in a way, clearly listed in BSKAP as a characteristic element of morals phase D, it needed to be evaluated as material for Islamic Religious Education textbooks because the second mark of morals contains important information that characterizes students. Such as grades and sincere and caring for the environment, naturally crucial for teaching so that students can carry out their job as the caliph on the front earth, including responsible answers in maintaining and preserving the natural environment (Wiwi Dwi Daniyarti, 2022).

Thus, so that both mark the still taught to students, researchers provide suggestions for integrating material about sincerity and the natural environment into the PAI material chapter in phase D. Explaining sincere material implicitly in Class 7, Chapter 8, "Avoiding Backbiting and Carrying Out Tabayun," and Grade 8, Chapter 3, "Becoming Personal Integrity with a Trustworthy and Honest Nature." It is because, with sincerity, somebody will tend to be more capable of withholding self from behaving negatively and everything that is prohibited by Allah SWT, such as gossip and not trusting to fulfill the responsibility. Then, the natural material environment can be inserted discussion in Class 8 Chapter 3 and Class 9 Chapter 8 "With Islamic Art, Life More Harmonious". It is because of guard environment naturally trusts man as *caliph on earth* (Hikmah et al., 2023) and as a form of gratitude, can enjoy nature, which is one of the beauties that Allah SWT created (Arminah dkk. 2023).

Method Analysis in the Islamic Religious Education and Character Education Teachers' Guidebook

Findings show that the methods listed in the book PAI and Character Education Teacher Guides are very diverse. There are 14 types of

methods, serving as a reference for teachers to use in teaching materials with adapted characteristics for students. Therefore, the approach used must be relevant to the abilities and needs of cognitive, affective, and social students. In line with the social cognitive theory, which states two primary factors affect the learning process, namely human mental factors (personality psychology) and environmental factors, including covering instructions and the conditioning class with a method of learning (Jayana, 2021).

Thus, researchers analyze methods by mapping them into five parts based on a method that has similar characteristics. *First*, the methods of Inquiry Learning, Discovery Learning, Problem Solving, and Problem-Based Learning (PBL) are approaches that have a significant impact on improving critical thinking skills. According to social cognitive perspective theory, through the development of cognitive abilities, students will think more deeply because of the influence of a combination of thinking and observational activities related to social events that occur in reality (Priyambodo et al., 2022).

Second, the "Everyone is a Teacher," Jigsaw, and Student Teams Achievement Division (STAD) methods are chosen as the most suitable methods for purposeful learning, aiming to increase communication and foster social interaction (Alfaquou 2019). *Third*, the Role method and Critical Incident are methods for students to understand values and morals through real-life simulation situations. From the perspective of social cognitive theory, it is important to emphasize that students learn through interaction with others. It can realized in a creative and imaginative learning process, including role-playing and Critical Incident (Wirachman & Kurniawati 2023).

Fourth, the Project-Based Learning (PjBL) method can provide students with opportunities to create work that is relevant to real-life situations and daily life related to the material taught (Caren Patrysha et al., 2024). *Fifth*, the Market Place Activity and Team Games Tournament (TGT) methods, according to the researcher, need to be set up in a way that is not too competitive. This is because junior high school students are still in a phase of sensitive and emotional development, and excessive pressure and competition can disrupt their emotional balance. Therefore, this method should be

applied with a balance between competition and collaboration so that students are still active and motivated without a burden (Gummah & Rapsanjani 2023).

Then, the researcher provides one recommended method for the element of PAI's morals, which is *Reflective Journaling*. This method involves students writing a personal journal about their experiences related to the values and morals that have been studied, allowing teachers to ensure that students not only understand these concepts theoretically but also implement them (Al-Aziz, 2024). In the cognitive and social perspective theory, this is very relevant because it encourages students to study through observation of behavior, self-reflection in response to the environment, and then reflect on it to understand the consequences and values behind the actions that students take. This method supports learning through interaction between personal experience, social influence, and cognitive meaning so that understanding student's morals becomes deeper (Ruwaida, 2020).

CLOSING

Research results show that Islamic Religious Education teaching materials, elements of morals phase D, based on social cognitive perspective theory, possess the potential to optimize the formation of student's character through strengthening personal, behavioral, and environmental aspects. The material listed includes avoiding gossip and intellectual property (IP) and cultivating an attitude of truth, honesty, and tolerance, which is relevant to teaching students morals. However, there is a mismatch between the content of the Islamic Religious Education textbook and the Achievements learned in BSKAP, especially in terms of the values of sincerity and love for the environment, which are not yet explicitly described in the PAI textbook. This is because the PAI textbooks available are published for the 2021/2022 academic year, which do not refer to BSKAP Number 032/H/KR/2024 but instead still refer to BSKAP Number 033/H/KR/2022. Thus, evaluation adjustments in Islamic Religious Education textbooks must align with the structure of achievement learning in the latest *Merdeka Curriculum*.

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