Implementation of ARKA Model (*Aktivitas, Refleksi, Konseptualisasi, Aplikasi*) in PAI Learning: Building 21st Century Competencies

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Abstract

Learning models have a very vital role in supporting the achievement of learning objectives. The learning model must be able to answer the challenges and needs needed by students and society. Therefore, this study aims to describe the ARKA Model (Aktivitas, Refleksi, Konseptualisasi, Aplikasi) in PAI learning for its effectiveness in improving 21st-century competencies. This research is a qualitative study using a case study research method. The data in this study were obtained by using three data collection techniques, namely observation, interview, and documentation, conducted for 6 months at SMAN 24 Bandung. This research was conducted with three research steps, namely (1) data reduction, (2) data display, and (3) conclusion drawing. This study found three essential things: (1) planning the use of the ARKA model in PAI learning consists of preparing lesson plans that include objectives, materials, methods, media, and teaching resources. The curriculum used is the 2013 national curriculum. (2) The implementation of PAI learning using the ARKA model consists of four stages adapted to the syntax of this ARKA model, namely Activity, Reflection, Conceptualization, and Application. These four steps have been included in the core activities. (3) The evaluation of PAI learning using the ARKA model is divided into two, namely formative evaluation and summative evaluation. The evaluation results of the ARKA learning model in PAI learning have a positive impact on students in improving their ability to think critically, communicate well, collaborate, and be creative.

Keywords: Implementation, Learning Model, Islamic Religious Education

Abstrak

Model pembelajaran memiliki peran yang sangat vital dalam menunjang tercapainya tujuan pembelajaran. Model pembelajaran haruslah mampu untuk menjawab tantangan dan kebutuhan yang dibutuhkan siswa dan masyarakat. Namun saat ini pendidikan agama Islam (PAI) dinilai belum memiliki model pembelajaran yang dapat menjawab kebutuhan dan tantangan siswa dan masyarakat di abad 21. Oleh karena itu, penelitian ini bertujuan untuk mendeskripsikan Model ARKA (Aktivitas, Refleksi, Konseptualisasi, Aplikasi) dalam pembelajaran PAI efektifitasnya dalam meningkatkan kompetensi abad 21. Penelitian ini merupakan penelitian kualitatif dengan menggunakan metode penelitian studi kasus. Data dalam penelitian ini didapatkan dengan menggunakan tiga teknik pengumpulan data, yaitu observasi, wawancara, dan dokumentasi yang dilakukan selama 6 bulan di SMAN 24 Bandung. Penelitian in dilakukan dengan tiga langkah penelitian, yaitu (1) data reduction,

(2) data display, dan (3) conclusion drawing. Penelitian ini menemukan tiga hal esensial: (1) perencanaan penggunaan model ARKA dalam pembelajaran PAI terdiri dari penyusunan RPP yang meliputi tujuan, materi, metode, media, dan sumber ajar. Adapun kurikulum yang digunakan yaitu kurikulum nasional 2013. (2) Pelaksanaan pembelajaran PAI dengan menggunakan model ARKA terdiri dari empat tahap yang disesuaikan dengan sintaks model ARKA ini yaitu Aktivitas, Refleksi, Konseptualisasi, dan Aplikasi. Keempat langkah ini telah termuat pada kegiatan inti. (3) Evaluasi pembelajaran PAI dengan menggunakan model ARKA terbagi menjadi dua yaitu evaluasi formatif dan evaluasi sumatif. Adapun hasil evaluasi model pembelajaran ARKA pada pembelajaran PAI memiliki dampak positif terhadap siswa dalam meningkatkan dalam meningkatkan kemampuan berfikir kritis, berkomunikasi dengan baik, berkolaborasi, dan kreatif.

Kata Kunci: Implementasi, Model Pembelajaran, Pendidikan Agama Islam

INTRODUCTION

Learning models play a vital role in supporting the achievement of learning objectives. The learning model is a conceptual framework that describes systematic procedures for organising learning experiences to achieve learning objectives and guides designers (Tayeb, 2017). Asyafah, in his research, conveyed three critical reasons related to the development of learning models. First, an effective learning model is beneficial in the learning process so that learning objectives are easily achieved. Second, learning models can provide helpful information for students. Third, a varied learning model can give students a passion for learning and avoiding boredom (Asyafah, 2019). Teaching and learning activities must be packaged interestingly through varied learning styles and methods (Abas, 2019). This makes students more interested and eager to learn (Yulianjani, 2017). However, in reality, teachers cannot choose and apply an appropriate learning model, so it has implications for the organization, does not become a good guide, and creates very boring learning conditions (Yakin, 2020).

Related to boring things, some research has proven that the use of learning models, especially in Islamic Religious Education (PAI) subjects, is still dominated by conventional models. So that it becomes one of the factors in the lack of achievement of learning objectives (Hamid & Hadi, 2020). There is a need for flexibility in learning to create a pleasant atmosphere. The PAI learning process should be designed as creatively as possible to support learning activities. Ideally, learning is created creatively and dynamically by packaging the material attractively (Hamid & Hadi, 2020). Mislinawati's research (2018) Teacher constraints in implementing learning models based on the 2013 curriculum show that teachers generally need help understanding the syntax of the learning model. Furthermore, the teacher's obstacles in applying the learning model are not appropriate in choosing a learning model. It still needs to be made easier to leave the application of the conventional teacher-centred learning model.

In addition to being related to learning models that are less creative, innovative, and boring due to the lack of teacher understanding associated with the syntax of the learning model used, Syahidin (2020) in his research states that

currently, the implementation of Islamic religious education is faced with 2 challenges, namely first from an external perspective, the rapid development of the times and technology causes accessible information to be obtained, both positive and negative information, this is because there is no difficulty in filtering information spread across various digital media. The ease of receiving information in the current digital era then causes a shift in values due to the association of life between nations and cultures being increasingly open, as if there are no more regional boundaries. Second, from an internal perspective, four problems occur in the implementation of Islamic religious education, namely (1) the vision, mission, and goals of Islamic religious education are considered unclear, (2) the Islamic religious education curriculum is considered unable to answer the various needs of students and society, (3) educators and educational facilities are considered inadequate, both in quantity and quality and (4) the lack of innovation in the development of Islamic religious education learning models in schools, making Islamic religious education learning a poor learning model (Syahidin, 2020).

As stated by Syahidin (Syahidin, 2020) The current implementation of Islamic religious education needs a more diverse learning model which causes Islamic religious education to be poor in learning models. In addition, the current Islamic education learning model is still focused on character growth and education; this is as Nurfidia (2017) In her research stated that the use of the role model method in three cycles was able to build students' empathy. In the first cycle, it has begun to show improvement, although it is not yet visible, but in the second cycle, it is clearly visible, and in the current cycle, it is obvious. Student improvement is obtained from the description of the achievement of student empathy indicators, which were initially classified as sufficient. In cycle II, there was an increase with a good classification. In cycle III, students have an empathetic attitude, reaching a perfect classification. Next, Sundari and Purnomo (2023) Showed the results of their analysis that LKPD (Learner Worksheet) using the reflective pedagogy model is adequate for fostering empathy character. This is indicated by the acquisition of an average score before the limited trial of 2.35 in the poor category to increase after the limited trial of 3.15 in the excellent category. Fauzi and Didik (2022) In

their research, they revealed the effect of the jigsaw-type cooperative learning model on students' empathy attitudes, showing a change in attitudes because the primary domain of the cooperative model is to improve students' affective attitudes, which, of course, in this case, one of them is empathy.

Given that the times are constantly evolving and have entered the 21st century, conventional learning models are no longer considered appropriate and adaptable to the skills needed in the 21st century, namely communication skills, collaboration, multiliteracy, and other 21st-century skills. In addition, with the implementation of the Education Unit Level Curriculum, learning activities no longer use a teacher-centred educational approach but instead focus more on student-centred. The focus of education that currently uses student centered then causes learning models to continue to develop innovatively and constructively (Nugraha et, al, 2014). Some learning models that have been developed and tested today include inquiry learning models, cooperative learning models, problem-based learning models, project-based learning models, and science, technology, engineering, and mathematics (STEM) learning models.

Based on what Syahidin (Syahidin, 2020) Previously stated regarding the implementation of Islamic religious education, which needs a diversity of learning models, causing Islamic religious education to become poor learning models. So, to answer this, Islamic religious education learning models need always to be developed in order to be able to answer the challenges and needs of students and society in the 21st century. One of the Islamic religious education learning models that has been developed to be able to answer the needs of students and society in the 21st century is the activity, reflection, conceptual, and application learning model or what is commonly referred to as the ARKA learning model. The ARKA learning model is a blended learning model that is experience-based with the flow of activities, reflection, conceptualisation and application. Considering that the purpose of education today is to be able to guide and make students successful in the contemporary world, in its implementation, the ARKA learning model seeks to create inclusive and relevant learning experiences, the use of digital tools and platforms as one of the learning media, and collaborative learning, both students,

teachers, and other stakeholders. In addition, the ARKA learning model also focuses on developing students' social and emotional competencies, such as empathy, collaboration, independence, and critical thinking skills, such as analytical and creative skills.

The use of the ARKA learning model is considered to be able to answer the challenges and needs of PAI. This is because the ARKA learning model uses the concept of a blended learning approach which, based on the results of a pre-survey in the field, learning using the idea of blended learning is considered very interesting and interactive. Therefore, as an innovation in the learning model that has yet to be found in previous studies, the researcher is interested in conducting research analyzing the implementation of the ARKA (*Aktivitas, Refleksi, Konseptualisasi, Aplikasi*) learning model in PAI learning. The purpose of this research is to find out how the ARKA learning model can build and improve students' 21st-century competencies.

METHODS

This research is field research because it uses various data collection techniques ranging from observation, interviews, and documents. Through the use of the case study method which is research conducted to understand in depth a particular case or phenomenon by examining a case thoroughly at a specific time and activity using various data techniques within a certain period (Yin, 2009) This method describes something in great detail and requires a lot of data and information to do so, making it appropriate and consistent with a qualitative approach (Patton, 1987).

The author uses the case study method as a comprehensive explanation relating to various aspects of a person, a group, an organization, a program, or a social situation that is researched, pursued, and examined as deeply as possible (Yin, 2009). Then, this research uses descriptive analysis, which provides an overview of the data obtained. This study aims to explore information about the implementation of the ARKA model (*Aktivitas, Refleksi, Konseptualisasi, Aplikasi*)

in PAI Learning. This is quite interesting because this ARKA learning model has yet to be widely used in schools.

The data collection techniques used in this research include three methods: observation, interview, and documentation. The research was conducted at SMAN 24 Bandung to determine the implementation process of this ARKA model. In analyzing qualitative data, analysis activities can be carried out in three steps: data reduction, data presentation, and conclusion drawing/ verification (Miles, M. B., & Huberman, 1992). The data analysis reduction process was assisted using NVivo12 (Suharti, 2022). NVivo12 is software for coding data effectively and efficiently (Bandur, 2019).

RESULT AND DISCUSSION

The results of the word frequency query in Nvivo12 display a list of words that frequently recur in the data. The following list represents the words with the highest frequency in the analyzed text. The results of the Nvivo12 word frequency query in Table 1 show that the word 'Siswa' dominates the interview findings with a frequency of 1.4% of all interview data. The top 10 words with the highest frequency of Nvivo12 analysis results can be presented in the following table:

Table 1.
The Word Frequency Query result in Nvivo12 displays a list of the top 10 words that appear most frequently in the data.

No	Word	Length	Count	Weighted Percentage (%)
1	Siswa	5	53	1,4%
2	Pembelajaran	12	42	1,11%
3	Dakwah	6	38	1%
4	Khutbah	7	31	0,82%
5	Menasehati	10	31	0,82%
6	Model	5	30	0,79%
7	Metode	6	28	0,74%
8	Refleksi	8	23	0,61%
9	Evaluasi	8	19	0,5%
10	Islam	5	19	0,5%

The results of the word frequency query in Nvivo12 are visualized through the Word Cloud feature. Based on in-depth interviews with resource persons regarding implementing the ARKA model (*Aktivitas, Refleksi, Konseptualisasi,*

Aplikasi) in PAI learning: Building 21st Century Competencies. The Word Cloud feature is presented as follows:
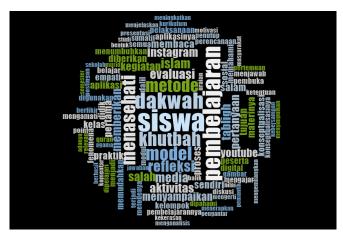

Figure 1.
Word Frequency Query results in Nvivo12 visualized through the Word Cloud feature

Utilizing the Project Map feature in Nvivo12, the findings of the ARKA Model Implementation (*Aktivitas, Refleksi, Konseptualisasi, Aplikasi*) in PAI learning: Building 21st Century Competencies are mapped as follows:
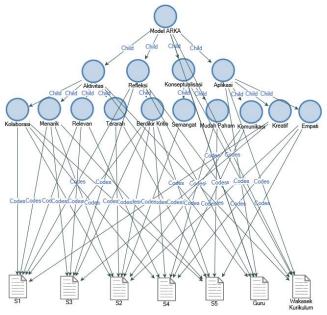

Figure 2.
Results of the Project Map feature visualized through Nvivo12

The researcher explained how the ARKA Model (Aktivitas, Refleksi, Konseptualisasi, Penerapan) in learning PAI: Building 21st Century Competencies at SMAN 24 Bandung City in the discussion section. Teachers must align RPP and

syllabi with Curriculum 2013 based on observations and interviews about implementing the ARKA model (*Aktivitas, Refleksi, Konseptualisasi, Penerapan*). To ensure the implementation of the ARKA model (*Aktivitas, Refleksi, Konseptualisasi, Penerapan*), learning goes according to plan, and the lesson plans must be arranged systematically. Students play an active role in the teaching and learning process because the ARKA model (*Aktivitas, Refleksi, Konseptualisasi, Penerapan*) is a Student-Centered learning model.

Planning

In general, the planning carried out by PAI teachers at SMAN 24 Bandung City, grade 11, has prepared learning tools consisting of annual programs, semester programs, syllabi, RPP, and other devices that support the PAI learning process. Specifically, the RPP carried out by teachers when using the ARKA model only needs to prepare lesson plans by the 2013 curriculum. Before entering the lesson plan preparation stage, the teacher analyzes the essential competencies (KD) of PAI subjects in the 2013 curriculum syllabus to choose which material is suitable for teaching materials that can use the ARKA learning model to be delivered to grade 11 students because not all materials can be delivered through the ARKA learning model (*Aktivitas, Refleksi, Konseptualisasi, Penerapan*).

Judging from the components in the lesson plan, it is based on the planning guidelines. This is what Sanjaya (2010) in Suciati states: learning planning includes aspects of objectives, material, media, methods, and teaching resources (Suciati, 2019). From this understanding, the Learning Implementation Plan with the ARKA model covers these five aspects. This is also supported by government regulation no.19, chapter IV Article 20, which states that learning planning must include at least learning objectives, teaching materials, methods, teaching resources, and assessment of learning outcomes. This ARKA model-based lesson plan involves several stages in its learning activities, namely *Aktivitas, Refleksi, Konseptualisasi,* and *Penerapan*. These four stages are the syntax of this learning model, abbreviated as ARKA. The curriculum used in PAI learning refers to the 2013 curriculum, and the existence of the curriculum runs quite optimally. As explained by Tafsir (2014),

the curriculum also plays a vital role in learning because it affects the learning objectives and is decisive in applying and implementing the learning process (Zainuri, 2016). The curriculum used in PAI learning is aligned and includes cognitive, affective, and psychomotor aspects.

Implementation

In the core activity stage, the ARKA model learning process consists of the stages of *Aktivitas, Refleksi, Konseptualisasi, and Aplikasi*. The activity begins with the teacher providing a link to Instagram posts via WhatsApp group with the account name @studi.pai, the ARKA model's learning media.

(1) The activity is for students to observe pictures of the phenomenon of interreligious, inter-student, and interethnic violence displayed through the class projector and available on the homepage of the @studi.pai Instagram account. After students observe the images, which are followed by an explanation of the pictures by the teacher, students conduct discussions with their peers to reflect on the phenomena that have been observed.

(2) At the reflection stage, students are asked to answer reflection questions already available in posts on the @studi.pai Instagram account through the comments column, where each answer given becomes an assessment and a count of attendance in the learning process. After giving reflection answers from the results of observations, each student representative per line is asked to present his reflection answers; students who have demonstrated their reflection results are allowed to appoint students in other lines to give the next presentation.

(3) After that, in the conceptualization stage, in the conceptualization section, the teacher provides an explanation as well as reinforcement of related material, namely mutual advice in Islam, which includes da'wah, tabligh, and khutbah. The teacher conveys naqli evidence through the Koran verses and the apostle's hadith at this stage. Then, students are asked to recite verses about advising each other in Islam, including da'wah, tabligh, and khutbah. Then, the teacher explains the requirements and pillars of sermons, preaching, and tabligh and describes how to compile the text of sermons, preaching, and tabligh.

(4) The application stage, after students make observations in the activity, then proceeds by reflecting on the results of their observations by linking the phenomenon with the material to be studied, strengthened by conceptualizing the provision of material based on the material studied. In the last stage, namely the application, students are asked to make khutbah texts for Ikhwan and da'wah texts for athwart, which will be practiced the following week. After practising, students are requested to make digital da'wah videos as an application for learning and utilizing social media.

Based on the findings that have been presented at this stage show that the activities, reflection, and conceptualization that students have carried out are in line with expert opinion. As described by John Dewey, student learning activities can be classified into several things: (1) Visual activities such as reading, writing, conducting experiments and demonstrations; (2) Oral activities such as telling stories, reading poetry, asking questions, discussing, singing; (3) Listening activities such as listening to educators' explanations, lectures, debriefings. 4) Motor activities such as gymnastics, athletics, dancing, and painting. 5) Writing activities such as composing, writing papers, and writing letters (Maujud, 2022) Syaparuddin confirms this with various activities that will reduce boredom, increase students' understanding, improve the quality of learning, and improve the relationship between teachers and students (SYAPARUDDIN, 2020).

Next is the reflection stage, as Rusuli states. In the teaching and learning process, reflection takes the form of written and oral assessments given by teachers to students and evaluations given by students to teachers to convey thoughts, messages, aspirations, and positive criticism of the learning process (Rusuli, 2014). Nurhidayah (2015) Further, it emphasizes that reflection is an educational activity in which students provide feedback to both the instructor and the learning tasks that have been completed.

As for conceptualization, Saksono conveyed that conceptualization is a mental or cognitive process in which individuals form and organize concepts or ideas in their minds, which involves understanding, categorizing, and associating information into an organized structure (Saksono, 2023). Suprihatiningrum

confirms that conceptualization in learning is a critical ability that allows individuals to form a structured and in-depth mental picture of a material or idea (Suprihatiningrum, 2021). Then Rohana revealed that conceptualization also involves reflection, problem-solving, and the ability to communicate clearly and share knowledge with others (Rohana, 2015).

Next Application, Hendriawan (2019) States that Application is the ability or nature of a concept, knowledge, or skill that can be applied or implemented practically in real-world situations. When something is said to be applicable, it can be used or applied to solve problems, meet needs, or achieve concrete goals in everyday life. Sutrisna corroborates this in his research, which argues that application in learning places emphasis on the ability of students to apply the knowledge and skills they have acquired in real-world situations (Sutrisna, 2021). This involves a process in which learners not only understand concepts theoretically but can also use them to solve problems, make decisions, or participate in everyday life situations.

Overall, PAI learning using the ARKA model found that students became the centre of student-centred learning and were emphasized to be active. This is in line with the research of Anggraeni et al. (2022) that the learning model, by making students the centre of learning, can help students to be active, independent, and responsive in building 21st-century student skills. Suresman also corroborates this. (2020) Stated that the government has created a student-centred 2013 curriculum to encourage 21st-century learning; not only students but teachers are also required to be able to master 21st-century skills, including aspects that support their role as effective and adaptive learning facilitators. To encourage the development of 21st-century skills in students, namely critical thinking, creativity, good communication, and collaboration, to prepare them for the demands of a changing world (Rahardja et al., 2024).

Evaluation

An evaluation process must be carried out to determine the results of PAI learning. The process measures and assesses the level of learning achievement,

which includes several aspects of assessment, including cognitive understanding and affective and psychomotor skills of students. Evaluating learning using the ARKA model is similar to other models; it only needs to be adjusted to achieve the objectives. This evaluation activity depends on the teacher who runs it. The form of evaluation is divided into two parts: formative assessment and summative evaluation.

Formative evaluation is an assessment of the learning process. The form of implementation of formative evaluation using the ARKA model is divided into several parts, namely: (1) reviews conducted after each lesson; (2) practice of da'wah, tabligh, and khutbah directly; (3) making digital da'wah videos. Then, summative evaluation is an assessment used to measure success and determine how far the program objectives are achieved. The implementation of summative evaluation using the ARKA model is in the form of written or oral tests at the end of the meeting, commonly known as daily tests. Written tests can be in the form of multiple questions or descriptions, while written tests are in the form of direct questions and answers, with students raising their hands before answering.

The findings confirm that PAI learning using the ARKA model at SMAN 24 Bandung City is conducted through two stages: formative evaluation and summative evaluation. The evaluation carried out is adjusted to the objectives to be achieved. This is in line with Michael Scriven (1991), namely that evaluation shows the stages and scope of the object being evaluated, namely evaluation carried out when the program is still running (called formative evaluation) and when the program has been completed or ended (called summative evaluation) (Gusmaningsih, 2023). Reinforced by Arifin (2014) in Hidayat that learning evaluation is an essential element in learning, which teachers must understand to determine the achievement of the efficiency and effectiveness of the learning components used, including goals, materials, methods, media, and learning and resources (Hidayat, 2019).

Based on the research results described above, the implementation of the ARKA (*Aktivitas, Refleksi, Konseptualisasi, Aplikasi*) learning model in Islamic religious education learning is considered capable of improving students' 21st-

century competencies. The 21st-century competencies in question are creative thinking, critical thinking, communication, and collaboration. This can be seen from the results of formative and summative evaluations conducted on students, where based on formative assessment conducted using written tests, it can be seen that students' critical thinking competencies have increased. As for the competence of creative thinking, collaboration, and communication, it can be seen from the summative evaluation conducted, namely (1) the competence of creative thinking can be improved by collaborating with various technologies, such as with video-making tasks, (2) the collaboration competence of students can be improved by giving assignments to students to discuss, and (3) the communication competence can be improved by giving assignments to present the results of discussions that have been carried out and and by giving assignments to practice da'wah directly, either in class or by making videos..

CONCLUSION

This study revealed that the implementation of the ARKA model (*Aktivitas, Refleksi, Konseptualisasi, Aplikasi*) in PAI learning includes Planning the use of the ARKA model in PAI learning consists of preparing lesson plans that include objectives, materials, methods, media, and teaching resources. The curriculum used is the 2013 national curriculum. Furthermore, the implementation of PAI learning using the ARKA model consists of four stages adapted to the syntax of this ARKA model, namely *Aktivitas, Refleksi, Konseptualisasi, and Aplikasi*. These four steps have been included in the core activities. The condition of students when participating in learning activities with the ARKA model is, on average, enthusiastic and active in participating in learning. Then, the ARKA model's evaluation of PAI learning is divided into formative assessment and summative evaluation. The evaluation results of the ARKA learning model in PAI learning positively impact students in improving their ability to think critically, communicate well, collaborate, and be creative.

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