


The Role of Islamic Religious Education Learning in Shaping the Social Awareness of Students in Elementary Schools

 <https://doi.org/10.31004/jele.v11i2.2263>

*Sudarmin, Andi Abd. Muis, Muhammad Nur Maallah, Mahsyar Idris, Muhammad Naim 

¹²³⁴⁵Universitas Muhammadiyah Parepare, Indonesia

Corresponding Author: sudarminian@gmail.com

ABSTRACT

This study aims to analyze the cultivation and implementation of Islamic Religious Education (PAI) learning in shaping students' social awareness, and to identify the challenges faced at UPT SD Negeri 180 Kalimbua, Enrekang Regency. A descriptive qualitative approach was employed, with data gathered through participatory observation, in-depth interviews, and documentation. Informants consisted of the principal, two PAI teachers, four homeroom teachers for grades III-VI, and ten selected students. The findings reveal that: (1) PAI values were cultivated integratively and progressively by linking Islamic teachings to concrete social actions across grade levels; (2) PAI learning was implemented through inclusive, contextual, and social project-based approaches involving active parental and community participation; (3) primary challenges included student background heterogeneity and unsupportive external environments, addressed through adaptive, community-based collaborative strategies. This study concludes that integrated PAI learning significantly shapes empathy, caring, responsibility, and students' active participation in social life.

Keywords: *Islamic Religious Education, Social Awareness, Social Values, Elementary School, Integrative Learning, Character*

Article History:

Received 08th March 2026

Accepted 29th April 2026

Published 30th April 2026



INTRODUCTION

Islamic Religious Education (PAI) has a strategic role in shaping the character and personality of students, especially in fostering social awareness which is the foundation of community life. At the basic education level, PAI learning not only functions as a means of religious knowledge transfer, but also as a medium for internalizing moral and social values that lead students to have an attitude of empathy, concern, and responsibility towards others (Roqib, 2019). In the perspective of national education, the formation of social character is an important part of the educational goals. This is affirmed in Law Number 20 of 2003 concerning the National Education System which states that national education aims to develop the potential of students to become human beings who believe and fear God Almighty and have noble character, as well as being able to contribute positively to people's lives. Thus, PAI learning plays an important role in bridging the spiritual and social dimensions of students so that religious values are not only understood cognitively, but also implemented in daily social behavior.

Conceptually, Islamic education aims to form people who are faithful, moral, and have social responsibility in social life. Islamic education is based on the Qur'an and Sunnah as the main source that guides the process of forming individual behavior in various aspects of life, both personal and social (Hidayat & Nasution, 2018). In this context, education is not only oriented to the mastery of science, but also to the formation of character that reflects Islamic values. The basic principles of Islamic education include fostering faith accompanied by real deeds, the example of the Prophet as an educational model, and the optimal development of students' positive potential (Roqib, 2019). Therefore, the success of PAI

learning is not only measured by the level of students' understanding of religious teachings, but also by the extent to which these values are reflected in their social attitudes and behaviors.

In the perspective of Islamic education, the social dimension has the same importance as the spiritual dimension. Islamic teachings emphasize various social values such as *ukhuwah* (brotherhood), *ta'awun* (help-help), *al-musawah* (equality of degrees), and *amar ma'ruf nahi munkar* as the foundation of a harmonious community life (Minarti, 2023). These values are the basis for the formation of students' social awareness from an early age. Social awareness itself can be understood as the ability of individuals to understand the conditions of others, feel empathy for their social environment, and show behaviors that reflect social care and responsibility (Abute, 2019). In the context of basic education, social awareness can be reflected through various prosocial behaviors, such as the ability to work together, tolerance in interaction, concern for the environment, and discipline and responsibility in life together.

Social awareness is also closely related to the concept of emotional intelligence put forward by Goleman. In this framework, social awareness is one of the important components related to an individual's empathy abilities and social skills. The development of emotional and social intelligence in elementary school-age children is greatly influenced by the quality of the learning environment and the example provided by teachers (Setiawan et al., 2024). Therefore, PAI teachers have a strategic position as figures who not only convey religious teaching material, but also become role models in the practice of the social values taught. Through the right learning process, values such as *zakat*, *almsgiving*, *justice*, *equality of human status*, and *mutual respect* can be effectively internalized to students so as to form positive social behavior.

Efforts to build students' social awareness through PAI learning require an integrative and contextual learning approach. Effective learning not only emphasizes cognitive aspects, but must also include affective and psychomotor dimensions that allow learners to internalize religious values in real life (Hakim & Pudoli, 2023). One of the relevant approaches in this context is experiential learning which emphasizes the active involvement of learners in real experiences as part of the learning process. This learning model involves four main stages, namely concrete experience, reflection on experience, conceptualization of values, and the application of values in new situations. Through this learning cycle, students not only understand the concepts of Islamic teachings theoretically, but also have the opportunity to practice these values in their social lives (Rosidin et al., 2024). Thus, PAI learning can be an effective means to shape the social character of students.

In addition to the learning approach, the evaluation aspect also has an important role in ensuring the success of PAI learning in shaping social awareness. Learning evaluations should not only focus on measuring cognitive aspects through written tests, but should also include assessments of learners' attitudes and behaviors. Affective assessment can be done through observation of students' social behavior in learning activities and other school activities, while psychomotor assessment can be done through student participation in social activities such as group cooperation, mutual cooperation activities, or other social activities (Umam, 2023). This comprehensive evaluation approach allows teachers to monitor the development of internalization of social values in students in a more holistic manner.

In practice, the implementation of PAI learning in shaping students' social awareness does not always run optimally. Various studies show that there is still a gap between the understanding of religious teachings and the social practices of students in daily life. Jami et al. (2023) emphasized that PAI learning should not only be oriented to aspects of religious rituals, but should also be a means of developing social characters such as empathy, caring, and solidarity. Another study conducted by Mufidah et al. (2024) shows that the process of internalizing religious values in PAI learning is closely related to the formation of students' socio-religious behaviors. Meanwhile, Zulkifli and Yuniar (2025) highlighted the importance of the role of PAI teachers as agents of character formation through example and appropriate learning strategies. On the other hand, Siddik (2025) emphasized that the success of PAI learning in shaping character is greatly influenced by the harmony between learning materials, teaching methods, and opportunities for students to practice the values learned. Research by

Zalsabella et al. (2023) also shows that PAI has an important role in maintaining the social character values of students, even in situations of social crisis and rapid environmental change.

Although these studies have shown an important contribution to PAI in the formation of students' social character, most studies still focus on conceptual approaches or are conducted in a relatively general school context. Research that specifically examines the implementation of PAI learning in shaping the social awareness of students in elementary schools in rural areas with distinctive socio-economic characteristics is still relatively limited. In fact, the social and cultural context of the school environment has a significant influence on the process of internalizing social values in learning. Geographical conditions, family economic background, and dynamics of social interaction in the community can affect the way students understand and practice the values taught in PAI learning. The limitations of empirical studies that highlight the local context show that there are research gaps that need to be filled through more contextual studies.

UPT SD Negeri 180 Kalimbua Enrekang Regency is one of the elementary schools located in rural areas with socio-economic characteristics of the community dominated by the agricultural and livestock sectors. This school was established on December 4, 2008 in Baroko District with a total of around 100 students and supported by 11 educators. The relatively remote geographical conditions and diverse socioeconomic backgrounds of students create their own dynamics in the learning process, including in the implementation of PAI learning which is oriented towards the formation of social awareness. Based on initial observations, it was found that most of the students have a fairly good basic understanding of the teachings of Islam. However, in the practice of daily social interaction, there is still a tendency to form exclusive groups based on personal closeness and family economic background. This phenomenon shows that the internalization of social values taught in PAI learning has not been fully reflected in the social behavior of students.

Based on this description, it can be seen that there is a gap between students' religious understanding and social awareness practices in daily life. On the one hand, PAI learning has great potential as a means of building social character, but on the other hand, its implementation in school environments with certain social contexts still faces various challenges. Therefore, this research is important to gain a deeper understanding of how PAI learning is implemented in shaping students' social awareness, especially in the context of elementary schools in rural areas.

Based on the background and gaps of the research, the purpose of this study is to analyze the role of Islamic Religious Education learning in shaping the social awareness of students in elementary schools, especially at UPT SD Negeri 180 Kalimbua, Enrekang Regency. More specifically, this study aims to examine the process of instilling PAI values in shaping students' social awareness, analyze the implementation of PAI learning in developing students' social awareness, and identify various challenges and obstacles faced in the implementation of PAI learning in shaping students' social awareness in the elementary school environment.

METHOD

Approaches and Types of Research

This study uses a descriptive qualitative approach that aims to photograph and understand phenomena in depth through the interpretation and description of field data (Moleong, 2022). This approach was chosen because the problems studied are contextual, involve the complexity of human interaction in a given socio-cultural environment, and require the exploration of meaning that cannot be reduced to statistical numbers. Bogdan and Taylor (as quoted by Moleong) define qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from observable people and behaviors.

Research Location and Time

The research was carried out at UPT SD Negeri 180 Kalimbia, Tongko Village, Baroko District, Enrekang Regency, South Sulawesi (coordinates -3.2754° LS; 119.7853° E; postal code 91754). The selection of the location was based on four considerations: (a) the unique characteristics of the school as a basic educational institution in rural areas; (b) there is a phenomenon of gap between PAI knowledge and social practices that is interesting to study; (c) affordability and ease of access to data; and (d) the significance of the findings for the development of PAI in areas with similar characteristics. The research lasted from September 2025 to January 2026.

Research Subjects and Informants

The determination of informants used the purposive sampling technique with the following criteria: (a) directly and intensively involved in the PAI learning process; (b) still active in the school environment; (c) be willing to provide information honestly. Table 2 presents a list of research informants.

Table 1. List of Research Informants

No.	Name	Departments	Status	Code
1	Ahmad Sannang	Principal	PNS	KS-01
2	Archives	Good Teacher	Regional Honors	GP-01
3	Pure	Good Teacher	PNS	GP-02
4	Nurmiati. L	Guardian Class III	PNS	WK-03
5	Kadaria	Homeroom Teacher Class IV	Regional Honors	WK-04
6	Hasrullah Surya Ranti	Homeroom Class V	CPNS	WK-05
7	Munais Cholik	Class VI Homeroom Teacher	PNS	WK-06
8	Students in Grades IV-VI	Students	—	PD-01-10

Data Collection Techniques

Data collection is carried out through three complementary techniques. First, a semi-structured in-depth interview with a question guide developed based on three research focuses. Interviews are conducted individually, recorded with the consent of the informant, and then transcribed verbatim. Second, participatory observation was carried out for 12 weeks on the PAI learning process in the classroom, school social activities, and students' social interactions in the school environment. Field notes are made systematically using structured observation sheets. Third, documentation is carried out by analyzing the PAI Learning Implementation Plan (RPP), school social activity reports, teacher assessment notes, and photos of activity documentation.

Data Analysis Techniques

Data analysis follows the interactive model of Miles, Huberman, and Saldaña (2014) which includes three iterative stages: (1) Data reduction – filtering, sorting, and focusing data from the field to the core of the problem; (2) Data presentation – the appearance of data in the form of descriptive narratives, matrices, and analytical tables to facilitate the drawing of conclusions; (3) Conclusion drawing and verification – the formulation of theoretical propositions based on patterns found in the data, which are then verified through triangulation.

Data Validity Testing

The validity of the data is verified through four strategies. Source triangulation is carried out by comparing data from principals, teachers, and students for the same phenomenon. Triangulation is a method of comparing data from interviews, observations, and documentation. Member checking is carried out by confirming the researcher's interpretation

to key informants. Peer debriefing is conducted through analytical discussions with academic colleagues who are not involved in the research.

FINDINGS AND DISCUSSION

Findings

Research Site Profile

UPT SD Negeri 180 Kalimbua is a state basic education institution that is committed to providing inclusive and equitable education. The school has 11 educators with varied personnel backgrounds – 7 civil servants/CPNS and 4 honorary staff. Table 3 presents student data that shows a fairly even distribution between the male (51%) and female (49%) sexes.

Table 3. Data of UPT SD Negeri 180 Kalimbua Students

Level/Class	Male (L)	Female (P)	Total
Class I	4	10	14
Class II	10	11	21
Class III	9	8	17
Class IV	8	5	13
Class V	7	8	15
Class VI	13	7	20
Total	51	49	100

The demographic data illustrates the heterogeneity of students which is a challenge as well as a potential for social awareness-based PAI learning. The diversity of family backgrounds from the economic conditions of landowners farmers to farm laborers creates variations in students' initial understanding of social values in Islamic teachings.

Planting PAI Learning in Shaping Social Awareness

Objectives and Orientation of PAI Learning

Based on the analysis of the lesson plan and in-depth interviews, it was found that the learning objectives of PAI at UPT SD Negeri 180 Kalimbua are not limited to cognitive mastery of religious materials, but include affective and psychomotor dimensions that are oriented towards the formation of social awareness. The principal (KS-01) affirmed:

"We always emphasize to all teachers, especially PAI teachers, that the purpose of learning is not only for children to know about Islam, but so that children can become human beings who are useful to others. That's the essence of Islamic teachings." (Interview, December 3, 2025)

This orientation reflects an understanding that is in line with the concept of holistic Islamic education developed by Roqib (2019), where the success of PAI is measured by the extent to which students are able to integrate religious values in their social lives, not just from the ability to memorize and understand religious texts.

Value Cultivation in Stages

One of the most significant findings of this study is the tiered and progressive PAI value inculcation model according to the level of cognitive and moral development of students. In grade III, basic values such as sharing (shadaqah), compassion (rahmah), and mutual help (ta'awun) are instilled through concrete-manipulative approaches in the form of games, simulations, and direct sharing activities. The third class guardian (WK-03) explained:

"In grade III, we integrate social values into PAI teaching materials using a social situation-based approach that children can understand. For example, in teaching about compassion and sharing, I associate it with simple activities such as sharing food or helping a friend in difficulty. In this way, social values become an integral part of the teaching material." (WK-03, Interview 25 November 2025)

In grades IV and V, the internalization of grades moves to a more abstract concept but is still contextualized with the lives of students. The material of zakat, social justice, and

obligation to others is taught by relating religious principles to real social problems experienced by students in their environment. The Class IV Guardian (WK-04) revealed:

"In grade IV, we teach social values through materials that directly touch the lives of students, such as the importance of respecting each other and helping others. In the material on zakat, we not only explain the concept of zakat in religion, but also provide practical assignments, such as inviting students to participate in social activities in their environment." (WK-04, November 25, 2025 interview)

In grade VI, learning reaches the highest level with a focus on social tolerance, the role of learners in social change, and the connection of Islamic values with more complex social issues. The Guardian of Class VI (WK-06) stated:

"In class VI, we focus on the values of social tolerance and peace. Students need to understand the importance of respecting religious, ethnic, and cultural differences, and living in peace without violence. Islamic teachings that prioritize peace and tolerance play a very important role in shaping the character of students." (WK-06, Interview 19 November 2025)

This progressive pattern is in line with Kohlberg's theory of moral development, which asserts that the moral capacity of children develops gradually from an orientation to concrete rules and direct consequences to an understanding of universal ethical principles. In the context of PAI, this pattern shows the suitability of curricular design with the stages of cognitive and moral development of students.

Implementation of PAI Learning in Students' Social Awareness

Learning Approaches and Methods

The implementation of PAI learning at UPT SD Negeri 180 Kalimbua applies various methods oriented towards the development of social awareness. The principal explained that the contextual approach is the main strategy in delivering the material:

"In delivering material on social awareness, we ensure that teachers associate religious topics with the social conditions around students. In teaching about zakat and almsgiving, teachers not only explain religious obligations, but also how they can help overcome social problems such as poverty and injustice." (KS-01, December 3, 2025 interview)

PAI teacher (GP-01) added that the participatory discussion method is a mainstay in building students' social understanding:

"I deliver social awareness material in a participatory way, such as inviting students to discuss social issues they face or that they hear around them. In this way, learners more easily understand and feel the importance of social values in their lives." (GP-01, Interview December 2, 2025)

Field observations identified five dominant methods used integratively: (1) interactive discussions based on daily experiences; (2) social project-based learning; (3) social visits to community service institutions; (4) social service activities and mutual cooperation in the school environment; and (5) post-social group reflection that associates experiences with Islamic values.

Social Activities to Support Learning

In addition to classroom learning, a variety of structured social activities are designed to provide real practice space for the internalization of PAI values. The principal explains: "Outside of class, we often hold social service activities, such as collecting donations for orphanages or cleaning up the environment around the school. This activity provides an opportunity for students to apply the religious values they have learned." (KS-01, Interview December 4, 2025)

Documentation of school activities shows at least eight social programs integrated with PAI learning throughout the 2025/2026 school year: (1) monthly meal sharing program, (2) visits to orphanages, (3) mutual cooperation on the cleanliness of the school environment and surroundings, (4) donation collection for disaster victims, (5) Ramadan charity activities, (6) congregational prayers and daily joint prayers, (7) weekly discussions on actual social issues,

and (8) environmental projects (tree planting). These programs provide evidence that PAI values are not taught only in theory, but are actualized in measurable social actions.

Impact on Students' Social Behavior

Interview and observation data consistently show the positive impact of PAI learning on students' social behavior. The Principal stated:

"The most visible impact is their increased empathy and concern for others. We see students more actively participating in social activities, such as sharing with friends in need or helping in social activities outside of class. These changes are not only reflected in their attitudes at school, but also in their homes and neighborhoods." (KS-01, Interview December 8, 2025)

The PAI teacher (GP-02) confirmed the change in behavior with a specific observation: "After participating in PAI learning, I see that students are more open and concerned about the condition of their friends, especially those who are experiencing difficulties. They began to apply the values of helping taught in religion." (GP-02, December 8, 2025 Interview)

Field observations over 12 weeks recorded concrete changes in students' social interactions: from an exclusive grouping pattern based on economic status to more inclusive and collaborative interactions. Gotong Royong activities are carried out voluntarily, and upper-class students begin to initiate sharing activities without having to be asked by the teacher – a strong indicator of the internalization of values that have gone beyond the stage of cognitive understanding to behavioral actualization.

Challenges and Obstacles of PAI to Students' Social Awareness

Diversity of Students' Backgrounds

The first and most fundamental challenge is the heterogeneity of students' social, economic, and religious backgrounds. The principal explained: "The biggest challenge we face is the differences in the social and religious backgrounds of the students. Some students come from families who may not understand the importance of religious education or do not have a deep understanding of religion. This affects their motivation and readiness to take lessons wholeheartedly." (KS-01, Interview January 6, 2026)

This condition creates significant variations in students' prior knowledge of Islamic social values. Students from families who actively practice religious teachings tend to be more responsive to the internalization of PAI values than those from less religious families. This gap makes it difficult for teachers to establish a uniform learning baseline.

The Gap between Theoretical Understanding and Social Practice

The second challenge is the difficulty of students in translating theoretical understanding of Islamic teachings into concrete social action. PAI teacher (GP-01) explains: "Not all learners can directly understand and apply religious teachings in their social context, as they may not have a deep understanding of the practical application of the teachings. Therefore, I need to use a more creative and contextual method." (GP-01, January 6, 2026 interview)

Guardian of Class IV (WK-04) identified the root of this problem more specifically: "Although they understand verbally the importance of equality and mutual respect, they often find it difficult to apply it in everyday interactions, especially when faced with more complex situations." (WK-04, Interview January 7, 2026). This gap indicates that the internalization of Islamic values requires more than just the transmission of knowledge – it requires structured practice spaces and ongoing reflective mentoring.

Influence of Unconducive External Environment

The influence of the social environment outside of school includes peers, family norms, and in the context of the upper class, social media exposure often conflicts with the social values instilled in the school. Homeroom Teacher V (WK-05) stated: "The biggest obstacle we encountered was the influence of the external social environment which was often not in line with the social values that we instilled. We try to build students' awareness of the importance of being role models for the surrounding environment, but still need support from parents and the community." (WK-05, Interview January 7, 2026)

Homeroom Teacher of Class VI (WK-06) added the dimension of social media as a new factor that is increasingly relevant: "External factors such as social media and the environment around students also have a great influence on their social awareness. Often students are exposed to information that contradicts these teachings through social media." (WK-06, Interview January 10, 2026)

Limited Facilities and Parental Support

Structural obstacles in the form of limited facilities to support social activities and lack of involvement of some parents are factors that weaken the sustainability of the program. The principal identified: "School facilities also affect the effectiveness of learning. The lack of adequate facilities for social activities, such as spaces for meetings or facilities to support social-based activities, can hinder the implementation of programs that focus on social awareness." (KS-01, Interview January 10, 2026). These limitations are a tangible manifestation of the condition of schools in remote areas that require more serious policy attention.

Adaptive Strategies in Overcoming Challenges

Educators at UPT SD Negeri 180 Kalimbia developed four main adaptive strategies. First, an inclusive and differential approach – adapting the material and learning methods to the background and readiness of each learner without sacrificing depth of substance. Second, hands-on experiential learning – involving students in real social projects that provide space for the actualization of Islamic values. Third, structured group reflection – post-activity discussion sessions that help students connect social experiences with Islamic concepts in a systematic way. Fourth, trifocal collaboration – building active partnerships between schools, parents, and the community to ensure the continuity of internalizing values outside the school environment.

The principal explained the collaboration strategy: "We overcome barriers in teaching social awareness by bringing the material closer to the daily lives of students. We also involve parents and the community in reinforcing the social teachings that are conveyed in schools, so that there is continuity between what they learn in school and what they receive at home." (KS-01, Interview January 9, 2026)

Discussions

The findings of this study resulted in three theoretical propositions that strengthen and at the same time expand the literature on the role of PAI in the formation of social awareness.

Proposition 1: The effectiveness of PAI in shaping social consciousness is directly proportional to the degree of integration between religious values and real social practices. These findings confirm the argument of Mufidah et al. (2024) that the implications of PAI learning on socio-religious behavior are determined by the quality of the internalization process. PAI learning that is limited to the cognitive dimension is not enough to encourage meaningful social behavior transformation. A full cycle of experiential learning is required: concrete experiences → reflection → conceptualization → actualization.

Proposition 2: The socio-geographical context of schools presents both challenges and unique opportunities for PAI learning. The characteristics of rural schools with remote conditions and simplicity of life provide an authentic context that actually facilitates the actualization of Islamic social values such as mutual cooperation, almsgiving, and caring for others. These values are easier to contextualize in the real lives of students in rural environments than in more competitive urban contexts.

Proposition 3: Tricenter collaboration (school-family-community) is a structural prerequisite for the sustainability of social awareness formation through PAI. Without the active involvement of parents and the community, the values instilled in schools are prone to regression when students interact with an uncondusive social environment. This is in line with the concept of Islamic holistic education which emphasizes the role of the entire educational ecosystem.

Table 3 summarizes the key findings and their practical implications for the development of PAI learning.

Table 3. Summary of Findings and Practical Implications

Study Dimensions	Key Findings	Practical Implications
Planting PAI Values	Progressive integration of socio-religious values from classes III-VI with a contextual approach	Need a structured value instillation roadmap in the curriculum document
Learning Implementation	Experiential learning methods, social projects, and group reflection have proven to be effective	Standardization of social behavior-based evaluation methods needs to be strengthened
Challenges & Obstacles	Heterogeneity of backgrounds, theory-practice gaps, external environmental influences	Tricenter collaboration (school-family-community) as a structural solution

From a policy perspective, this study recommends three things. First, integrating social project activities based on Islamic values as a mandatory component in PAI learning planning at the elementary school level. Second, the development of standardized social behavior-based PAI evaluation instruments – including observation rubrics, reflection portfolios, and social participation records – as a component of formal assessment. Third, strengthening regular communication forums between schools, parents, and community leaders as a vehicle for aligning values and monitoring the sustainability of internalization outside schools.

Comparison with Previous Research Findings

When compared to previous studies, the findings of this study present a number of similarities as well as significant peculiarities. The similarity with Jami et al. (2023) can be seen in the confirmation that PAI has great potential in shaping social consciousness through the internalization of universal human values sourced from Islamic teachings. However, this study complements it with contextual empirical data that show the specific mechanisms of how such internalization takes place in rural elementary school settings – something that is not covered by the conceptual-theoretical studies of Jami et al.

The convergence with Mufidah et al. (2024) was found in the importance of the quality of the internalization process – not just the quantity of materials – as the main determinant of PAI effectiveness. However, this study expands on these findings by identifying contextual variables in the form of rural characteristics of schools and tricenter collaboration as moderators that significantly influence the internalization process. While the divergence with Zulkifli and Yuniar (2025) lies in the emphasis: the study focused on teacher competence as a key variable, while this study found that the synergy between teacher competence, ecosystem support, and hands-on experiential learning approaches together determine the success of social awareness formation.

The most important uniqueness of this study compared to Zalsabella et al. (2023) is that this study did not take place in a crisis situation (pandemic), so the findings more reflect the "normal" conditions of PAI implementation. This is important because it provides baseline data on the effectiveness of PAI under regular conditions that can serve as a comparative reference for future studies on PAI adaptation in extraordinary situations such as disasters or social crises.

Conceptual Model of Social Awareness-Based PAI Learning

Based on the synthesis of empirical findings and a literature review, this study proposes a conceptual model of social awareness-based PAI learning consisting of four main components that interact systemically. The first component is Value Input – which is a set of Islamic socio-religious values (ta'awun, zakat, almsgiving, al-musawah, al-adalah) which is the core material of PAI learning. The second component is the Internalization Process which includes three dimensions of learning: cognitive (understanding concepts), affective (value appreciation), and psychomotor (action actualization) through contextual and experiential learning methods.

The third component is the Moderator Factor which includes: (a) the characteristics of the context of rural conditions, the heterogeneity of students, the availability of resources; (b) the quality of the education ecosystem of the tricenter collaboration of schools-families-communities; and (c) the pedagogical competence of PAI teachers in designing and managing value-based learning. The fourth component is Output in the form of changes in students' social behavior that reflects the growth of social awareness: empathy, care, responsibility, and active participation in social life. This model is cyclical-reflexive, where the social behavior outputs of learners feedback to process components through continuous evaluation for learning improvement.

This model differentiates itself from the conventional PAI learning framework in three aspects. First, an explicit emphasis on the role of contextual moderator factors is something that is often overlooked in standard PAI learning designs. Second, the conceptualization of output as a measurable and observable behavioral change, not just the achievement of cognitive values. Third, integrating tricenter collaboration as a structural component, not just a complementary factor, in an effective PAI learning ecosystem.

Research Limitations

This research has several limitations that need to be recognized transparently. First, the research was carried out in one school with specific characteristics, so generalization of findings to different contexts needed to be done with caution. The transferability of findings to schools with urban, multi-ethnic, or pesantren-based conditions requires separate empirical verification. Second, the measurement of changes in students' social behavior in this study is still qualitative-descriptive based on observations and interviews, so it has not been able to quantify the magnitude of change statistically. The development of standardized PAI-based social awareness measurement instruments is an urgent need for further research.

Third, the observation time span of 12 weeks is not long enough to measure the sustainability of students' social behavior changes in the long term. Longitudinal research that follows the development of learners over several academic years is needed to confirm the sustainability of the impact of social awareness-based PAI learning. Fourth, the perspectives of students in this study are still limited – the main focus is on the views of teachers and principals. Advanced research that provides more space for students' voices through participatory action research (PAR) methods will enrich their understanding of their learning experiences in a more authentic way.

CONCLUSIONS

Based on the results of the research and discussion, three main conclusions can be formulated. First, the cultivation of PAI values in shaping social awareness at UPT SD Negeri 180 Kalimbia is carried out in an integrative and progressive manner with adjustments to approaches at each grade level from the basic values of sharing and empathy in the lower class to the concepts of tolerance, social justice, and organized social action in the upper class. This tiered model reflects a deep understanding of learners' cognitive and moral development, making the internalization of values more organic and sustainable. Second, the implementation of PAI learning has succeeded in producing positive changes in students' social behavior in the form of increased empathy, care, responsibility, and active participation in social activities. This success is supported by the application of contextual approaches, hands-on experiential learning, behavior-based evaluation, and active collaboration between schools, parents, and the community as a cohesive educational ecosystem. Third, the main challenges faced – the heterogeneity of students' backgrounds, the theory-practice gap, and the influence of the external environment – were successfully addressed through adaptive, inclusive, and community-based learning strategies. The experience of UPT SD Negeri 180 Kalimbia shows that the limited resources of rural schools do not have to be a fundamental obstacle to the effectiveness of PAI in forming social awareness, as long as the pedagogical commitment of teachers and collaboration of the education ecosystem is maintained. The next research is suggested to develop a standardized and valid social awareness measurement

instrument based on PAI indicators, as well as explore an integrative PAI learning model through classroom action research (PTK) in similar rural contexts to produce a replicative model.

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