

Development and Implementation of a Problem-Based Islamic Religious Education Learning Model to Enhance Social Sensitivity among Senior High School Students in Garut Regency, Indonesia

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Abstract: The declining level of students' social sensitivity, reflected in reduced empathy, social concern, collaborative skills, and constructive conflict-resolution abilities, has become a significant challenge in the implementation of Islamic Religious Education (IRE) at the secondary school level. This condition indicates a gap between students' acquisition of Islamic knowledge and the actual application of Islamic values in their everyday social interactions. This study aims to develop, validate, and implement a Problem-Based Islamic Religious Education Learning Model to enhance the social sensitivity of senior high school students in Garut Regency, Indonesia, while examining its implementation in classroom learning. The study employed a qualitative approach using the Educational Design Research (EDR) or Design-Based Research (DBR) methodology, which is intended to systematically develop, validate, and implement a problem-based Islamic Religious Education learning model. The research comprised five stages: needs analysis, model design, validation, implementation, and reflective evaluation for continuous model refinement. Data were collected through in-depth interviews with Islamic Religious Education teachers and the Vice Principal for Curriculum Affairs, classroom observations, and document analysis. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing and verification. The findings reveal that the developed model integrates the syntax of Problem-Based Learning (PBL) with Islamic values and social sensitivity indicators through six instructional phases: problem orientation, problem analysis from an Islamic perspective, collaborative inquiry, solution design, reflection, and social action. The implementation of the model enhanced students' active participation, critical thinking, empathy, social responsibility, tolerance, collaboration, and accountability. This study concludes that the Problem-Based Islamic Religious Education Learning Model constitutes a valid, practical, and contextually relevant pedagogical innovation for strengthening students' social sensitivity. Furthermore, it contributes to the advancement of Islamic Religious Education learning theory, supports the implementation of the Merdeka Curriculum, reinforces the Pancasila Student Profile, and promotes character education grounded in Islamic values.

Keywords: Islamic Religious Education; Educational Design Research; Design-Based Research; Problem-Based Learning; Social Sensitivity.

Introduction

The rapid advancement of digital technology, globalization, and the transformation of social interactions in the twenty-first century have profoundly influenced the character development of younger generations. While these developments have expanded students' access to knowledge and facilitated global connectivity, they have also generated a range of social challenges, including declining empathy, increasing individualism, intolerance, verbal aggression, and diminished concern for the surrounding social environment. Contemporary educational scholarship consistently recognizes social sensitivity as one of the essential competencies required for the twenty-first century, enabling students to interact harmoniously within increasingly diverse and dynamic societies. Consequently, educational institutions are expected not only to cultivate academic excellence but also to develop graduates who possess strong social character, empathy, collaborative competence, and the capacity to address complex societal issues responsibly (UNESCO, 2021; OECD, 2023).

Within the Indonesian educational context, fostering students' social sensitivity remains a significant and ongoing challenge. The persistence of school bullying, intolerance, peer violence, and declining social responsibility indicates that character education has not yet fully translated into meaningful behavioral transformation. The Programme for International Student Assessment (PISA) reported that approximately 41.1% of Indonesian students had experienced bullying at school, placing Indonesia among the countries with relatively high rates of peer victimization. Recent empirical studies further demonstrate that limited empathy, inadequate social skills, and insufficient internalization of religious values are significantly associated with aggressive behavior and reduced social awareness among students (OECD, 2023; Fadillah & Khilmayah, 2025).

From a normative perspective, Islamic Religious Education (IRE) occupies a strategic position in cultivating learners who are not only spiritually committed and morally upright but also socially responsible. Fundamental Islamic values—including *ta'awun* (mutual assistance), *ukhuwah* (brotherhood), *tasamuh* (tolerance), *rahmah* (compassion), and *'adl* (justice)—constitute the ethical foundation for building a peaceful and harmonious society. Nevertheless, classroom practices of Islamic Religious Education in many Indonesian schools continue to be

dominated by teacher-centered instructional approaches, emphasizing the transmission of religious knowledge rather than connecting Islamic teachings with students' lived social experiences. As a consequence, religious knowledge often remains conceptual and has not been fully internalized into observable social behavior. Recent studies therefore advocate a transformation of Islamic Religious Education toward more contextual, participatory, and problem-oriented pedagogies capable of fostering empathy, social responsibility, and civic engagement among students.

One pedagogical approach that has demonstrated considerable potential in addressing these challenges is Problem-Based Learning (PBL). This instructional model positions authentic social problems as the starting point of learning, encouraging students to engage in critical thinking, collaborative inquiry, dialogue, and solution-oriented reasoning. Within the context of Islamic Religious Education, PBL provides meaningful opportunities to integrate Islamic teachings with real-life social issues encountered by students. Consequently, learning extends beyond cognitive achievement to encompass affective and behavioral development. Recent empirical evidence suggests that the implementation of PBL contributes significantly to the enhancement of empathy, collaborative competence, perspective-taking, emotional regulation, and social sensitivity. These findings indicate that PBL represents a promising pedagogical approach for strengthening students' social character in accordance with the broader objectives of both national education and Islamic education.

Garut Regency, located in West Java Province, Indonesia, provides a particularly relevant context for developing an Islamic Religious Education learning model aimed at strengthening students' social sensitivity. As a region characterized by strong religious traditions alongside rapidly changing social dynamics driven by technological advancement and shifting patterns of youth interaction, Garut presents both opportunities and challenges for character education. The increasing complexity of social issues within school communities necessitates innovative instructional approaches capable of connecting Islamic values with students' authentic social experiences. Accordingly, the development and implementation of a Problem-Based Islamic Religious Education Learning Model is expected to produce a pedagogically sound, contextually relevant, and practically applicable instructional model that effectively enhances students' social sensitivity through the internalization of Islamic values. Therefore, this study holds substantial academic and practical significance in addressing the growing need for innovative Islamic Religious Education models that effectively promote students' social character while supporting the implementation of character education in Indonesia.

Over the past five years, scholarly attention to social character development through Islamic Religious Education has increased substantially. Research has progressively shifted from emphasizing cognitive achievement toward strengthening students' empathy, social responsibility, tolerance, and problem-solving capabilities. This shift aligns closely with twenty-first-century educational paradigms that recognize Problem-Based Learning as an instructional approach capable of simultaneously fostering critical thinking, communication, collaboration, and character development. Numerous empirical studies further indicate that PBL effectively connects religious concepts with students' authentic experiences, thereby making learning more meaningful, contextualized, and socially relevant (OECD, 2023; UNESCO, 2021).

For instance, Zakiah, Halimah, and Haidir (2026) developed a Problem-Based Islamic Religious Education module designed to improve students' critical thinking skills while nurturing *wasathiyah* (Islamic moderation). Their findings demonstrated that the module satisfied established standards of content validity, linguistic appropriateness, and instructional design. Moreover, students responded positively to the learning experience, exhibiting greater openness toward diversity, more active participation in collaborative discussions, and increased tolerance in decision-making processes. These findings suggest that PBL represents a more contextual and adaptive alternative to conventional teacher-centered approaches.

Similarly, Rahayu and Rezanah (2026) reported that the implementation of Problem-Based Learning significantly improved elementary students' social sensitivity. Their classroom action research documented an increase from 66.8% during the first instructional cycle to 96.5% in the second cycle. Improvements were observed across multiple dimensions, including cooperation, empathy, emotional regulation, respect for others' perspectives, and active engagement in collaborative discussions. Although these findings provide compelling evidence of PBL's effectiveness in fostering social sensitivity, the study was limited to elementary education and therefore cannot fully explain the complexities of implementing Islamic Religious Education at the senior secondary level, where students experience more advanced social, emotional, and moral development.

Additional studies have reached comparable conclusions. Fuad et al. (2026) emphasized the strategic role of Islamic Religious Education teachers in cultivating empathy and tolerance through digitally supported learning environments. Likewise, Nabila and Hasyim (2026) found that implementing PBL in *Aqidah Akhlak* instruction strengthened moral internalization, enhanced social empathy, and improved students' critical thinking skills. Furthermore, Qorib (2026) demonstrated that applying PBL to the topic of Islamic jurisprudence on fasting successfully promoted students' social concern through contextual problem-solving activities. Collectively, these studies reinforce the argument that problem-based instruction represents an effective pedagogical strategy for fostering students' social character within Islamic education.

Despite these valuable contributions, several important research gaps remain. First, previous studies have primarily focused on improving learning achievement, critical thinking, religious character, or *wasathiyah*, while social sensitivity has rarely been examined as the principal educational outcome within Islamic Religious Education. Second, existing research has largely employed experimental designs, classroom action research, or instructional material development, whereas studies devoted to both developing and implementing a comprehensive problem-based Islamic Religious Education learning model for enhancing senior high school students' social sensitivity remain scarce. Third, few studies have systematically integrated Islamic values, the socio-cultural characteristics of Garut Regency, and empirically validated indicators of social sensitivity into a coherent instructional model capable of broader educational application. Addressing these gaps, the present study—Development and Implementation of a Problem-Based Islamic Religious Education Learning Model to Enhance Social Sensitivity among Senior High School Students in Garut Regency, Indonesia—seeks to develop a pedagogically valid, practically feasible, and contextually relevant instructional model while contributing to the advancement of Islamic Religious Education theory and the strengthening of students' social character.

The principal novelty of this study lies in the development of a Problem-Based Islamic Religious Education Learning Model specifically designed to enhance senior high school students' social sensitivity through the systematic integration of Islamic values, the instructional syntax of Problem-Based Learning, and empirically grounded indicators of social sensitivity. Unlike previous studies that primarily emphasized learning outcomes, critical thinking, or religious moderation, this research positions social sensitivity as the primary educational outcome, operationalized through empathy, social responsibility, perspective-taking, collaboration, accountability, and ethical problem-solving grounded in Islamic principles. Consequently, this study contributes not only a pedagogical innovation but also a comprehensive conceptual framework that integrates pedagogy, social psychology, and Islamic educational philosophy into a unified instructional model.

From a theoretical perspective, this research contributes to expanding Islamic Religious Education learning theory by repositioning PAI as a transformative educational process that develops students' capacity to recognize, analyze, and respond responsibly to complex social issues. Rather than limiting Islamic education to the transmission of religious knowledge and moral instruction, this study conceptualizes learning as a process of social transformation that equips students with the competencies required for responsible citizenship in the twenty-first century. Practically, the developed model provides teachers, school leaders, curriculum developers, and educational policymakers with a contextually appropriate instructional framework for integrating Islamic teachings with authentic social experiences. Given the distinctive religious and socio-cultural characteristics of Garut Regency, the model possesses strong contextual validity while offering considerable potential for adaptation in comparable educational settings throughout Indonesia. Ultimately, this study contributes both theoretically and practically by advancing Islamic Religious Education pedagogy, supporting the implementation of the Merdeka Curriculum, strengthening the Pancasila Student Profile, and promoting socially responsive character education grounded in Islamic values.

Method

This study employed a qualitative approach using the Educational Design Research (EDR) methodology, also referred to as Design-Based Research (DBR), to develop, validate, and implement a Problem-Based Islamic Religious Education Learning Model aimed at enhancing the social sensitivity of senior high school students in Garut Regency, Indonesia. This methodological approach was selected because it enables an in-depth investigation of the model development process within authentic educational settings while simultaneously producing a pedagogical innovation that possesses both theoretical rigor and practical relevance. The research design followed the Educational Design Research framework proposed by McKenney and Reeves (2019), comprising three iterative phases: analysis and exploration, design and construction, and evaluation and reflection. These phases were implemented through expert validation and field-based implementation to ensure the quality and applicability of the developed learning model. Research participants were selected through purposive sampling, involving Islamic Religious Education teachers, senior high school students, school principals, Islamic Religious Education supervisors, and educational experts who served as model validators.

Data were collected through participant observation, in-depth interviews, Focus Group Discussions (FGDs), document analysis, and expert validation, enabling the collection of comprehensive evidence regarding both the development and implementation of the proposed learning model. The trustworthiness of the findings was established through source, method, and time triangulation, member checking, peer debriefing, and the maintenance of an audit trail, in accordance with the principles of qualitative inquiry. Subsequently, the data were analyzed using the Interactive Data Analysis Model developed by Miles, Huberman, and Saldaña (2020), which involves data condensation, data display, and conclusion drawing and verification as continuous and iterative analytical processes throughout the study. This analytical approach was considered appropriate because it facilitated a comprehensive understanding of the implementation of problem-based Islamic Religious Education while simultaneously generating a learning model that is theoretically valid, contextually relevant, and practically

applicable for fostering students' social sensitivity (Creswell & Poth, 2018; McKenney & Reeves, 2019; Reeves, 2021).

Results and Discussion

1. Development of the Problem-Based Islamic Religious Education Learning Model to Enhance the Social Sensitivity of Senior High School Students in Garut Regency

The findings indicate that the development of the Problem-Based Islamic Religious Education Learning Model commenced with a comprehensive needs assessment conducted through in-depth interviews with Islamic Religious Education teachers and the Vice Principal for Curriculum Affairs at SMAN 18 Garut. This preliminary stage was designed to obtain a thorough understanding of the existing practices of Islamic Religious Education, students' characteristics, the challenges encountered by teachers in fostering social values, and the need for a more contextual and relevant instructional model. The interviews revealed that, although Islamic Religious Education had been implemented in accordance with the Merdeka Curriculum and incorporated various active learning strategies, classroom instruction remained largely dominated by content delivery, simple classroom discussions, and individual assignments. Consequently, students were provided with limited opportunities to critically analyze, evaluate, and resolve authentic social issues encountered in their daily lives.

The Islamic Religious Education teachers acknowledged that most students possessed a sound conceptual understanding of Islamic teachings, including *ta'awun* (mutual assistance), *tasamuh* (tolerance), social responsibility, and environmental stewardship. However, these values were not consistently reflected in students' everyday social behavior within the school environment. Teachers observed a number of recurring concerns, including limited empathy toward classmates experiencing academic difficulties, low participation in social activities, the formation of exclusive peer groups, and inadequate conflict-resolution skills through dialogue. These findings suggest a noticeable gap between students' cognitive understanding of Islamic principles and their practical application in everyday social interactions.

Similarly, the Vice Principal for Curriculum Affairs explained that the school had consistently promoted character education through religious activities, community service programs, the Pancasila Student Profile Strengthening Project (P5), and various character-building initiatives. Nevertheless, these programs had not yet been systematically integrated into classroom instruction, particularly within Islamic Religious Education. According to the Vice Principal, instructional innovation remains necessary to establish stronger connections between Islamic teachings and students' real-life social experiences, thereby enabling learning to generate not only conceptual understanding but also meaningful, consistent, and sustainable social behavior.

The study further identified several obstacles faced by teachers in designing learning experiences that effectively promote students' social sensitivity. These challenges included the absence of instructional resources specifically designed to cultivate social character, the limited availability of authentic contextual case studies relevant to Islamic Religious Education, and the lack of an instructional model that systematically integrates the syntax of Problem-Based Learning (PBL) with the intended learning outcomes of Islamic Religious Education. Teachers also noted that collaborative learning activities had not been sufficiently directed toward solving authentic social problems, resulting in learning outcomes that remained predominantly focused on cognitive achievement.

Responding to these identified needs, the present study developed the Problem-Based Islamic Religious Education Learning Model as an innovative pedagogical alternative. The model integrates the core principles of Problem-Based Learning with Islamic values derived from the Qur'an, the Sunnah, and the principles of religious moderation. Its development encompassed several essential components, including the identification of authentic social issues relevant to students' daily experiences—such as bullying, intolerance, misuse of social media, environmental neglect, and the erosion of community cooperation—the formulation of learning objectives emphasizing social sensitivity, the design of problem-based instructional syntax tailored to Islamic Religious Education, the preparation of instructional modules, student worksheets, learning media, and authentic assessment instruments, as well as the development of social sensitivity indicators covering empathy, social concern, collaboration, social responsibility, conflict resolution, and ethical decision-making grounded in Islamic principles.

The findings further demonstrate that the proposed model possesses distinctive characteristics that differentiate it from conventional implementations of Problem-Based Learning. Within this model, authentic social problems function not merely as instructional triggers but also as vehicles for integrating Islamic values throughout every stage of students' thinking processes—from problem identification and causal analysis to the exploration of alternative solutions, ethical decision-making, and reflective evaluation. Consequently, students are encouraged not only to solve social problems but also to ensure that their proposed solutions align with Islamic moral principles, the public good (*maslahah*), and universal humanitarian values.

The resulting instructional model comprises six interconnected learning phases. The first phase involves

orientation to authentic social problems, where students are introduced to real-world issues closely related to their daily experiences. The second phase focuses on problem identification and analysis from an Islamic perspective, drawing upon the Qur'an, Hadith, and relevant scholarly literature. During the third phase, collaborative inquiry, students work cooperatively to gather information, investigate the issues, and discuss possible solutions. The fourth phase emphasizes the design of practical solutions grounded in Islamic values. This is followed by the fifth phase, in which students present their findings and engage in reflective discussion regarding both the learning process and the proposed solutions. Finally, the sixth phase involves internalization and social action, requiring students to implement their solutions through meaningful activities within the school or broader community.

Overall, the findings indicate that the need to develop the Problem-Based Islamic Religious Education Learning Model emerged from the discrepancy between the intended learning outcomes of Islamic Religious Education and students' actual social behavior. Accordingly, the model was designed as an innovative pedagogical framework that systematically integrates academic competence, Islamic values, critical thinking, and social sensitivity. These findings provided the foundation for the subsequent stage of the study, namely the implementation of the model to examine its practicality, acceptability, and contribution to enhancing students' social sensitivity.

From a theoretical perspective, these findings support Vygotsky's Social Constructivism, which conceptualizes knowledge as being constructed through social interaction, collaboration, and culturally situated learning experiences. The developed model enables students to construct religious understanding through collaborative engagement with authentic social issues, thereby transforming Islamic values from abstract concepts into practical ethical guidelines for solving real-life problems. Likewise, the findings are consistent with Kolb's Experiential Learning Theory, as the instructional sequence mirrors the stages of concrete experience, reflective observation, abstract conceptualization, and active experimentation, allowing students to internalize Islamic values through meaningful learning experiences rather than passive knowledge acquisition.

The model also reinforces the principles of Howard S. Barrows' Problem-Based Learning, positioning authentic social problems as catalysts for inquiry, critical thinking, and collaborative problem-solving. Unlike conventional PBL applications in science or medical education, however, this study contextualizes PBL within Islamic Religious Education by focusing on contemporary social issues—including bullying, intolerance, misuse of social media, environmental responsibility, and community cooperation—while integrating Islamic ethical principles into every stage of learning. Consequently, PBL functions not merely as a strategy for developing higher-order thinking skills but also as a medium for cultivating Islamic moral character and social responsibility.

Furthermore, the findings resonate strongly with Syed Muhammad Naquib al-Attas' conception of Islamic education, which emphasizes the formation of the *insān adabī*—a morally cultivated individual who integrates knowledge, ethical conduct, and social responsibility. Similarly, the study reflects Imam Al-Ghazali's educational philosophy, which argues that knowledge acquires genuine value only when translated into righteous action through continuous practice and habituation. By engaging students in authentic social problem-solving, collaborative inquiry, ethical decision-making, and community-based social action, the developed model facilitates the contextual internalization of Islamic values rather than limiting them to normative or theoretical instruction.

Empirically, the present findings extend previous studies conducted by Rahayu and Rezania (2026), Zakiah, Halimah, and Haidir (2026), and Fuad et al. (2026), all of which demonstrated the effectiveness of Problem-Based Learning in promoting critical thinking, religious moderation, empathy, and social responsibility. Unlike earlier studies that primarily examined the effectiveness of PBL or the development of instructional materials, the present research contributes a comprehensive instructional model specifically designed to enhance social sensitivity through the systematic integration of Islamic values and Problem-Based Learning principles. In this study, social sensitivity is conceptualized as students' capacity to recognize social issues, understand others' perspectives, demonstrate empathy, collaborate effectively, make ethical decisions, and undertake meaningful social actions grounded in Islamic teachings.

The theoretical implications of this study suggest that Islamic Religious Education should move beyond traditional teacher-centered instruction toward student-centered, transformative learning that simultaneously develops religious understanding and social competence. By integrating Social Constructivism, Experiential Learning, and Problem-Based Learning within the framework of Islamic educational philosophy, the proposed model offers a pedagogical approach that is highly relevant to the competencies required in the twenty-first century. From a practical perspective, the model provides Islamic Religious Education teachers with an innovative instructional framework that connects contemporary social issues with Qur'anic teachings, Prophetic traditions, and Islamic moral values. Within the context of SMAN 18 Garut, the model also supports the implementation of the Merdeka Curriculum, strengthens the Pancasila Student Profile, and contributes to sustainable character education. Accordingly, the study offers both theoretical advancement in Islamic Religious Education pedagogy and a contextually adaptable instructional model that may be replicated in other secondary schools with comparable socio-cultural characteristics.

2. Implementation of the Problem-Based Islamic Religious Education Learning Model in Enhancing the Social Sensitivity of Senior High School Students in Garut Regency

Drawing upon classroom observations, in-depth interviews, and document analysis, the findings demonstrate that the implementation of the Problem-Based Islamic Religious Education Learning Model at SMAN 18 Garut was carried out through four interconnected stages: planning, implementation, evaluation, and reflection. During the planning stage, Islamic Religious Education teachers developed instructional modules that integrated the intended learning outcomes of the Merdeka Curriculum with the instructional syntax of Problem-Based Learning (PBL). The preparation of these instructional resources was fully supported by the Vice Principal for Curriculum Affairs, who ensured that the model aligned with the school's educational vision, particularly its commitment to character education, the implementation of the Pancasila Student Profile, and the cultivation of a religious school culture. Classroom observations revealed a significant pedagogical shift: learning no longer began with expository instruction but instead with authentic social issues closely related to students' daily experiences, including bullying, limited concern for peers, digital citizenship and social media ethics, intolerance, and environmental responsibility. This approach enabled students to connect Islamic teachings with real-life social phenomena, thereby making learning more contextual, meaningful, and relevant. These findings reinforce previous studies suggesting that the effectiveness of Problem-Based Learning in Islamic Religious Education largely depends on the use of authentic social problems as the foundation of the learning process.

During the problem orientation phase, Islamic Religious Education teachers reported substantially more positive student engagement than under conventional instructional approaches. The use of videos, current news reports, and authentic case studies concerning social issues within schools and communities successfully stimulated students' curiosity and encouraged them to express their opinions, identify the underlying causes of social problems, and relate these issues to relevant Qur'anic verses and Prophetic traditions. Classroom observations further indicated that student interactions became considerably more dynamic, as discussions extended beyond textbook content to include personal experiences with contemporary social challenges. These findings illustrate a pedagogical transformation from knowledge transmission toward the collaborative construction of meaning through social interaction, thereby supporting Vygotsky's Social Constructivist Theory and reinforcing the principles of student-centered learning within Islamic Religious Education.

Observations conducted during the collaborative inquiry phase revealed that students actively worked together to identify root causes, gather information from multiple sources, discuss alternative solutions, and formulate responses grounded in Islamic teachings. Throughout this process, teachers assumed the role of facilitators by providing scaffolding whenever students encountered difficulties in understanding religious concepts or relating them to contemporary social issues. According to the Vice Principal for Curriculum Affairs, this instructional approach created more meaningful learning experiences by providing students with opportunities to strengthen their communication, collaboration, critical thinking, and responsible decision-making skills. Consequently, the implementation of the model not only improved students' mastery of Islamic Religious Education content but also fostered essential social competencies regarded as indispensable twenty-first-century skills. These findings are consistent with previous research demonstrating that Problem-Based Learning enhances critical thinking, collaborative competence, and active student engagement in Islamic Religious Education.

Observable changes in students' social behavior also emerged throughout the implementation process. Classroom observations indicated noticeable improvements in students' willingness to listen respectfully to their peers, appreciate diverse perspectives, distribute responsibilities fairly within groups, and communicate their arguments using respectful and constructive language. Islamic Religious Education teachers further explained that students who had previously been reluctant to participate gradually became more confident in expressing their ideas following repeated engagement in small-group discussions. In addition, students demonstrated greater concern for classmates experiencing academic or personal difficulties. These behavioral changes reflect the development of key dimensions of social sensitivity, including empathy, cooperation, tolerance, responsibility, and interpersonal competence. The findings support those reported by Rahayu and Rezania (2026), who concluded that Problem-Based Learning effectively enhances social sensitivity by strengthening empathy, collaborative skills, emotional regulation, and respect for others' perspectives.

One of the distinguishing features of the instructional model developed in this study is the systematic integration of Islamic values throughout every phase of the learning process. Students' proposed solutions were evaluated not only according to logical and rational considerations but also through the ethical framework provided by the Qur'an, the Hadith, and core Islamic moral values such as *ta'awun* (mutual assistance), *tasamuh* (tolerance), *ukhuwwah* (brotherhood), *musyawarah* (consultative decision-making), and *amanah* (trustworthiness). Students were consistently encouraged to reflect upon the relationship between these principles and practical actions applicable in their daily lives. Consequently, learning extended beyond academic problem-solving to become a process of moral internalization that contributed directly to students' social character formation. These findings reinforce the view that the ultimate objective of Islamic education is not merely the transmission of religious knowledge but the cultivation of morally responsible individuals capable of embodying

Islamic teachings in social life.

When interpreted through Kolb's Experiential Learning Theory, the implementation of the model successfully fulfilled each phase of the experiential learning cycle. Students encountered authentic social issues as concrete experiences, reflected critically upon those experiences, constructed conceptual understanding through collaborative discussion and the study of Islamic teachings, and ultimately translated their learning into social action within the school environment. This sequence demonstrates that Islamic Religious Education should be understood not as the memorization of religious concepts but as a transformative learning process that shapes students' attitudes, perspectives, and behaviors through meaningful experience. Learning therefore became significantly more meaningful because students directly experienced the processes of inquiry, dialogue, ethical reasoning, and responsible action guided by Islamic values.

The study further demonstrates that the successful implementation of the instructional model was strongly supported by institutional leadership, particularly the Vice Principal for Curriculum Affairs. This support was reflected in the alignment of instructional planning with the Merdeka Curriculum, the facilitation of teachers' professional development, and the integration of Islamic Religious Education with school-wide character education initiatives and the Pancasila Student Profile Strengthening Project (P5). Observational evidence indicates that these institutional policies created a supportive school climate that enabled the sustainable implementation of problem-based learning. These findings suggest that the successful implementation of innovative instructional models depends not only on teachers' pedagogical competence but also on effective instructional leadership and institutional policies that encourage educational innovation.

Despite these encouraging outcomes, the study also identified several challenges encountered during implementation. Teachers reported that designing authentic and contextually relevant problem scenarios required substantially more preparation time than conventional lesson planning. Furthermore, students displayed varying levels of analytical ability, necessitating differentiated instructional support tailored to the characteristics of each collaborative group. Time management also emerged as a significant challenge because the inquiry process required sufficient opportunities for investigation, discussion, and presentation. In addition, the study highlights the need to develop more comprehensive authentic assessment instruments capable of evaluating students' social sensitivity through multiple forms of evidence, including behavioral observation, self-assessment, peer assessment, and documentation of students' social engagement, rather than relying solely on written examinations. These findings are consistent with previous research emphasizing that the effectiveness of Problem-Based Learning is closely associated with teacher preparedness, the quality of authentic problem design, and assessment systems capable of capturing the complexity of the learning process.

Overall, the findings demonstrate that the implementation of the Problem-Based Islamic Religious Education Learning Model at SMAN 18 Garut made a substantial contribution to enhancing students' social sensitivity. Beyond increasing students' active participation during classroom learning, the model strengthened empathy, social responsibility, collaboration, tolerance, accountability, and students' ability to address contemporary social issues through the ethical framework of Islamic teachings. Compared with previous implementations of Problem-Based Learning reported in the literature, this study offers a distinctive contribution through the systematic integration of Problem-Based Learning syntax, Islamic educational values, empirically grounded indicators of social sensitivity, and the socio-cultural characteristics of Garut Regency. Consequently, the developed model contributes not only to the advancement of Islamic Religious Education pedagogy but also provides a practical instructional innovation that can be adapted and implemented in senior high schools across Indonesia with similar educational and socio-cultural contexts.

Conclusion

This study concludes that the development of the Problem-Based Islamic Religious Education Learning Model was grounded in a comprehensive needs assessment that identified a substantial gap between the intended learning outcomes of Islamic Religious Education and students' actual social behavior. The findings indicate that although Islamic Religious Education has been implemented in accordance with the principles of the Merdeka Curriculum, instructional practices remain predominantly oriented toward the achievement of cognitive competencies, resulting in the suboptimal development of students' social sensitivity. In response to these findings, this study successfully developed an instructional model that systematically integrates the instructional syntax of Problem-Based Learning (PBL) with Islamic values, the intended learning outcomes of Islamic Religious Education, and empirically derived indicators of social sensitivity. The proposed model consists of six interconnected instructional phases: problem orientation, problem analysis from an Islamic perspective, collaborative inquiry, development of alternative solutions, presentation and reflective evaluation, and value internalization through social action. The principal innovation of this model lies in positioning social sensitivity as the primary learning outcome, thereby extending the role of Problem-Based Learning beyond the enhancement of critical thinking to include the development of empathy, social responsibility, collaboration, tolerance, ethical decision-making, and students' capacity to address contemporary social issues in accordance with Islamic values.

The implementation of the model at SMAN 18 Garut demonstrates that problem-based instruction effectively transformed the learning process from a teacher-centered approach to a student-centered learning environment. This transformation was reflected in students' active engagement in collaborative inquiry, group discussion, critical reflection, and problem-solving activities centered on authentic social issues relevant to their everyday lives. Evidence from classroom observations and in-depth interviews indicates that the implementation of the model significantly enhanced students' active participation, critical thinking, communication skills, collaborative competence, empathy, social awareness, tolerance, responsibility, and their ability to translate Islamic values into meaningful social action. The successful implementation of the model was further supported by the strong synergy among the pedagogical competence of Islamic Religious Education teachers, supportive school curriculum policies, and a school culture committed to character development. Accordingly, the Problem-Based Islamic Religious Education Learning Model represents a pedagogically sound, contextually relevant, and practically applicable innovation for strengthening social sensitivity among senior high school students. Beyond advancing the theoretical foundations of Islamic Religious Education pedagogy, the model offers practical implications for supporting the implementation of the Merdeka Curriculum, reinforcing the Pancasila Student Profile, and promoting character education within the Indonesian educational context.

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