

Adapting Challenge-Based Learning Model in Islamic Religious Education to Improve Students' Religious Attitudes in Secondary School

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Abstract: Learning models have an important role in achieving success in achieving goals. This study aims to examine the Challenge Based Learning model and compile its implementation in Islamic Religious Education Learning to Increase Student Religiosity as the core objective of Islamic Religious Education learning. The approach in this research uses a qualitative approach with the type of literature study. The data in this study were obtained from primary sources including Challenge Based Learning Guidelines, Textbooks, and Education Regulations in Indonesia. In addition, this study also took secondary sources from various relevant scientific journal articles. The data obtained was then analyzed with the stages of data reduction, data presentation, and conclusion drawing. The result of this study concludes that the Challenge Based Learning (CBL) model is an innovative approach that places learners as the main subject in designing real solutions to challenges relevant to their lives. CBL not only encourages active engagement, collaboration, and the development of 21st century competencies such as critical thinking, creativity, communication, and collaboration, but it is also very relevant to be implemented in Islamic Religious Education Learning to improve students' substantive religiosity. Through a systematic syntax, starting from the engage, explore, to act stages, CBL helps learners identify, analyze, and solve real problems reflectively and applicatively. Thus, the application of CBL in Islamic Religious Education learning has the potential to form a religious character that is not only symbolic, but also reflected in students' daily behavior, so as to overcome various phenomena of moral decline and religiosity in the current educational environment. Researchers in this case recommend further research in the form of implementing

the Challenge Based Learning model in Islamic Religious Education Learning to Improve Students' Religious Attitudes.

Keywords: Challenge based learning; Islamic religious education; Religious.

INTRODUCTION

Substantive religiosity has an important role in human life both individually and in groups. The word religiosity is an absorption from English, namely from the word religion. According to ancient etymology, religion comes from Latin, namely *religi* which has the root words *re* and *ligare* which means to bind back (Inayah & Arroisi, 2024). Religiosity should play an important role in fostering high moral and ethical standards among individuals (Ahsan et al., 2024). Religiosity consists of beliefs and behaviors following religious teachings. This behavior can have a positive influence such as being able to maintain mental health, as well as reduce stress, depression, and suicidal tendencies (Khaled et al., 2024). Every individual who has religiosity should not only use Islam as a symbol of identity, but follow a set of religious values in his daily life correctly (Boo, 2025). The religiosity that a person has will encourage them to not only carry out ritual activities, religiosity encourages each individual to carry out behavior or activities in accordance with the teachings of their religion. Behavior that comes from religious teachings is certainly good behavior in everyday life (Rafiki et al., 2024). Religiosity in this case can control a person's behavior in everyday life so that they practice religious teachings well, not just understand them cognitively (Thoyib et al., 2024). Thus, substantive religiosity has an important role for each individual because it reflects how each individual is able to hold the values of religious teachings in his daily life.

The phenomenon that occurs today often shows that students have low religiosity. This can be seen from a number of phenomena that occur. Research shows that attitudes towards intolerance and radicalism in Indonesia tend to increase from 46% in 2020 to 54% in 2021 (Rahman et al., 2022). Other data from the SETARA Institute also shows similar results regarding the increase in intolerance. Setara Institute reported 136 acts of violation of religious beliefs and freedoms in 20 provinces in Indonesia (Saepudin et al., 2023). In addition, the moral behavior of students is also increasingly not in accordance with the desired moral values. A number of negative behaviors of students such as the habit of skipping school, cheating during exams, alcohol and drugs, violence and anarchist acts, theft, brawls between students, free sex, sexual deviations, and immoral acts and other negative behaviors often still color the world of education in Indonesia (Nasrudin et al., 2023). These various behaviors certainly indicate that the condition of religiosity of each individual at this time needs more serious attention because the phenomenon of negative behavior indicates

a lack of substantive religiosity (Fauzi et al., 2023). Thus, increasing substantive religiosity needs to receive more special attention at this time.

The indication of the lack of substantive religiosity can ideally be overcome by the process of Islamic Religious Education learning. Learning Islamic Religious Education in schools is one of the steps that should be able to deliver students to have substantive religious characters. Islamic Religious Education in schools in principle aims to cause changes in learners for the better, forming learners into human beings who believe and fear Allah SWT, whose attitudes and behaviors reflect akhlakul karimah and can reflect the values of religiosity (Mulyana et al., 2023). The main purpose of Islamic Religious Education learning is to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, capable, creative, independent, and responsible (Suroso et al., 2018). Islamic Religious Education in this case ideally has a very large role in encouraging changes in students to further foster their religiosity in their personal lives as well as their social lives and the lives of the surrounding nature. Islamic Religious Education should be able to build substantive religiosity. Islamic Religious Education needs to be directed not only to make students understand concepts, but also to be able to be seen from the noble morals of students (Astuti et al., 2024). Religious learning should not only be taught superficially and textually. Existing religious values should not only be memorized but must lead to the practice of the religious teachings themselves (Shaleh, 2024). In other words, Islamic Religious Education should not be limited to the transfer of knowledge alone, but must lead to the transfer of value (Tengku-Armia, 2023). In this case, it can be known together that the results of Islamic Religious Education must lead to the formation of substantive religiosity of students, not merely symbolic religiosity.

The success of the learning process is influenced by the accuracy of the learning model in supporting the achievement of learning objectives. The right learning model will be able to accommodate students' learning styles so that it can facilitate them in carrying out the learning process well (Salman, 2006). In addition, learning models that involve students actively can also help strengthen concept understanding so that it can be easier to achieve learning objectives (Bakri & Adnan, 2024). The process of facilitating learning to achieve this understanding today can be done with a learning model that integrates the use of digital technology in learning so that it can further improve student character (Zakiyyah, 2024). Based on this description, it can be seen that the learning model has an influence in achieving the success of the learning process to achieve goals.

Previous research on the implementation of learning models has been conducted extensively. Iman et al. (2025) have revealed that the application of the Project Based Learning model can increase student religiosity. In addition, Bachtiar et al. (2018) in their research revealed that the Problem Based Learning model can increase the religiosity of students. Meanwhile, Sarwani (2023)'s research revealed that the contextual teaching and learning model can increase the religiosity of students. Different from the above studies, this study aims to examine the Challenge Based Learning model as a new learning model and try to apply it in Islamic Religious Education learning. Challenge Based Learning integrates elements from a number of learning models including Problem Based Learning, Project Based Learning, and Design Based Learning (Van Den Beemt et al., 2023).

This study offers a new perspective by examining the Challenge Based Learning model and its application in Islamic Education. The examination of Challenge Based Learning in the context of Islamic Education has never been done in previous CBL studies. However, CBL has a number of positive impacts based on the results of previous studies. Cruger (2018) in his research revealed the success of CBL implementation in communication learning. Meanwhile, Félix-Herrán et al. (2019) in their research revealed the success of CBL implementation in engineering learning. Meanwhile, Franco et al. (2023) in their research revealed the success of CBL implementation in physical education. No research related to CBL has been conducted in the context of Islamic Education. This study takes this novelty to enrich the scientific knowledge of Islamic Religious Education in achieving its main objective, namely religiosity. This study is important because it provides guidance and ideas for implementing Challenge Based Islamic Religious Education known as a learning model that is in line with learning by doing, so it has the potential to change the paradigm of religious learning from learning about religion to learning religion.

RESEARCH METHODOLOGY

This research uses a qualitative approach of narrative literature study type. This type of approach was chosen in this research because it is in accordance with the research objectives. This research aims to examine the Challenge Based Learning model narratively and provide ideas for examples of its application in learning Islamic Religious Education. This research objective is in line with the characteristics of narrative literature study research. Narrative literature study research is suitable for use in synthesizing and discussing knowledge about a particular topic or theme by identifying and analyzing related sources more flexibly (Skelly et al., 2019). To maintain the validity of this research, data sources were carefully selected. Data sources in this study were

obtained from primary and secondary data sources. The primary data source in this study is the Challenge Based Learning guide (Nichols et al., 2016) and various other Challenge Based Learning literature indexed by Scopus. The literature search through Scopus was carried out with the help of Publish or Perish 8 by typing Challenge Based Learning in the title section. These data sources were used to study and discuss Challenge Based Learning. The data about Challenge Based Learning is then adapted by compiling examples of its application in Islamic Religious Education learning. The example of application in Islamic Religious Education learning is adjusted to the material contained in the Islamic Religious Education Textbook and the Decree of the Head of the Education Standards, Curriculum, and Assessment Agency of the Ministry of Education, Culture, Research, and Technology Number 032/H/KR/2024 on Learning Outcomes in Early Childhood Education, Primary Education, and Secondary Education in the Merdeka Curriculum. The examples of application in this manuscript are also adjusted to the latest learning outcomes based on the Decree of the Head of the Education Standards, Curriculum, and Assessment Agency of the Ministry of Primary and Secondary Education Number 046/H/KR/2025. A number of data sources are then collected and analyzed to produce an idea of how the Challenge Based Learning model can be implemented in learning Islamic Religious Education. The data analysis method is carried out with the stages of data reduction, data presentation, and conclusion drawing (Nasrudin et al., 2025).

RESULTS AND DISCUSSION

Challenge Based Learning (CBL) is a type of active learning that places learners as the main actors in designing real solutions to existing problems. In its implementation, CBL provides opportunities for learners to design and develop projects so that they have a positive social impact (Pérez-Rodríguez et al., 2022). CBL encourages learners to collaborate under the guidance of teachers as educators to study relevant problem formulations, propose real solutions, and involve others in the process as beneficiaries (Olivares et al., 2018). In addition, CBL is a new pedagogy that focuses on solving challenges to achieve a learning goal through reflective action and practice (Morselli & Orzes, 2023). The CBL learning model is based on a progressive philosophical view that places learners at the center of the learning process. Learners in the process are faced with active participation in the form of collaboration to carry out projects to overcome the challenges that have been given (Morselli & Orzes, 2023). Thus, it can be seen that CBL is an innovative type of learning that demands learners' active involvement in finding solutions to challenges that are relevant to their learning objectives and life.

The characteristics of CBL are different from other types of learning. CBL actively engages learners in the process of addressing relevant, complex and open-ended real-world challenges, placing learners as the main actors in designing, developing and implementing real solutions (Kohn Rådberg et al., 2020). The direct involvement of learners in identifying challenges that are meaningful to their lives and society is the essence of this type of learning. Learners in the learning process learn to solve problems through a collaborative process (Binder et al., 2017). The process also indicates that CBL learning is rooted in the theory of constructivism and experiential learning. The process of searching for knowledge in learning is done by learners through social interaction, reflection, and direct application in a real context (Leijon et al., 2022). In addition, CBL also strongly emphasizes the development of 21st century competencies. CBL emphasizes the emergence of critical thinking, creativity, communication, and collaboration competencies. These four 21st century competencies are certainly indispensable in facing the challenges of the modern world of work. Therefore, CBL is a type of learning that needs to be applied in learning, including Islamic Religious Education. This is also in line with previous research that CBL can be implemented at all levels of education from school to college (Gallagher & Savage, 2023). Thus, it can be seen that Challenge-Based Learning has distinctive characteristics, especially in terms of implementing concepts in the real world.

Syntax in learning models refers to the structure and sequence of steps. These steps must be followed in the learning process to achieve the learning objectives. The steps include rules and procedures that govern how other learning elements such as materials, activities and evaluation are organized and presented to learners (Amelia, 2022). In addition, syntax also regulates the stages of activities carried out by learners and educators. The activities of educators and learners in a learning model become a certain characteristic that is different from other learning models (Asyafah, 2019). Syntax can also include abstract definitions and concepts of each learning step that help in understanding the learning elements well (Baar, 2006). Thus, syntax in learning models is a structural framework that ensures that the learning process takes place systematically and effectively in achieving learning objectives.

The syntax in Challenge Based Learning consists of three main phases. The first main phase in Challenge Based Learning is engage or learners' involvement in learning. This phase aims to connect learners with the learning material. During this phase, learners move from abstract big ideas to concrete, actionable challenges using the essential questioning process (Vilalta-perdomo et al., 2022). The engage phase consists of three stages of activities that can be carried out. The first activity carried out at this stage is to determine the big idea

or idea. A big idea is a broad concept that can be explored in various ways (Yang et al., 2018). Examples of big ideas in the CBL guidebook include community, relationships, creativity, health, sustainability, or democracy. The big ideas in the learning process can be linked to predetermined curriculum themes. An example of a big idea in the CBL guidebook is "relationship". Relationships in this case become a big idea for learners because it is a pressing personal issue and fits across all disciplines (Nichols et al., 2016). After determining the big idea, the second activity stage in the engage phase is the important question or essential question. Essential questions are prepared to enable learners to ask questions about the big idea. Essential questions in this case serve to identify what is important to know (Santos-Díaz et al., 2024). For example, when choosing creativity as a big idea, the essential question could be "What is creativity and why is it important?" (Nichols et al., 2016). This essential question should depart from students' interests and needs in the environment (Portuguez Castro & Gomez Zermeno, 2020). The third stage in this engage phase is a challenge. This stage is a call to action that will require students to learn the learning subject. The challenge provided in the learning process with Challenge Based Learning should be an interesting and essential activity so as to generate learners' interest and motivation as well as meaningful actions (Yang et al., 2018). The decision about providing challenges in CBL depends on the objectives, time, learning boundaries, learners' age, and learners' experience (Nichols et al., 2016). Providing challenges can also be translated as the application of learned knowledge in real life (Nizami et al., 2023a). Based on this description, it can be seen that Challenge Based Learning begins with the engage phase where at this stage the teaching and learning activities consist of the big idea stage, essential questions, and providing challenges.

Selecting and preparing challenges in the engage phase is very important. The term challenge can be defined as a task that a person performs that is relatively difficult and is usually recognized as valuable within a particular group (Taconis & Bekker, 2023). A challenge can also be a real-life application of learned knowledge (Nizami et al., 2023a). Practice in challenges provides opportunities to achieve learning objectives, generate learning outcomes, develop competencies, and build learning relevance (Santos-Díaz et al., 2024). If the challenge is interesting and close enough to learners' daily lives, then learners will gain personal meaning and feel a sense of accomplishment after going through the learning process. Learners can have positive experiences such as increased confidence if they are able to solve the problem formulation (Nichols et al., 2016). Challenges can also encourage students to actively participate, be productive, mobilize energy, be committed and dedicated so that they can be rewarded with achievements in the community and social recognition. However,

challenge can also be detrimental to learners. Challenges can be detrimental to learners and cause them frustration if they are too broad or vague. In addition, providing challenges also needs to consider the time in the learning process. If the challenge is too big for the allotted time, then learners will feel pressured or frustrated (Taconis & Bekker, 2023). Therefore, it is important to prepare challenges that will be given to learners. The challenges given in CBL learning should be real and meaningful to learners. The formulation of the challenge should also not be separated from the big idea and important questions that have been formulated. If for example the big idea of the learning is "community" and the important question is "how to build a supportive community?", then the challenge that can be given is "build a supportive community" (Nichols et al., 2016). Thus, the determination of challenges in Challenge Based Learning needs to be done carefully and in accordance with the learning objectives.

After going through the engage phase, the activities in CBL then proceed to the second phase, namely investigate. This phase allows learners to conduct systematic or formal investigations to find and examine facts. Learners in this phase are expected to develop and have contextualized learning experiences and conduct research to create solutions to challenges that have been given at the beginning. This phase asks learners to conduct investigations as a provision for carrying out challenges (Nichols et al., 2016). Students in this investigate phase are expected to ask questions, search for literature, and answer these questions (Yang et al., 2018). Activities in this phase can be assisted by guiding questions, guiding activities, and guiding resources developed by educators (Vilalta-perdomo et al., 2022). The investigation phase itself consists of four stages that must be carried out (Nichols et al., 2016). The first activity stage in the investigate phase is guiding questions. This first activity starts by creating questions related to the challenge. For example, if the challenge is "be healthy", the guiding questions could be "What is health?", "What are the factors that affect health?", "What are the major health problems?", and so on. At this stage, the more questions asked, the better the learning process. Guiding questions will later help learners to develop solutions in the next phase (Portuguez Castro & Gomez Zermeno, 2020). Then, the second activity stage in the investigate phase is guiding activities and resources. Learners at this stage review the questions and begin to identify guiding activities and resources that can be used to answer these questions. Resources that can be used in this process include online databases or journals, online courses, school or public libraries, social networks, or experts. These guiding activities can be simulations, experiments, projects, research, games, interviews with experts, surveys, lectures, or reading textbooks. The third activity in the investigate phase is curriculum

and standards alignment. This stage is necessary if the challenge experience relates to a specific subject area that is driven by standards and external assessments. If the subject area encourages this, then the next step is to ensure that the questions and activities are appropriate to the standards. Learners must realize why they are learning the lesson. this process of fostering awareness can make learners more excited and have higher ownership. The fourth stage as the last stage in this investigate phase is analysis. Learners in this activity analyze the data collected and identify themes. The goal is for learners to move from the list of findings to the conclusions obtained (Nichols et al., 2016). All the activities in this investigation phase have been perceived as important by learners. At this stage, learners are encouraged to acquire knowledge that will later build the foundation for solutions (Vilalta-perdomo et al., 2022). Based on this description, it can be seen that the investigate stage needs to equip learners before taking real action or action.

The third and final phase of Challenge Based Learning is act. In this phase, learners are asked to do something to answer the challenge that has been given at the beginning. Learners in this phase are expected to develop solutions to grounded challenges and implement them in authentic situations, receive feedback, and learn from their successes and failures. This phase moves beyond requiring learners to produce papers, tests, or presentations to acting on the knowledge gained in the previous phase (Nichols et al., 2016). Learners at this stage test what they know in the implementation in life. In this phase, learners will also face external factors that may arise such as criticism, objections, or difficulties (Yang et al., 2018). This act phase consists of three stages of activities (Nichols et al., 2016). The first stage of activities in this phase is solution development. This stage of the activity requires learners to have a strong foundation in developing the solution concept. Learners need to identify one solution to be designed and implemented. The solution concept in this case could be an information or education campaign, project, product development, or other activity. This activity encourages learners to be creative in designing solutions while ensuring that they remain true to their research findings (Nichols et al., 2016). The solution activities developed should be thoughtful, reasonable, and clearly actionable (Santos-Díaz et al., 2024). After developing their solutions, the activities then proceed to the second stage in the act phase. The second activity stage in this phase is implementation and evaluation. After developing their solutions, learners implement them, measure results, reflect on what worked and what did not, and determine the impact on the challenge (Portuguez Castro & Gomez Zermeno, 2020). Learners also in this stage of the activity need to look at and summarize the impact of the activity. Learners need to report whether anything changed after the action or how the audience reacted

to the implemented solution to the challenge (Nichols et al., 2016). The third stage in this phase is documenting, reflecting and sharing. Learners should document their experiences using audio, video, images and photography. The collection of content created provides a resource for reflection, informative assessment and documentation of the learning process. All learners should keep a written, audio or video journal during the challenge for reflection. Reflections serve as an opportunity to get to know themselves better, share process reports with each other, or inform the world about their experience on social media (Nichols et al., 2016). The content of the reflection can be a description of the activity, feelings during the activity, evaluation of the activity, analysis of the activity, conclusions, and action plans (Vilalta-perdomo et al., 2022). The documentation they create can be disseminated later to social media through blogs, videos, and other tools for reflection and assessment (Yang et al., 2018). Thus, the act phase encourages learners to actively engage in the learning process and evaluate solutions to the challenges they have undertaken.

The application of Challenge Based Learning model in Islamic Religious Education learning can be described from the process of planning, implementation, and evaluation of learning. In the planning stage, teachers should develop Islamic Religious Education learning modules based on CBL, which include important CBL components. Activities that need to be done in the early stages of this activity are analyzing learning outcomes and developing learning objectives and the flow of learning objectives (Xinhua, 2009). Learning outcomes are the competencies and scope of material that must be achieved by learners from early childhood education to secondary education (Jurdil et al., 2025). Learning outcomes are updates of core competencies and basic competencies designed to emphasize the focus of learning on competency development (Sari & Gumiandari, 2022). Educators in implementing the learning model must certainly see and understand the CP that has been formulated by the Ministry of Education and Culture. A good understanding of learning outcomes will facilitate the learning process so that activities carried out can be more directed based on national standards (Nusaibah, 2023). Thus, it can be seen that the first step that needs to be done in planning the implementation of the model is to see the learning outcomes. An example of the formulation of Islamic Religious Education learning outcomes can be seen in the following table:

Table 1. Example of Learning Outcomes from Decree of the Head of the Education Standards, Curriculum, and Assessment Agency of the Ministry of Education, Culture, Research, and Technology Number 032/H/KR/2024 on Learning Outcomes in Early Childhood Education, Primary Education, and Secondary Education in the Merdeka Curriculum. This learning outcomes is also

in line with the Decree of the Head of the Education Standards, Curriculum, and Assessment Agency of the Ministry of Primary and Secondary Education Number 046/H/KR/2025

Elements	Learning Outcome
Akidah	At the end of phase E, students have the ability to understand several branches of faith (syu'ab al-iman).
Morals	At the end of phase E, students will have the ability to understand the benefits of avoiding broken heart.
Jurisprudence	At the end of phase E, students will have the ability to understand the sources of Islamic law and the importance of upholding the five basic principles of Islamic law.

Learning outcomes that have been seen then need to be elaborated into learning objectives that are operational and concrete. Learning objectives must be able to describe the learning outcomes that students are expected to achieve after the learning process. The existence of learning objectives serves as a guide for educators in designing effective and directed learning activities, as well as a benchmark for learning success. In its formulation, learning objectives are usually expressed in the format of who learns (audience), expected behavior (behavior), learning conditions (condition), and the level of success (degree). Good learning objectives must be written specifically measurable and relevant to the learning outcomes to be achieved (Wijayanti et al., 2021). After seeing the learning outcomes, educators then need to formulate learning objectives. The examples of these learning objectives, for example, contained in the relevant Islamic Religious Education textbooks are as follows:

Table 2. Description of Learning Objectives in Islamic Religious Education Textbooks

Elements	Material	Learning Objectives
Akidah	Understand the Nature and Realize the Belief with Shu'abul Iman.	Learners are expected to be able to analyze the meaning of shu'abul iman (branches of faith), understanding, arguments, and benefits.
		Learners are expected to be able to present the meaning of shu'abul iman (branches of faith).
		Learners are expected to be able to believe that there are many branches of faith.
		Learners are expected to be able to familiarize the attitude of discipline, honesty, and responsibility

		which are branches of faith in life.
Morals	Establishing a Beneficial Life by Avoiding Extravagance, Riya, Sum'ah, Takabur, and Hasad.	Learners are expected to be competent in analyzing the benefits of avoiding extravagance, riya, sum'ah, takabbur, and hasad.
		Learners are expected to be competent in creating a quote and publishing it on social media.
		Learners are expected to be competent in avoiding the attitude of extravagance, riya, sum'ah, takabbur, and hasad.
		Learners are expected to be competent in getting used to being humble in daily life.
Jurisprudence	Insurance, Banks, Sharia Cooperatives for the People's Economy and Maslahah Business.	Learners are able to analyze the implementation of fiqh muamalah: insurance, banks, and Islamic cooperatives in society.
		Learners are able to present an explanation of fiqh muamalah: insurance, banks and cooperatives in sharia.
		Learners are able to believe that the provisions of fiqh muamalah are religious teachings.
		Learners are able to foster an entrepreneurial spirit and social care.

After outlining the learning outcomes and formulating the learning objectives, the planning of the Challenge Based Learning model can be continued by preparing the big ideas, essential questions, and challenges that will be given. Examples of big ideas, essential questions, and challenges that can be given from the learning outcomes and objectives above are as follows:

Table 3. Example of Islamic Religious Education Learning Preparation Design Using CBL Learning Model in accordance with CBL Guide

Material	Big Idea	Essential Question	Challenge
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Understanding the Essence and Realizing Belief with Shu'abul Iman (Branches of Faith)	Shu'abul Iman	What is shu'abul iman and why is it important to apply shu'abul iman?	Apply at least one branch of faith in your school and create educational content about shu'abul iman on social media!
Living a Beneficial Life by Avoiding Extravagance, Riya, Sum'ah, Takabur, and Hasad.	Akhlak Mahmudah and Mazmumah	Why should we avoid mazmumah morals?	Create an education about avoiding mazmumah morals on social media!
Sharia Insurance, Banks, Cooperatives for the People's Economy and Maslahah Business.	Islamic insurance, Islamic banks, and Islamic cooperatives.	What is sharia insurance, banks and cooperatives and why are they important?	Create educational content about sharia insurance, sharia banks, and sharia cooperatives on social media!

Learning planning activities with the Challenge-Based Learning model can then be continued by preparing learning resources. The preparation of learning resources is important so that students have the references needed by students. Referring to the Challenge Based Learning Guide proposed by Nichols et al. (2016), there are many options that can be used as learning resources to support the investigate phase in Challenge Based Learning. Some resources that can be used as learning resources include online databases and journals, online courses, school libraries, social networks, or experts. Any resource or activity that helps uncover the knowledge needed to answer the guiding questions and develop solutions to the challenge can be applied.

The last planning stage of implementing the Challenge Based Learning model in Islamic Religious Education learning is to determine learning strategies, approaches, methods, techniques, and tactics. The strategies and methods that can be chosen in the implementation of Challenge Based Learning are those that emphasize student engagement activities. A number of strategies or methods that can be chosen in challenge-based learning are *group discussion*, *role playing*, *self-directed learning*, and *reflective thinking*. Then, the approach that can be chosen in using *Challenge-Based Learning* is an inquiry approach where students are encouraged to investigate and discover knowledge by themselves. In addition, *Challenge-Based Learning* also integrates the contextual approach because it links the material learned with students' real life everyday. The CBL learning

strategies that can be used are inquiry, *cooperative learning*, and *reflective thinking*. These strategies are appropriate because Challenge-Based Learning encourages learners to explore information and then implement solutions to the challenges given.

The process of designing learning plans needs to be organized in the form of learning planning documents called teaching modules. Learning modules can be interpreted as structured units of educational content designed to improve the learning process by integrating theoretical and practical elements. Teaching modules can be presented in various formats, be it print or electronic to complement classroom learning (Ariefiani et al., 2016). Learning modules usually include a number of information about general information (module identity, initial competencies, Pancasila learner profile, facilities and infrastructure), core components (learning objectives, meaningful understanding, triggering questions, learning activities, assessment, enrichment and remedial), and attachments (learner worksheets, reading materials, glossary, bibliography) (Koesnadi & Astuti, 2024). The preparation of learning steps must be adjusted to the CBL learning syntax so that the module not only meets the demands of the curriculum but also includes the stages of the CBL model.

After discussing the planning of the model implementation, this study will then discuss the process of implementing the implementation of the challenge-based learning model in Islamic Religious Education learning at school. The implementation process can be started by paying attention to the time allocation. The time allocation for Islamic Religious Education learning in the independent curriculum is 3 lesson hours. Each lesson hour consists of 45 minutes in one week. The number of CBL-based Islamic Religious Education learning meetings can be adjusted as needed. During the learning process, the teacher must follow the learning steps that have been designed according to the CBL syntax. In this study, the CBL syntax was taken from the Challenge Based Learning Guide compiled by Nichols et al. (2016) and has been described previously. The example of the implementation of CBL-based Islamic Religious Education learning is as follows:

Table 4. Example of Challenge Based Learning Implementation in Islamic Education Learning adapted from CBL Guide

Stages	Activity	Implementation Example
Engage: This stage aims to invite learners to connect with the material through	Big Idea: The teacher conveys the big idea and the learners listen to the big idea.	The teacher specifies the concept of shu'abul iman as a tangible manifestation of one's faith and the learners listen to the big idea.

identifying relevant and meaningful challenges.	Essential questions: The teacher gives examples of questions and learners are encouraged to think critically.	Why is faith important in life and how can build a habit of faith in the school environment?
	Challenge: The teacher gives a challenge to the learners and the learners identify the challenge.	Implement at least one branch of faith in daily life and make an educational post about it on social media!
Investigate: Learners search for supplies to implement the challenge.	Guiding questions: The teacher provides sample guiding questions and learners can develop questions related to the challenge.	What is the meaning of shu'abul iman?
		Examples of guiding questions given include:
		1. What is the definition of shu'abul iman?
		2. What are the proofs of shu'abul iman?
		3. What are some examples of the application of shu'abul iman?
		4. Why do you have to learn shu'abul iman in Islamic Religious Education lessons?
		5. What are the benefits of shu'abul iman?
		6. What are examples of the application of shu'abul iman?
		7. What is the impact of the application of shu'abul iman?
	Guiding activities and resources:	The teacher asks learners to have a discussion and learners have a joint discussion to answer the guiding questions.
	Alignment of curriculum and standards:	Learners conduct a discussion about why the material of the branches of faith is learned in

		Islamic Religious Education learning guided by the teacher.
Analysis: After all guiding questions are answered; learners analyze the data obtained and make conclusions.		Learners conclude the definition of shu'abul iman, the proposition of shu'abul iman, examples of the application of shu'abul iman, shu'abul iman in Islamic Religious Education learning, the benefits of shu'abul iman, and how to apply one of shu'abul iman.
Act: Develop down-to-earth solutions and implement them in authentic situations and evaluate the results.	Solution development: Learners design solutions based on the results of investigations to overcome the challenges that have been given.	Learners design solutions in the form of implementing one of the branches of shu'abul iman and creating educational content on social media.
	Implementation and Evaluation: Learners implement the solution that has been designed with an implementation plan and evaluate the solution that has been implemented.	Learners seek views from relevant parties on the solution that has been implemented.
	Document, reflect and share: Learners document the process and results through journals, videos, photos or presentations. In addition, at this stage, learners also conduct self-reflection and group reflection on the learning experience that has been carried out and share the results of learning in class, school, or social media.	Learners share the results of documentation in the form of journals, videos, photos, or copies of the results of learning in class or social media accompanied by a note of reflection on the learning experience that has been carried out.

The table above provides information about the implementation of Challenge Based Learning in Islamic Religious Education learning in three phases as previously described. The first phase in Challenge Based Learning is engage or students' involvement in learning. This phase aims to connect learners with the learning material. During this phase, learners move from abstract big

ideas to concrete challenges that can be followed up using the essential questioning process (Vilalta-perdomo et al., 2022). The determination of big ideas to challenges in the table above is one example that has been adapted to the Islamic Religious Education learning objectives in the curriculum. The big idea is taken from the material of *shu'abul iman*. Then, the essential questions have been organized according to the learning objectives. Finally, challenges have also been provided in accordance with the learning objectives. the provision of challenges in the example above has been adjusted to the allocation of learning time in the classroom. This is in line with the view of Nichols et al. (2016) who suggested that the provision of challenge depends on the objectives, time, learning boundaries, learners' age, and learners' experience. Providing challenges in the example also encourages learners to apply the knowledge learned in real life. In the example, learners are asked to implement one of the examples of *shu'abul iman* that has been learned. Providing challenges in the form of implementing the knowledge that has been learned can be applied in Challenge Based Learning (Nizami et al., 2023a). Thus, it can be seen that the example above is in accordance with the Challenge Based Learning guidelines in the first phase.

Learning activities then continue with the second phase, namely investigate. In this phase, learners investigate and look for provisions to carry out the challenges that have been given. Activities in the investigate phase in the example above are carried out by digging up literature sources regarding the material of *shu'abul iman*. Investigate activities in the form of finding facts about existing religious teachings can be done in various ways, including by reading related literature. This is as has been revealed in existing research. Existing research has revealed that learners in this investigate phase are expected to ask questions, search for literature, and answer these questions (Yang et al., 2018). Activities in this phase can be assisted by guiding questions, guiding activities, and guiding resources developed by educators (Vilalta-perdomo et al., 2022). Learning the teachings of Islam can significantly increase the potential for religiosity. The knowledge of religious teachings obtained can strengthen religious identity and become a strong foundation for each individual in religious behavior (Kimanen, 2016). Thus, the second phase encourages learners to learn religious teachings and allows them to be able to improve religiosity attitudes with the knowledge gained.

The last phase in the CBL-based Islamic Religious Education learning process is act. In this phase, students perform solution activities to answer the challenges that have been given. The table above provides an example of a challenge in the form of applying one of the branches of *shu'abul iman* that has been learned. Providing challenges in the form of implementing the knowledge

that has been learned can be applied in Challenge Based Learning (Nizami et al., 2023a). However, educators can provide other forms of challenges in this challenge-based learning other than the project of applying knowledge in the example above. The solution concept in this case could be an informational or educational campaign, project, product development or other activities. This activity encourages learners to be creative in designing solutions while ensuring that they remain true to their research findings (Nichols et al., 2016). The application of one of the branches of faith in the example above in real life can increase learners' religiosity. This is in line with Hidayat' (2019) view that learning that involves learners in linking the material they have learned with the context of real life can be used to internalize Islamic values in Islamic Religious Education learning.

The success of the challenge-based learning process can be measured by assessment. Evaluation is defined as a systematic and planned process to gather information through a variety of strategies, techniques and instruments, which allows assessments to be made and evaluate whether students have achieved the expected learning. This assessment concerns not only whether students assimilate the content of the lessons given to them, but also acquire and develop knowledge and skills, adopt new attitudes, and assume new values (Membrillo-Hernández et al., 2021). The assessment that can be done in Challenge Based Learning includes formative and summative assessment. A number of things that can be assessed in CBL-based learning include attendance and participation, presentations, peer evaluations, and activity reports (Gallagher & Savage, 2023). Thus, it can be seen that the evaluation or assessment of challenge-based learning can be formative and summative.

The successful implementation of challenge-based learning is inseparable from the optimal role of the teacher. Teachers in the Challenge Based Learning model have an important role. Teachers need to be informed about learners' progress and always supervise the activities that students do. Teachers should care about the difficulties experienced by learners, how the group works, and what the learners plan to do (Yang et al., 2018). Teachers must understand the direction of the challenge and provide appropriate guidance for problems faced by learners so that they avoid frustration (Van Den Beemt et al., 2023). The characteristics that must be possessed by teachers in Islamic Religious Education learning with Challenge Based Learning include inspirational, professional, innovative, and expert in using technology (Membrillo-Hernández et al., 2019). These characteristics are needed so that teachers can continue to carry out their role in the learning process. The Islamic Religious Education learning process using the Challenge Based Learning model requires the teacher to act as a facilitator. Teachers should encourage learners to explore and take

action so that learners are able to develop their competencies (Félix-Herrán et al., 2019). Teachers should also help learners with guidance, knowledge, and real-world information. Teachers provide relevant content skills. The teacher is the instructor in the students' team who supports them in different stages of CBL and facilitates their learning (Nizami et al., 2023b). In this regard, learners should be given permission to perform activities, manage their own cognitive load, and be curious (Simón-Chico et al., 2023). In particular, Membrillo-Hernández et al. (2021) have specifically regulated the role of the teacher in the learning process using the CBL learning model. Some of the teacher's tasks include: 1) propose the challenge together with the learners; 2) ensure a clear connection between the learning objectives and the general idea of the challenge and all its stages; 3) integrate the main competencies to be developed by the students into the challenge; 4) guide the learners to take responsibility for their own learning, commitment and engagement in the challenge; 5) being a facilitator during the development of the challenge, monitoring activities, reviewing team progress, and guiding by using trigger questions; 6) supporting learners; 7) giving advice; 8) conducting evaluations; 9) being a mentor throughout the learning process, guiding teams, and providing feedback; 10) encouraging collaboration among team members to achieve common goals; 11) motivating learners; and 12) encouraging learners' creative thinking. Thus, the teacher in CBL-based learning acts as a facilitator who encourages learners' activeness.

Islamic Religious Education learning with Challenge Based Learning will potentially provide a number of benefits. Islamic Religious Education learning with CBL does not only have the potential to increase religiosity. The application of Challenge Based Learning has been proven to increase competence, improve cooperation, and train students' thinking skills (Franco et al., 2023; Morselli & Orzes, 2023; Pérez-Rodríguez et al., 2022). In addition, the application of this model has also been proven to support innovation and creative thinking, develop student discipline and skills, facilitate the learning process, facilitate the achievement of learning objectives, improve the relationship between teachers and students, improve skills, and increase student learning motivation (López-Fernández et al., 2020; Membrillo-Hernández et al., 2019; Yang et al., 2018). On the other hand, a good implementation of Challenge Based Learning can also be beneficial in increasing motivation, improving teaching skills, and enriching teachers' professional skills (López-Fernández et al., 2020). Thus, it can be seen that the implementation of Challenge Based Learning in Islamic Religious Education learning can potentially have similar or even more positive impacts than previous studies.

CONCLUSION

Challenge-Based Learning (CBL) is an innovative approach that places learners as the main subjects in designing real solutions to challenges relevant to their lives. CBL not only encourages active engagement, collaboration, and the development of 21st-century competencies such as critical thinking, creativity, communication, and collaboration, but is also highly relevant for implementation in Islamic Religious Education to enhance students' substantive faith. Through a systematic syntax, from the engage stage to the explore and act stages, CBL helps students identify, analyze, and solve real-world problems in a reflective and applicable manner. Therefore, the application of CBL in Islamic Religious Education learning has the potential to foster religious attitudes that are not only symbolic but also reflected in students' daily behavior, thereby addressing various phenomena of moral and religious decline in the current educational environment. This success is undoubtedly influenced by other learning components such as learning objectives, teaching materials, educators, and learners. The researchers in this study recommend further research in the form of implementing the Challenge-Based Learning model in Islamic Religious Education education to enhance students' religious values.

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