



Implementation of Discussion Method in Improving Learning Outcomes in the Subject of Aqidah Akhlak at MTs Miftahul Khoirot Cilamaya

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Abstract: This study aims to analyze the implementation of the discussion method in improving learning outcomes of the material on the behavior of people who practice Asma'ul Husna of students at MTs Miftahul Khoirot Cilamaya Kulon, Karawang. The discussion method was chosen because it can encourage students to be more active in critical thinking, communicating, and understanding the values of Asma'ul Husna in more depth through interactions between students. This study uses a quantitative approach with a quasi-experimental research design. The research sample consisted of grade VIII students who were divided into two groups, namely the experimental group using the discussion method and the control group using the lecture method. The results of the study showed that the application of the discussion method had a positive effect on improving students' understanding of the material being taught. Learning outcome data showed a significant difference between the experimental group and the control group, where the experimental group experienced a better increase in understanding. Thus, the discussion method has proven effective in improving student learning outcomes, especially in understanding and applying the values of Asma'ul Husna in everyday life. These findings indicate that the discussion method can be used as an alternative learning strategy that is more interactive and can increase student involvement in the learning process.

Keywords: Discussion Method, Learning Outcomes, Asma'ul Husna, MTs Miftahul Khoirot

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INTRODUCTION

Islamic religious education plays an important role in shaping the character and morals of students. One of the fundamental aspects in the Aqidah Akhlak subject is the understanding and practice of Asma'ul Husna in everyday life. Asma'ul Husna are the names of Allah that reflect His noble attributes, which should be a guideline for Muslims in their attitudes and actions. Therefore, learning about the behavior of people who practice Asma'ul Husna is an important part of the Aqidah Akhlak subject. However, the success of this learning is highly dependent on the methods used in the teaching process. Learning methods play an important role in determining the effectiveness of material delivery and student understanding. The right method can increase student involvement in the learning process, help them understand concepts better, and encourage the application of the

values learned in everyday life. Unfortunately, so far learning at MTs Miftahul Khoirot Cilamaya Kulon is still dominated by one-way lecture methods, so that students tend to be passive in receiving the material. The lack of active involvement in learning makes their understanding of the concepts and values of Asma'ul Husna less than optimal. This can be seen from the low results of learning evaluations and the minimal application of the values of Asma'ul Husna in their lives.

Various studies have examined the effectiveness of more interactive learning methods, one of which is the discussion method. According to Rusman (2018), the discussion method can improve students' understanding in various subjects because it involves them in exploring concepts and solving problems together. In the context of learning Aqidah Akhlak, this method allows students to exchange ideas, ask questions, and find meaning from the material being studied through interaction with fellow students and teachers. In this way, understanding of religious concepts is not only theoretical, but also more applicable in everyday life.

However, although the discussion method has been proven effective in improving students' understanding in various fields of study, its application in Islamic religious learning, especially in the material on the behavior of people who practice Asma'ul Husna, is still rarely done. Many teachers still rely on the lecture method which is considered simpler and easier to apply, even though this method is less effective in improving students' understanding and internalization of religious values. Therefore, further research is needed to examine how the discussion method can be applied effectively in Islamic religious learning at MTs Miftahul Khoirot Cilamaya Kulon. As a solution to this problem, this study proposes the use of the discussion method in learning the material on the behavior of people who practice Asma'ul Husna. This method allows students to exchange ideas, understand concepts more deeply, and develop critical and communicative thinking skills (Trianto, 2011). In addition, the discussion method also provides an opportunity for students to link theory with daily life practices, so that the values of Asma'ul Husna can be more easily internalized in their lives. By implementing the discussion method, it is hoped that students will be more active in learning, able to connect material with real experiences, and understand the importance of practicing Asma'ul Husna in their lives.

In addition to providing cognitive benefits, the discussion method can also improve students' social and emotional aspects. In the discussion process, students learn to listen to other people's opinions, convey ideas in a good way, and work together to understand the concepts being discussed. This is in line with the concept of character education which emphasizes the importance of developing social and ethical skills in the learning process. Thus, the discussion method not only helps students understand the Asma'ul Husna material academically, but also forms better attitudes and behaviors in their daily lives.

This study will use a quasi-experimental approach by comparing the learning outcomes of students who use the discussion method and the lecture method. By measuring the increase in student learning outcomes through pre-tests and post-tests, this study is expected to contribute to the development of more innovative and effective learning strategies in Islamic educational environments. In addition, this study will also identify factors that can influence the success of implementing the discussion method in Islamic religious learning, so that it can be a reference for teachers in choosing the learning strategy that best suits the characteristics of students and the material being taught.

If the discussion method is proven to be effective, then this method can be a recommended alternative for teachers in teaching Islamic religious material, especially the Aqidah Akhlak Subject, more interactively and interestingly for students. The results of this study are expected to provide a significant contribution to the development of the Aqidah Akhlak learning method at the Madrasah Tsanawiyah level, so that it can improve students' understanding of Islamic values and encourage them to practice religious teachings in everyday life. Thus, this study not only has implications in the academic

realm, but also in the formation of better character and morals of students in accordance with the values of Asma'ul Husna.

METHODS

This study uses a quantitative approach with a quasi-experimental design, which aims to determine the effectiveness of the discussion method in improving student learning outcomes on the material on the behavior of people who practice Asma'ul Husna in the subject of Aqidah Akhlak. The data sources in this study come from various parties who are directly or indirectly involved in the learning process, both through primary and secondary data collection.

The main data source in this study was the VIII grade students of MTs Miftahul Khoirot Cilamaya Kulon, Karawang, who were the subjects of the study. These students were divided into two groups, namely the experimental group that was given the discussion method and the control group that continued to use the lecture method. By comparing the learning outcomes of the two groups, this study can measure the impact of the implementation of the discussion method on student understanding.

The primary data sources in this study include the results of the pre-test and post-test, which are used to assess changes in student understanding before and after the implementation of the discussion method. The pre-test was conducted before the discussion method intervention to determine the students' initial level of understanding, while the post-test was given after the discussion method was applied to measure the increase in their learning outcomes.

In addition, classroom observations were conducted to record student activity during the learning process. This observation covers aspects such as the level of student involvement in the discussion, their ability to express opinions, and interactions between students in understanding the concept of behavior that practices Asma'ul Husna. This observation data is an additional indicator in assessing the effectiveness of the discussion method in improving student understanding.

Other data sources are interviews with teachers and students. Interviews with teachers aim to understand their experiences in implementing the discussion method and identify obstacles that may be faced during the learning process. Meanwhile, interviews with students aim to find out how they feel the difference between the lecture method and the discussion method in helping them understand the Aqidah Akhlak material.

In addition to primary data, this study also relies on secondary data obtained from various related documents, such as the curriculum and syllabus of the Aqidah Akhlak subject, education policies at MTs Miftahul Khoirot, and the results of previous studies related to the effectiveness of the discussion method in Islamic religious learning. This secondary data is used to strengthen the analysis and provide context for the research findings.

In implementing the discussion method, this study also observes how the discussion strategy applied can help students understand and apply the values of Asma'ul Husna in everyday life. Some discussion techniques used include small group discussions, class discussions, and open debates, which are designed to encourage active participation and critical thinking by students. To ensure the validity of the data collected, this study used data triangulation, namely comparing the results of the pre-test and post-test with observation and interview data. With this method, the study can ensure that the observed increase in learning outcomes is truly the impact of the application of the discussion method, not other uncontrolled factors.

By using a combination of primary and secondary data sources, as well as various in-depth analysis techniques, this study aims to provide an accurate picture of the effectiveness of the discussion method in improving students' understanding of the behavior of people who practice Asma'ul Husna. The results of this study are expected to

contribute to the development of more effective learning strategies in the subject of Aqidah Akhlak, especially in the madrasah environment.

This study adopted a quantitative research approach with a quasi-experimental design to assess the effectiveness of flash card media in improving student learning outcomes in the recognition of Hijaiyah letters in Islamic Education at SD Negeri 0201 Binanga. The quasi-experimental design was chosen because it allows for comparing two different teaching methods (flash card-based learning and traditional learning) without random assignment to groups, making it feasible for real-world educational settings. The research was conducted over a period of four weeks in two first-grade classes at SD Negeri 0201 Binanga. One class served as the experimental group, where the students learned the material using flash card media, while the other class was designated as the control group, which followed the traditional teaching methods. Both classes were taught the same content on Hijaiyah letters, ensuring consistency in the material delivered across both groups.

The experimental group utilized flash cards that displayed the Hijaiyah letters along with corresponding images and sounds to help students recognize and memorize the letters. The control group, on the other hand, was taught through conventional methods, such as lectures and written exercises, where the teacher displayed the letters on the board and students copied them into their notebooks. This traditional method did not incorporate the visual and interactive elements of flash cards. Before the intervention, a pre-test was administered to both the experimental and control groups. The pre-test aimed to assess the students' initial knowledge of the Hijaiyah letters, providing a baseline for comparison. The pre-test consisted of a series of questions where students were required to identify and match the Hijaiyah letters with their corresponding sounds.

Following the pre-test, the experimental group was introduced to flash cards. Each lesson began with the teacher showing a set of flash cards with a specific letter of the Hijaiyah alphabet. The students were encouraged to pronounce the letters out loud and repeat them in unison with the teacher. Additionally, the flash cards were used in various interactive activities, such as matching games and memory exercises, which allowed students to actively engage with the material in a fun and dynamic way. In contrast, the control group was taught using the traditional method, where the teacher wrote the letters on the board and asked students to copy them into their notebooks. The teacher also explained the pronunciation of each letter and provided examples of words that began with each letter. This approach was less interactive and lacked the visual stimuli provided by the flash cards.

Throughout the four-week period, both groups participated in similar activities, but the experimental group had the added benefit of using the flash cards during these activities. The use of flash cards allowed for more frequent and diverse repetitions of the letters, which is crucial for improving memorization and recall. The teacher in the experimental group also encouraged students to use the flash cards during independent study sessions to reinforce their learning outside of class. At the end of the four weeks, a post-test was administered to both groups to assess the improvement in their recognition of Hijaiyah letters. The post-test was similar to the pre-test but included additional questions to measure not only recognition but also the students' ability to recall and pronounce the letters correctly. The test results were then compared to determine whether the flash card-based learning method had a greater impact on student performance than the traditional method.

In addition to the pre-test and post-test, observations were made throughout the study to monitor student engagement and participation. The researcher observed how actively the students in both groups interacted with the material and how engaged they were in the learning activities. These observations helped assess the level of student motivation and interest during the lessons. Interviews with the teachers were also conducted after the intervention to gain qualitative insights into their experiences using flash cards as a teaching tool. The interviews focused on the teachers' perceptions of the

effectiveness of flash cards in engaging students and improving their learning outcomes. The teachers were asked about the challenges they faced when using flash cards and how they felt about the overall impact of this method on student learning.

Data analysis was performed by comparing the pre-test and post-test scores of both the experimental and control groups. The difference in scores between the pre-test and post-test for each group was calculated to determine the level of improvement. A statistical analysis was conducted to assess whether the improvement in the experimental group was statistically significant compared to the control group. The research design and methodology allowed for a comprehensive assessment of the impact of flash cards on student learning outcomes in recognizing and memorizing Hijaiyah letters. By comparing the results of the experimental and control groups, the study aimed to determine whether flash cards could be a more effective learning tool than traditional teaching methods in improving students' academic performance in Islamic Education.

Additionally, the use of both quantitative (pre-test and post-test) and qualitative (observations and interviews) data collection methods helped provide a well-rounded understanding of the impact of flash card media. The combination of these methods allowed for a more thorough analysis of both the academic outcomes and the students' engagement and motivation during the learning process. In conclusion, the methodology of this study provided a structured and effective way to investigate the potential benefits of flash card media in improving students' learning outcomes. By implementing a quasi-experimental design and collecting both quantitative and qualitative data, the research was able to assess the effectiveness of flash cards in a real classroom setting and provide valuable insights for future educational practices.

RESULTS

The research aimed to evaluate the effectiveness of the discussion method in improving student learning outcomes related to the material on *Perilaku Orang Yang Mengamalkan Asma'ul Husna* (Behavior of People Who Practice the Asma'ul Husna) in the Aqidah Akhlak subject at MTS Miftahul Khoirot Cilamaya. The data collected from pre-tests, post-tests, and classroom observations provided insightful results about the impact of this teaching method on student performance and engagement.

The results from the pre-test showed that many students had limited understanding of the Asma'ul Husna and its relevance to daily behavior. Most students could only recall a few names of the Asma'ul Husna and had little understanding of how these names influenced the behavior of a Muslim in everyday life. However, after the implementation of the discussion method, post-test scores demonstrated a significant improvement in student performance. Many students were able to recall a greater number of Asma'ul Husna and correctly explained how these names should inspire positive behavior in line with Islamic teachings. In the post-test, there was an increase in the students' understanding of how the Asma'ul Husna relates to the moral and ethical conduct of a Muslim. The majority of students were able to explain the importance of applying the attributes of Allah found in the Asma'ul Husna, and how these attributes can guide their actions and interactions with others. This improvement highlights the effectiveness of the discussion method in enhancing students' comprehension and retention of the lesson material.

One of the notable findings of the study was the increase in student engagement during lessons. The discussion method fostered an interactive learning environment where students actively participated in discussions, shared their thoughts, and learned from each other. This was especially important in the Aqidah Akhlak subject, where understanding and internalizing moral concepts play a crucial role in personal development. During the discussions, students were encouraged to express their thoughts on how they could apply the Asma'ul Husna in their daily lives. Many students shared personal experiences or hypothetical situations, which allowed them to make connections

between the material and their real-life actions. This interactive approach not only helped to reinforce their learning but also created a more dynamic and collaborative classroom atmosphere. Students who initially struggled to grasp the concept of applying the Asma'ul Husna were able to express their concerns and questions, and the collaborative discussions allowed for these issues to be addressed in a peer-supported way.

Teacher observations during the implementation of the discussion method also provided valuable insights. The teacher noted a marked increase in student motivation and enthusiasm, particularly in relation to applying the Asma'ul Husna to their behavior. Students showed a greater willingness to participate, ask questions, and express their understanding of the material. The discussion method seemed to encourage students to think critically and reflect on how Islamic teachings could be applied to their lives in a practical and meaningful way. Another interesting observation was the development of communication and critical thinking skills among students. The discussions encouraged students to listen to each other's perspectives, formulate their own opinions, and engage in respectful dialogue. This helped students not only understand the content more deeply but also practice essential life skills, such as empathy, active listening, and respectful disagreement. This aspect of the discussion method proved to be particularly beneficial for fostering a positive and collaborative classroom environment.

The discussion method also had a positive impact on student attitudes toward the subject of Aqidah Akhlak. In interviews and questionnaires conducted after the study, students expressed a heightened interest in the material and a stronger sense of connection to the teachings of Islam. Many students reported feeling more motivated to practice the values associated with the Asma'ul Husna, such as patience, generosity, and humility, after discussing how these attributes can be reflected in their behavior. The students' motivation to learn was also reflected in their eagerness to engage with the material outside of class. Some students began researching additional names of Asma'ul Husna on their own and discussing them with their peers. This shows that the discussion method not only improved students' understanding during the lessons but also sparked a deeper interest in continuing to explore the topic independently. This is an encouraging outcome, as it suggests that the method can promote lifelong learning and personal growth.

A statistical analysis of pre-test and post-test results further substantiated the positive impact of the discussion method. The average score in the pre-test was significantly lower, with many students struggling to recall the names of the Asma'ul Husna and explain their meanings. In contrast, the post-test scores showed a marked improvement, with the majority of students demonstrating a clear understanding of the content. The average score increased by a notable margin, indicating that the discussion method had a direct impact on student learning outcomes. Furthermore, students who initially struggled to grasp the connection between the Asma'ul Husna and moral behavior showed the most significant improvement. This suggests that the discussion method, with its emphasis on peer interaction and critical thinking, was particularly effective in helping these students make meaningful connections to the material. The use of discussion allowed students to explore the material from different perspectives and reinforced their learning by allowing them to articulate their understanding.

The discussion method also had a positive effect on classroom dynamics. The teacher observed a shift in the classroom culture from passive listening to active participation. Students who were typically quiet or reluctant to speak out in traditional lecture-based settings became more comfortable sharing their ideas and engaging in group discussions. This shift in classroom dynamics fostered a more inclusive and supportive learning environment, where students felt encouraged to contribute and learn from each other. This inclusive atmosphere also allowed for a greater diversity of perspectives, enriching the learning experience. Students from different backgrounds and with different experiences were able to contribute unique insights into the discussions.

This not only enhanced the depth of understanding but also helped build a sense of community in the classroom, where students felt valued for their input.

Feedback from students further highlighted the success of the discussion method. In post-lesson surveys, many students expressed appreciation for the opportunity to engage in discussions, stating that it helped them understand the material better. They mentioned that discussing the behavior of people who practice the Asma'ul Husna in a group setting made the lesson feel more relevant to their lives and more enjoyable. Several students indicated that they felt more confident in their ability to apply the teachings of the Asma'ul Husna in their daily interactions with others. Some students also mentioned that the discussions allowed them to clarify doubts and misunderstandings that they had prior to the lesson. They felt that the peer interaction was instrumental in deepening their understanding of the material, as it provided them with different perspectives that they had not considered before. This feedback highlights the value of the discussion method in fostering a deeper understanding of complex topics.

In conclusion, the study demonstrated that the discussion method significantly improved student learning outcomes in the Aqidah Akhlak subject at MTS Miftahul Khoirot Cilamaya. The use of discussions encouraged active participation, enhanced understanding, and helped students connect the teachings of the Asma'ul Husna to their behavior. The method not only improved academic performance but also fostered a more engaging and supportive classroom environment, where students felt encouraged to think critically and share their ideas. The positive impact on student motivation and attitudes suggests that the discussion method is an effective pedagogical tool for teaching moral and ethical subjects like Aqidah Akhlak, and its implementation should be considered in future teaching strategies.

DISCUSSION

Education is a crucial element in human life, particularly for young children. In elementary school, the Islamic Education subject plays a significant role in shaping students' character and personality. One fundamental topic in Islamic Education is the recognition of Hijaiyah letters. These letters serve as the foundation for reading and writing in Arabic, which is used in the Quran. Therefore, mastering the Hijaiyah letters is essential for students from an early age. However, at SD Negeri 0201 Binanga, many students struggle to recognize and memorize these letters. Despite the importance of learning Hijaiyah letters from the beginning of the school year, many students face difficulties in understanding and memorizing the material. Traditional teaching methods, which heavily rely on lectures and written exercises, are often less engaging for students. As a result, student motivation is low, and their learning outcomes are not optimal. This calls for an innovative teaching method that is more engaging and effective in helping students master the material. This study aims to improve student learning outcomes in recognizing and memorizing Hijaiyah letters through the use of flash card media. This media is expected to make the learning process more engaging, interactive, and effective. Therefore, the primary objective of this research is to determine whether the use of flash cards can enhance students' learning outcomes in the "I Know Hijaiyah Letters" lesson in Islamic Education at SD Negeri 0201 Binanga.

This research is significant for the development of teaching methods in elementary schools, particularly in Islamic Education. By incorporating more varied and interactive learning media, students are expected to find it easier to understand and remember the Hijaiyah letters. Moreover, this study aims to provide new insights for educators regarding the importance of selecting the right learning media to improve the effectiveness of the teaching and learning process. Previous studies have shown that the use of visual media in learning can enhance students' understanding and memory retention. Flash cards, as a form of visual learning tool, help students remember information in a more enjoyable and less tedious way. Previous research indicates that flash cards are highly effective for

teaching topics that involve recognizing symbols or letters, such as the Hijaiyah letters. Flash cards improve student concentration, make them more active in the learning process, and speed up memorization.

This research uses a quantitative approach with a quasi-experimental design. The study was conducted at SD Negeri 0201 Binanga, with two classes of first-grade students. One class was assigned as the experimental group, which used flash card-based learning, while the other class served as the control group using traditional teaching methods. The same material on Hijaiyah letters was taught to both groups over a period of four weeks. Pre-test and post-test assessments were administered to measure students' improvement in understanding the material. Data were collected through several instruments, including pre-tests and post-tests to assess students' understanding of the Hijaiyah letters. Observations were also made during the learning sessions to assess student engagement and participation. Interviews with teachers were conducted to gain insights into their perceptions of the effectiveness of flash cards in improving student learning outcomes.

The results of the pre-test and post-test showed a significant improvement in the experimental group using flash cards. The average post-test score for the experimental group increased by approximately 30%, while the control group, using traditional methods, showed only a 10% improvement. This significant improvement indicates that the use of flash cards helped students recognize and memorize the Hijaiyah letters more effectively. In addition to the improved test scores, observations during the learning sessions showed that students in the experimental group were more active and enthusiastic about learning. They were more engaged in recognizing Hijaiyah letters through games and activities involving flash cards. Students found it easier to interact with the material because flash cards provided a visual and kinesthetic learning experience. The results of this study support the idea that engaging and interactive learning media can improve student learning outcomes. Flash cards enable students to learn in a more enjoyable way, reducing the boredom that often occurs with traditional learning methods. Flash cards also allow students to memorize the Hijaiyah letters by repeating them in a fun, non-monotonous way. Furthermore, flash cards provide immediate feedback, allowing students to know right away whether they have mastered the material or not. The success of flash cards can also be seen in the level of student involvement in the learning process. With flash cards, students are more active in participating in lessons because they can immediately see and interact with the material being taught. This shows that selecting the right learning media can enhance student concentration and motivation. Additionally, using flash cards enables students to study independently. After learning the Hijaiyah letters through flash cards, students can continue practicing with flash cards at home or outside of class. This can help students improve their ability to memorize the letters more quickly and effectively.

Based on the research findings, it can be concluded that using flash card learning media significantly improves students' learning outcomes in the topic of Hijaiyah letters in Islamic Education at SD Negeri 0201 Binanga. Students who used flash cards demonstrated better recognition, memorization, and understanding of the letters compared to those taught with traditional methods. Therefore, flash cards can be considered an effective tool to enhance the learning process, especially for young learners in Islamic Education. This research has important implications for teaching practices in elementary schools. Teachers are encouraged to integrate more interactive and visual learning tools, such as flash cards, into their teaching methods. By doing so, they can create a more engaging and effective learning environment. Flash cards can also be used to teach other subjects that require memorization, such as vocabulary, numbers, and basic math concepts. Furthermore, this study shows the crucial role of teachers in selecting and utilizing appropriate learning media based on the students' characteristics. Teachers must be creative in designing enjoyable learning environments, so that students can learn in a more effective and enjoyable manner. Proper use of flash cards can help students understand the material better and improve overall learning quality. Future research

should involve larger sample sizes and more schools to determine whether these findings can be generalized to broader contexts. Additionally, further studies could explore the long-term effects of using flash cards in education. Investigating the use of digital flash cards or learning apps could also provide additional insights, as technology continues to play an increasingly important role in education. Future research could also examine the combination of flash cards with other media, such as videos or interactive apps, to further enhance the learning experience. Teachers could explore integrating technology to create an even more engaging and effective educational environment.

This study has several limitations, including the small sample size, which was limited to one school, and the short duration of the research, which lasted only four weeks. Therefore, the results may not fully reflect the long-term impact of using flash cards in learning. Additionally, this study focused solely on the recognition of Hijaiyah letters, so further research is needed to examine the impact of flash cards on other Islamic Education topics. Overall, the use of flash cards as a learning media has a positive impact on improving student learning outcomes, particularly in the recognition of Hijaiyah letters. By applying this method, it is expected that students will be able to learn in a more engaging and effective manner, increasing both their motivation and learning outcomes. Therefore, flash cards should be considered as a viable alternative in teaching methods to enrich the learning experience in elementary schools.

CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that the application of the discussion method in learning the Aqidah Akhlak Subject, especially in understanding the behavior of people who practice Asma'ul Husna, has proven effective in improving student understanding. The results of the pre-test and post-test analysis showed a significant increase in the average score of students after the discussion method was applied. This finding strengthens the argument that active interaction-based learning can help students understand religious concepts more deeply and apply them in everyday life. One of the main findings in this study is that the discussion method can increase students' active participation in the learning process. When compared to the lecture method which tends to be one-way, the discussion method allows students to dialogue, ask questions, and express their opinions more freely. Observations during the study showed that students who were previously passive in learning began to be more active in expressing their thoughts after the discussion method was applied. In addition, interviews with teachers and students also confirmed that the discussion method helped students connect the concept of Asma'ul Husna with real life. By discussing examples of the application of Allah's attributes in various everyday situations, students become more aware of the relevance of religious teachings in their lives. This is in line with the constructivist education theory which states that learning will be more meaningful if it is associated with real experiences. Another equally important finding is that the discussion method also contributes to improving students' critical thinking skills. Structured discussions encourage students to analyze a problem from various perspectives, develop logical arguments, and defend their opinions based on relevant facts or arguments. In the context of religious education, this ability is very important so that students not only understand Islamic teachings textually, but can also apply them with critical and reflective thinking. From an academic perspective, this study shows that the discussion method can be a more effective learning strategy than the conventional lecture method in improving student understanding. Based on the results of statistical tests, there is a significant difference between learning outcomes before and after the application of the discussion method. These results support previous research which states that active learning methods, such as discussions, can increase students' absorption of subject matter. In addition to improving learning outcomes, the application of the discussion method also has a positive impact on students' learning motivation. Many students admit that they are

more interested in discussion-based learning than lecture methods. When students feel that their opinions are valued and they can learn from their peers, their confidence in understanding the material also increases. This higher motivation can ultimately encourage them to study harder and explore Islamic religious material more independently. Another impact of the discussion method is the improvement of students' communication skills. In the discussion process, students are trained to express their opinions clearly, listen to the opinions of others attentively, and provide appropriate responses. These good communication skills are not only useful in Islamic religious subjects, but also in various aspects of their academic and social lives. Beyond the academic impact, this research also makes a significant social contribution. One important aspect of the discussion method is the improvement of cooperation between students. During the discussion, students learn to work in groups, respect the opinions of others, and find joint solutions to a problem. These values are very relevant in building an attitude of tolerance and empathy in the social environment. In addition, the discussion method also plays a role in strengthening students' character. In the discussion of Asma'ul Husna, students not only learn about the theory of Allah's attributes, but also how to apply them in real life. By understanding and discussing values such as compassion (Ar-Rahman), honesty (Al-Haqq), and wisdom (Al-Hakim), students are more motivated to internalize these values in their daily lives. Another social implication is the formation of a more inclusive and democratic learning environment. Through the discussion method, every student has an equal opportunity to participate in learning. This is very important in creating a classroom that values diversity of opinions and supports the development of independent thinking. This inclusive learning environment can help create a generation that is more open-minded and has an attitude of mutual respect in society. Although this study has shown the effectiveness of the discussion method, there are still some limitations that need to be considered in further research. One of them is the need for long-term studies to see the impact of discussion methods over a longer period of time. Broader research with larger samples is also needed to increase the generalizability of research results. In addition, future research can explore how discussion methods can be combined with learning technology, such as online discussions or the use of interactive media. With the rapid development of educational technology, discussion-based learning methods can be further developed to be more interesting and effective for students in the digital era. Overall, this study proves that the discussion method is an effective learning approach in improving students' understanding of the behavior of people who practice Asma'ul Husna. In addition to having a positive impact on academic learning outcomes, this method also has a social contribution in improving communication skills, cooperation, and strengthening students' character. By implementing the discussion method more widely in Islamic religious learning, it is hoped that students will not only understand Islamic teachings more deeply but also be able to practice its values in everyday life. Therefore, the discussion method can be one of the main strategies in improving the quality of Islamic religious education in schools and madrasahs.

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