

Exploring Integrative Islamic Religious Education and Learning Agility at Sekolah Alam Junior High School: A Phenomenological Approach to Education Innovation and Student Skill Development

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ABSTRACT

The aim of this research is to understand and discover the unique educational outcomes observed at SMP Sekolah Alam Insan Mulia (SAIM) due to the implementation of the integrative IRE model and learning agility. This research used qualitative methods and an interpretive research paradigm. This research approach used phenomenology, while the type of research was descriptive. Data collection through interviews, observations and documentation. Data analysis through data collection, data condensation, data presentation, and conclusions. This study found that SMP SAIM integrated Islamic Religious Education (PAI) into all learning to instill the foundation of Islamic values in every student's understanding and skills. The integration uses six models classified into two parts, namely the first, the shared model, the nested model, the sequenced model applied to regular learning in class. Second, the connected model, the webbed model, and the integrated model applied to large thematic projects. Furthermore, SMP SAIM carried out learning agility which was realized through project-based learning and student life skills, so that they are skilled in facing various challenges. The integrative PAI model and learning agility learning are very relevant from the flexible, active, creative, collaborative, and reflective aspects.

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1. INTRODUCTION

Learning agility has been recognized as a key component of leadership success (Coruzzi, 2020; DeMeuse, 2017; Hoff & Smith, 2020). In the educational context, learning agility has a very strong relationship with the success of leaders of educational institutions (Murphy, 2021), teachers (Santoso & Yuzarion, 2021), as well as learners (Kim, 2018). Learning agility is the ability to adapt quickly to new, difficult and different conditions. These abilities result from competencies obtained through experiential learning (Eichinger, 2000). Understanding this, naturally learning agility is a demanding ability for the current generation to be able to survive and compete in the modern world.

In describing the modern world, experts use the term VUCA which is an acronym for the terms Volatility, Uncertainty, Complexity and Ambiguity (Casey, 2019; Rodionov, 2021). Volatility is a dynamic change in various things such as politics, economics, social and culture; uncertainty is the uncertainty of conditions so that it is difficult to predict events that will occur; complexity is a situation that is so complicated that it is difficult to solve many things; while ambiguity is the unclear situation so that it invites to always be questioned. The VUCA world has emerged through the doors of globalization which opens up territorial barriers between countries. The gates of interconnection between people throughout the world in the political, social, economic, educational and cultural fields have opened as wide as possible. It is not surprising, in the era of globalization, international issues and policies develop so quickly and are increasingly difficult to predict (Buckley, 2020), thus requiring society to have the ability to adapt in various situations.

The Covid-19 pandemic, which hit China since December 2019 and then spread to more than 213 countries, including Indonesia (Chen, 2021; Sutaryono, 2020; Yang, 2020), has made many people aware of the importance of the ability to adapt to rapidly changing circumstances, including in the field of education (Safitri, 2021; Syah, 2020). The impact of covid-19 on the world of education is very large and is felt by various parties, especially teachers, principals, students and parents. Due to the high spread of covid-19 in Indonesia, universities and other colleges were closed, including elementary schools. By closing schools, the government took steps so that the learning process was not left behind and students still received the right to get knowledge. Therefore, the government's next decision is that the learning process continues but not face-to-face but online (Mastura & Santaria, 2020).

Meanwhile, at the same time, the flow of globalization is the largest contributor to moral damage (Budiarto, 2020). This was accompanied by a process of loosening the nation's character as a censor and controller (Wijaya, 2017). Deviant behavior, all forms of crime, the weakening of humanity and the fading of the religious spirit in many aspects of life have become manifestations of consequences that are very easy to find. The multidimensional crisis in Indonesia, the main cause of which is none other than the moral crisis, especially affecting teenagers (Tobroni, 2015). According to infographic data from Komisi Perlindungan Anak Indonesia (2020), juvenile delinquency in the educational sphere, in the form of student brawls, bullying at school, and students being expelled from school due to being pregnant out of wedlock, has increased from year to year from 2011 to 2020 has been a significant increase. Likewise, data on pornography and cybercrime cases in the same time period amounted to 4,448 cases. This is not complemented by all the bad and evil news that adorns various media every day.

Islamic Religious Education (IRE), which aims to instill life guidance in students, is ideally able to provide solutions to every problem and eliminate all uncertainty regarding all forms of changing times. In reality, IRE is still struggling with its own 'internal problems'. Apart from the dichotomy problem which hinders the formulation of contributive knowledge in society (Iskandar, Jamaluddin, Iqbal, 2022; Muchith, 2015), the problem of IRE learning which uses conventional learning models also contributes greatly to the lack of student enthusiasm for learning (Jailani et al., 2021). It is widely understood that IRE only conveys teachings that are rigid, permanent, conservative and even identical to ritualistic matters, thus creating an increasing distance from modernity and changing times.

The dichotomy problem in the education system creates a fairly clear separation between religious subjects and general subjects in the curriculum (Muchith, 2015). This makes it difficult for students to link the moral and ethical values learned in religious learning with the context of everyday life or learning in other subjects.

Ironically, this doesn't only happen in Indonesia. Students at the three largest Islamic schools in Australia also expressed their boredom with IRE learning (Abdalla, 2020). In Europe, exploration of IRE projects, networks, publications and learning guides reveals that attention to IRE in Europe is increasing (Franken & Gent, 2021), but the curriculum emphasis is still largely around issues of feminism, human rights, and citizenship (Gent & Franken, 2021).

Understanding all the conditions above, the current generation, especially millennials, who make up the largest number of technology users (Ajmain, 2020; Baghdasarin, 2020; Gupta, 2020), should develop their learning agility. Their potential must be honed to survive and compete in the future. The efforts made must be oriented towards skills that prepare them to be able to adapt quickly to whatever conditions they will face.

In addition, the development of learning agility should ideally be grounded in strong moral values to ensure that the skills students acquire are used with focus and purpose (Syafiqurrohman, 2020). This requires a seamless integration between Islamic Religious Education (IRE) and all elements of the curriculum. Such integration enables students to not only acquire knowledge and skills but also develop a deep understanding of the Islamic values that underpin every aspect of life and learning (Isnaeni, 2016).

The presence of SMP Alam Insan Mulia School (SAIM) Surabaya is one of the schools that leads to this effort, although it needs to be researched further. Based on initial observations at SMP SAIM, the school promotes project-based learning and direct experience for students. SMP SAIM has prepared students to face all the anticipated future challenges, starting with training interpersonal skills, social interaction, mental strength, critical thinking, and exploration of ideas and creativity. Apart from that, SMP SAIM also promotes integrative learning which focuses on interpreting learning into the context of life or what is usually called meaningful learning. Integrative learning that emphasizes meaning is no exception to IRE learning. The main aim of the integrative IRE model at SMP SAIM is to ensure that students not only gain knowledge about Islamic teachings, but also understand how these teachings are relevant in the context of modern life.

Based on the explanation above, this study aims to analyze the integrative Islamic Religious Education model, learning agility, and the relevance of the integrative Islamic Religious Education model and learning agility at SMP SAIM. It is expected that the research can be a strategy to anticipate the short regular time of Islamic Religious Education learning, become a strategy to attract students' interest in studying and implementing Islamic Religious Education science, and become a reference for the Islamic Religious Education model in developing learning agility.

2. METHODS

This research was conducted using qualitative methods, and using an interpretive research paradigm to gain an in-depth understanding of the social or cultural events that are the focus of the research. The approach used in this research is phenomenology, which is an approach that aims to explore the subjective experiences of individuals or groups, through in-depth analysis of the information collected, both in the form of verbal and non-verbal statements, as well as facts or observed behavior. The subject of this research is SMP Sekolah Alam Insan Mulia, Surabaya. The duration of the study covers a time span of approximately six months, from July to December 2023.

Data collection in this research used three techniques, namely interviews, observation and document analysis. Determination of informants using purposive sampling techniques. In the interview technique, the researcher tried to get explanations directly from the respondents, who in this case were the principal and deputy principal, teachers, students, alumni, and parents/guardians of students at SMP SAIM. Through this interview, researchers got a lot of insight into integrative IRE practices and learning agility learning at SMP SAIM. In the observation technique, the researcher directly observed the learning situation at SMP SAIM to get a more in-depth picture of the research context. During the research, researchers found many integrative learning practices, one of which was project learning in the form of a drama that raised the theme of the struggle of the Indonesian nation, which integrated social subjects, Indonesian, and Islamic religious education. Meanwhile, in the document analysis technique, researchers examine and evaluate documents or other written materials that are relevant to the research, namely the application of the integrative IRE model and learning agility learning. Researchers have obtained various school documents such as ISO documents regarding the concept of SMP SAIM education, teacher handbooks, yearly plans, lesson plans, and

books by teachers. In the data analysis process, researchers use the interactive analysis model owned by Miles and Huberman, namely by dividing the analysis activities into a number of steps, including data collection, data condensation, data presentation, and then conclusions.

3. FINDINGS AND DISCUSSION

3.1. Integrative IRE Model at SMP SAIM

A model is a simple representation of an object, concept or system that is used to understand, explain or predict behavior (Achmad, 2008). Meanwhile, integration can be understood as the process of bringing together various incidents/events or it can also be interpreted as the unification of various diverse systems into one complete unit that has good coordination (Syafiqurrohman, 2020). Meanwhile, IRE is defined as a process of guidance or assistance provided to students so that they can understand and apply Islamic teachings in their daily lives, as well as making Islam a way of life or worldview (Darajat, 1995). From this definition, it can be understood that the integrative IRE model is a simple representation of an integrated learning concept that involves IRE with other subjects, which aims to make students understand and practice Islamic teachings in everyday life. Referring to the theory in integrative learning above, after conducting observations, interviews and document analysis at SMP SAIM, it is known that the application of the Integrative IRE model in this school is in the following three areas.

First, Integration into Intracurricular Programs. Intracurricular programs are regular learning carried out at school. At SMP SAIM, the practice of integrating IRE into intracurricular programs is applied to all lessons. However, if it is mapped more simply, it can be classified into two divisions, namely: (a) integration of IRE with religious and moral learning which is dominant in the integration of science; (b) integration of IRE with general lessons which are dominant in the integration of religious values.

3.1.1 Integration of IRE with religious and moral lessons

Personality is a subject that is the spearhead of Islamic personality development at SMP SAIM. Its existence functions to provide students with a foundation of faith and morals before entering society in the era of globalization (Hakim, 2021). Personality in Arabic is equivalent to the term *al-shakhsyiyah*. At SMP SAIM, Personality is a curriculum design that is based on two subjects, namely Islamic Religious Education and Citizenship Education. Learning emphasizes the practical and applied side, namely things that are close and closely related to students' daily lives. So that each chapter studied contains projects that hone the values of piety, both regarding individual and social and state matters.

As expressed by informant-3, the aim of the Personality learning curriculum is twofold. First, it will be a streamlining of two subjects (IRE and Civics) so that students don't focus too much on theory. Because of this, the learning model in Personality has a larger portion of project design. Second, to develop two characters at once, namely (1) as a good citizen who understands Pancasila and the 1945 Constitution, and (2) as a Muslim with noble character.

Even though it is a combination of two subjects, the portion of the material is not automatically divided 50:50 between the two subjects. The reason is, apart from the fact that elements of the Civics subject are only taken in relation to moral values, Personality subject teachers are also selected based on the qualifications of religious graduates. In the material themes raised in the Personality lesson, there are intersections between the subjects IRE and Civics. However, the combination of elements of these two subjects is not 100% coherent with the composition of the national curriculum in IRE and Civics subjects. This is because the Personality materials at SMP SAIM adapt to the themes needed in the SMP SAIM environment itself.

Observing the explanation above, in this integration SMP SAIM has used the shared model, namely combining two scientific disciplines which are focused on the similarity of concepts, skills and attitudes taught (Fogarty, 1991). The similarities in concepts, skills and attitudes are the character values found in IRE and Civics subjects. The shared model itself arises because there is overlapping concepts

in two or more subjects so that overlap occurs. Apart from time efficiency reasons, this integration also aims to create a more holistic and meaningful learning experience for students.

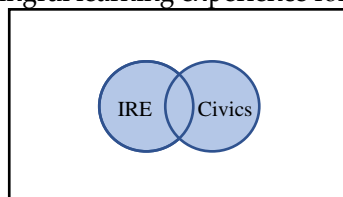


Figure 1. The Shared Model in Personality Subject

3.1.2 Al-Quran Subject

Al-Quran is a subject at SMP SAIM which teaches about Al-Quran verses contextualized with the surrounding environmental conditions, including understanding the meaning of prayers and practicing practical religious jurisprudence. The Al-Quran subject integrates Islamic Religious Education (IRE) with related subjects, namely Tafsir and Arabic. This is as stated below. Information was also obtained that this learning includes critical thinking skills, problem-solving, and case studies. Learning is not only carried out in the classical way but also in the form of projects so that students are more actively involved and able to contextualize their understanding directly with everyday problems (informant-5, 2023).

The concept of this subject has integrated IRE with related subjects, namely Tafsir and Arabic. So, it is not surprising, in the presentation, students are taught Arabic grammar through verses from the Koran, as well as understanding the meaning of the verses according to the latest interpretations.

The integration model above, if compared with Fogarty's (1991) integration theory, is in accordance with the nested model, namely combining two or more scientific disciplines focused on the same concepts, skills and attitudes that combine certain scientific fields into subjects by linking them to several skills that students want to achieve, namely thinking, social and organizational skills. The nested model itself emphasizes the integration of various learning components within a larger framework. In this integration there are levels or layers that are interconnected and complement each other. It can be seen that in this Al-Quran subject, IRE subjects are positioned as the big framework, while Tafsir and Arabic are more specific layers within it.

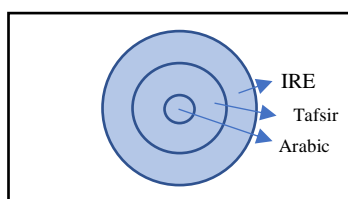


Figure 2. The Nested Model in Al-Quran Subject

3.1.3 Integration of IRE with general lessons

The depth of integration of IRE lessons into general subjects at SMP SAIM really depends on the religious knowledge competency of the general subject teachers. If the general subject teacher has good religious knowledge competence, then he will integrate knowledge. However, if he lacks a proper understanding of religion, then he can simply integrate the values of religiosity.

Social subjects contain a lot of material related to daily life, and it is relatively easier to relate it to Islamic religious material. Moreover, the Social subject teacher had received Islamic boarding school education during his high school years and was an administrator of an Islamic spiritual community while actively studying at university. The characteristic of integration that is often carried out in social subjects, as explained by informant-6, is by discussing social phenomena first and then discussing them from a religious perspective, or discussing social and religious phenomena at the same time.

IRE integration is also carried out in science subjects. The Science Teacher said that in his lessons, when talking about digestion, he also taught about halal and good food (*thayyib*). When talking about dangerous chemicals, he also teaches about illegal drugs. Then when talking about the universe, he taught about creation and *kauniyah* verses (informant-7, 2023). As in Social studies, integration in Science subjects also involves discussing phenomena in Science first and then discussing them from a religious perspective, or discussing phenomena in Science and religion at the same time.

In English subjects, IRE integration is also carried out, for example when discussing character biographies. Students were asked to write biographies of the Prophet's friends in English (informant-8, 2023). Meanwhile, in Indonesian language lessons, they often integrate IRE when learning about procedural texts, drama and public speaking (informant-9, 2023). The characteristics of integration applied in English subjects are more about the integration of religiosity. Religious values are embedded in English language learning so that when students learn English, they are also subconsciously learning about religious values.

From this explanation, it can be seen that the integration model used by SMP SAIM in general subjects is not single. Based on the results of this research, it can be seen that the integration of IRE in general subjects uses at least three alternative models in Fogarty's (1991) theory. *First*, the sequenced model, which collects teaching material by dividing it into certain topics/sub-topics sequentially, in this case it is done by explaining general science material first and then discussing it in the light of religious knowledge; *Second*, the shared model, which combines two scientific disciplines focused on the intersection/similarity of concepts, in this case explaining the concepts of general science and religious science at the same time; and *third*, the nested model, which integrates certain knowledge into subjects by linking it to several skills to be achieved by students, in this case the thing that is linked is the value of religiosity.

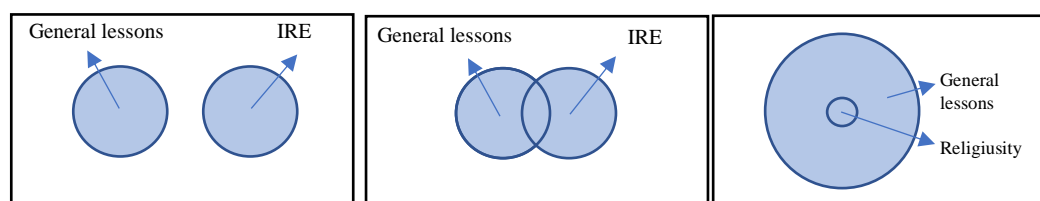


Figure 3. The Sequenced, The Shared, and The Nested Model in General Lessons

What is quite interesting is that apart from the integration of IRE in general subjects being implemented in regular classroom learning, the integrated learning process is also carried out on a joint project agenda called the Combined Project which is carried out every three months, as well as in the Odd/Even Semester Assessment. The project collaborates a number of subjects of a particular project. For example, Social, Indonesian, and IRE; Mathematics, Science and IRE; and so forth.

For example, a drama project with the theme "National Struggle", which involves social studies, Indonesian and IRE. Social studies gave rise to material about the history of the struggle, Indonesian gave rise to drama material and narrative texts, while IRE gave rise to material about the spirit and wisdom of the struggle (informant-6, 2023).

Of all these integration practices, the most important thing emphasized at SMP SAIM is the meaning of the learning that has been carried out. "...the key to integration is meaning. That's what Prof. explained. Mukhlas is one of the conceptors of this school. This meaning is applied at SMP SAIM to date..." (informant-6, 2023).

In this integrative learning practice, several characteristics of the model applied can be seen, namely: first, making one main lesson a large umbrella of material components contained in a number of subjects; second, making the theme framework a medium for integrating various aspects of learning; and third, making the central theme to combine various core topics from a number of interrelated subjects. This indicates that the Combined Project and projects in the Odd/Even Semester Assessment

carried out by SMP SAIM use three alternative models in Fogarty's (1991) theory. *First*, the connected model, which makes one particular subject the main reference for explicitly integrating interrelated content between scientific disciplines; *Secondly*, the webbed model, which combines a number of scientific disciplines into one particular theme through a thematic approach; *Third*, the integrated model, which combines various main subject topics by taking the same concepts and skills into a central theme.

A depiction of the integration model applied in Combined Projects and joint projects in the Odd/Even Semester Assessment is as follows.

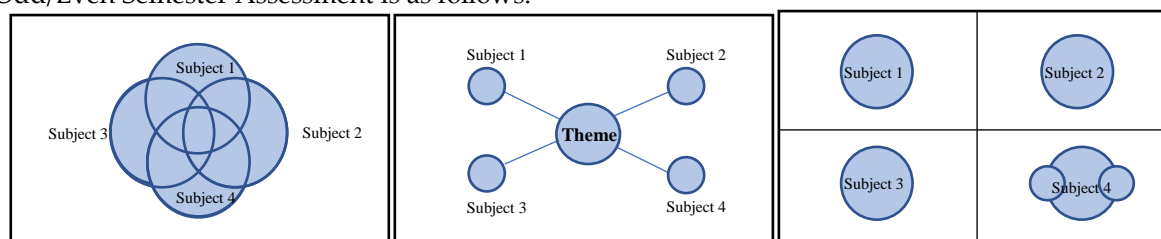


Figure 4. The Connected, The Webbed, and The Integrated Model in Combined Projects

Second, Integration into Co-Curricular Programs. Like schools in general, to support and strengthen intracurricular programs, SMP SAIM programs co-curricular activities. Among the co-curricular activities at SMP SAIM are Duha prayers and kultum, tahfizh and reciting the Koran, Ramadan camp, harvest time (gardening in the Greenhouse), visits, specialization languages, and community service (internships at social institutions). All of these co-curricular activities, even though the majority do not touch directly with PAI subject knowledge (except specifically Islamic programs), integration with IRE is still carried out in the area of religiosity. Its function is to direct students to continue to comply with religious guidelines in carrying out all program activities.

In the context of the co-curricular program at SMP SAIM, one of the integrated layers is the element of religiosity. This indicates that the learning approach implemented at this school not only includes aspects of knowledge and skills but also incorporates religious values as an inseparable part of attitude assessment. Thus, all co-curricular activities at SMP SAIM as previously explained reflect and encourage the development of the religious dimension.

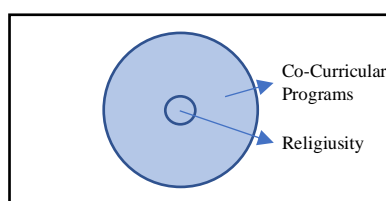


Figure 5. The Nested Model in Co-Curricular Program Activities

The integration model found in the co-curricular program at SMP SAIM is the nested model (Fogarty, 1991). This model shows that learning elements do not stand alone, but are interrelated and integrated in a hierarchical structure that emphasizes the overall learning experience. Thus, this approach creates a comprehensive and in-depth learning environment for students, where religious values become an integral part of the learning process.

Third, Integration into Self-Development Programs. At SMP SAIM, self-development is a program that includes mentoring, familiarization, counseling and extracurricular activities. Some of these self-development programs are (a) mentoring of guardian teachers, which has almost the same concept as guardian teachers but with a different approach; (2) Friday blessing, namely a program to share packed rice on Fridays to hone students' social spirit; (c) personal habits, such as washing and tidying the place to eat, arranging footwear, praying in congregation and so on; (d) counseling, which is carried out by a team of SMP SAIM psychologists; (e) student exchange, which bridges students to interact with the

global world, (f) homestay, which facilitates SMP SAIM students learning about life by living with their foster parents in a village and participating in the foster parents' daily activities, such as farming, farming, animal husbandry and so on; and (g) bravery survival, namely activities that train physical endurance, courage, discipline, tenacity, tenacity, empathy and cooperation, which are carried out in mountains, beaches, swamps and cities.

All of the self-development activities above, even though they do not touch directly with IRE subject knowledge, are still integrated with IRE in the area of religiosity. Its function is to direct students to adhere to religious guidelines and to have strong motivation to obtain religious values in carrying out these activities. So, as in the co-curricular program, integrative learning in the self-development program at SMP SAIM uses the nested model, namely the integration of certain knowledge into subjects by linking elements of religiosity as an inserted layer (Fogarty, 1991).

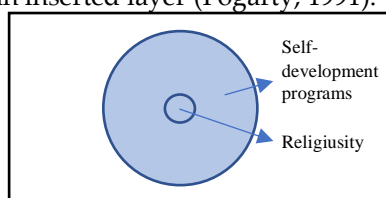


Figure 6. The Nested Model in Self-Development Program

Based on the description above, it can be concluded that integrative IRE learning at SMP SAIM is as follows: *First*, in the intracurricular program, it uses three main models that are applied in regular classroom learning, namely the shared model, the nested model and the sequenced model. Then there are three other models that are applied to projects using major themes, namely the Combined Project and/or Odd/Even Semester Assessment, which use integrative learning models: the connected model, the webbed model, and the integrated model. *Second*, the co-curricular program uses the nested model. Third, the self-development program uses the nested model.

Table 1. Integrative IRE Model at SMP SAIM

School Program	Integration Model in Regular Learning	Integration Model in The Project
Extracurricular	The shared model, the nested model, the sequenced model	The connected model, the webbed model, the integrated model
Co-curricular	The nested model	-
Self-Development	The nested model	-

SMP SAIM’s commitment to innovation is evident in its vision, mission, and slogan. Observations and interviews reveal that the school consistently promotes a spirit of innovation, which is reflected in various reforms, from physical infrastructure and policies to educational practices. This focus on innovation is always paired with a strong emphasis on religiosity, as captured in the school's slogan, "where innovation meets morality." This slogan aligns with the school’s approach to integrating Islamic Religious Education (IRE) into learning practices, combining both knowledge and religious values. By embedding IRE, SMP SAIM aims to help students better understand and apply Islamic teachings in their daily lives (Muhaimin, 2004).

In line with Fogarty and Bellanca (1991), who stated that integrative learning models are relevant for use in learning related to real life, integrative learning practices at SMP SAIM are intended to provide provisions for students to enter the real world. So that every project they work on is related to everyday problems around them.

3.2. Learning Agility at SMP SAIM

The concept of learning agility has emerged and become a topic of conversation among world practitioners as a way to develop individual potential and organizational performance (DeMeuse,

2010). Burke (2018) describes the term learning agility as a combination of two things, namely motivation and skills. The term agility itself contains two elements, namely flexibility and speed, as mentioned by DeRue, Ashford and Myers (2012). The focus of learning agility work is human behavior. Starting from cognitive processing and selective transfer of lessons learned through experience, then reapplied to uniquely different circumstances. This requires experimentation, reflection, empowerment of self-strength, continuous improvement, increased attention and mentality carried out in a series of experiences, then connecting those experiences to different challenges in other situations (DeMeuse, 2017).

In defining learning agility, Demigha and Kharabsheh (2019) explain it simply as the ability to learn, unlearn and relearn quickly and continuously about something through various sources and experiences, then apply it to the context of the latest conditions which have previously experienced various processes of change. Long before that, Eichinger and Lombardo (2000) who first introduced the term learning agility called it a combination of "willingness" and "ability" to learn new competencies through past experiences, then apply them to new, difficult and different conditions. They both formulated a conceptual framework for learning agility which consists of the following four types: a) People agility, namely the skill of knowing oneself well and easily interacting with various other people even in difficult situations; b) Mental agility, namely an individual's skill to be calm in dealing with complex or ambiguous problems, as well as being able to analyze problems and explain their views well; c) Change agility, namely the skill of having a high sense of curiosity, having a desire to think about various ideas, liking to experiment and being involved in skill development activities, and being able to learn from mistakes made; and d) Results agility, namely the skill of someone who can focus on the best results even in difficult conditions and for the first time, and can inspire other people to perform beyond normal conditions.

Looking at the learning practices at SMP SAIM, since the school was founded in 2006, learning has mostly used project-based learning models and direct experience. This is intended so that students have skills in life skills and prepare the ability to adapt to the challenges they will face in their future, which is very synonymous with learning agility. To see these learning practices, it can be seen from the four-learning agility conceptual frameworks.

First, People Agility. Judging from its history, the event behind the founding of SMP SAIM was started by the child of a founder who experienced psychosocial experiences. They are busy with school work, namely doing subject assignments. There are very few opportunities to play and interact with other children. Apart from that, one of the founder's children is also a child with special needs. So, SAIM was founded as a solution to this problem, namely facilitating children with their world to develop.

Thus, SAIM was established as an inclusion school, namely a regular school that provides space for children with special needs. It is hoped that the school can become a miniature society by presenting a heterogeneous composition of life, with which students can learn to live in society directly by understanding and appreciating every potential and difference. From the concept of inclusive education, students learn a lot about respecting other people.

In group work, individual students will engage in a variety of social interactions, collaborations, and negotiations with team members who have different backgrounds, experiences, and approaches. This process can build interpersonal skills such as effective communication, leadership, and conflict resolution, all of which are important in improving the ability to learn and adapt. Thus, group work not only strengthens collaborative skills, but also forms a solid foundation for the development of learning agility, which becomes a valuable asset in dealing with complex dynamics in the learning environment and everyday life.

At SMP SAIM, learning takes place through intracurricular, co-curricular, and self-development activities. In the intracurricular aspect, education aims to sharpen students' critical thinking skills, especially in subjects like Personality, which are closely linked to Islamic Religious Education (IRE). By encouraging students to question important aspects of problems and find solutions, they develop the

ability to distinguish between beneficial and harmful, right and wrong. This problem-solving experience not only improves their technical abilities but also builds cognitive and emotional resilience. In the co-curricular programs, such as Duha prayer, cult activities, Quran recitation, Ramadan Camp, language specialization, and community service, students further develop confidence and mental strength. These activities offer students repeated opportunities to practice skills, face challenges, and grow through both success and failure, helping to build a lasting sense of self-confidence through consistent engagement and experience.

3.3 Self-development

As in the co-curricular program, mental sharpening experiences are also provided in the self-development program at SMP SAIM. Various forms of self-development programs that are often used as a medium to train critical thinking skills, problem solving and mental courage are guardian teacher mentoring forums, counseling, student exchange, Homestay, and Bravery Survival. This was conveyed by informant-4 and confirmed by informant-3.

From the explanation above, it can be understood that SMP SAIM applies an approach that focuses on direct experience for its students. In the context of developing mental agility, direct experience is an important key to training and honing students' skills and courage in facing various situations and challenges. Through these experiences, students are invited to be actively involved in a deeper and more meaningful learning process. When students are faced with real situations that require them to think quickly, flexibly and creatively, they naturally develop a calm attitude and courage in facing various problems. This process not only helps them improve their ability to overcome obstacles and obstacles, but also forms a mentality that is resilient and responsive to change.

In the context of change agility skills, innovation plays an important role because individuals with an innovative spirit tend to be more open to change, and even see it as an opportunity to introduce new ideas and improve existing processes or products. They are not afraid to take risks, experiment, or try different approaches to rapidly changing situations. Through this innovative ability, individuals can adapt themselves more quickly and effectively to environmental, educational, business or technological changes that occur. They can quickly identify new opportunities, design new strategies, and implement innovative solutions to overcome the challenges they face. Thus, the spirit of innovation not only hones one's change agility skills, but also becomes one of the main foundations for facing change successfully in various life and career contexts.

SMP SAIM really emphasizes the spirit of innovation. The innovations carried out by SAIM involve many aspects, starting from physical matters, policies, curriculum components, programs and so on. That is why SAIM often provides training for teachers, so that the learning provided is not stagnant and monotonous, because with these trainings teachers are expected to always upgrade their competencies, so they can explore and innovate. Regarding learning, in project-based learning, students are trained in their creativity to explore the best ideas and workmanship. Students are free to be creative according to their references, preferences and abilities. This is done both during individual projects and group projects (informant-3, 2023). Through this learning, SAIM SAIM explores and encourages the creativity of its students. Not only are teachers active in presenting new ideas, but students are also encouraged to develop their own creativity. Thus, the learning environment becomes a fertile means for the growth of creativity and innovation. Students are invited to be actively involved in the creative learning process, where they are given the freedom to explore new ideas and realize them in various forms of expression.

In some cases, children with special needs who have limitations, they have unique advantages that their friends do not have. Someone who has good agility results usually easily becomes an inspiration for others. Including the case of children with special needs above. This is because despite all the limitations they have, they are still able to achieve the best.

Apart from that, SMP SAIM, with its rich relationships/networks, is often involved in learning programs at school (informant-3, 2023), and these relationships/networks also have excellent potential for students to be used as a learning resource. It is possible for each student with their parents' various

career backgrounds to help each other according to the skills needed to solve problems. Because, someone who has agility in terms of results agility, in one situation really needs the right people to focus on good results even though they don't have the ability to do it themselves.

From the analysis above, it indicates that learning at SMP SAIM has a large portion of learning that is oriented towards developing learning agility. With a project-based learning model and direct experience, students hone their interpersonal and social skills; mentality for critical thinking and problem solving; creativity of ideas and thoughts; as well as the ability to focus on results.

The main characteristics of learning agility are the willingness and motivation to always learn (Eichinger, 2000). To create this will and motivation, as Peacock (2020) said, a sense of belonging needs to be created and this can be done through direct involvement. So, what SMP SAIM does with project-based learning and direct experience opens up many opportunities for students to be directly involved in learning, with the hope that a sense of belonging will grow and, ultimately, a sense of belonging will emerge. and motivation to learn.

Then, the many life skills and direct experiences provided by SMP SAIM teachers to students have the potential to enable these students to take lessons and gain new competencies from the various experiences they have gone through, so that they can apply them to the context of their future lives which may be the case. has developed from its original condition when they were still learning. This is what Eichinger and Lombardo (2000) mean as agility which is obtained from a lot of learning from experience. Likewise, Demigha and Karabsheh (2019) when reviewing the definition of learning agility, namely the activity of learn, unlearn and relearn quickly and continuously through experience, to then be applied to the context of new conditions.

3.4 The Relevance of the Integrative IRE Model and Learning Agility at SMP SAIM

Integrative learning and learning agility complement one another by equipping students with a broad knowledge base while also enabling them to apply this knowledge effectively in new or changing situations. Together, they help students continuously adapt and grow in a rapidly evolving world. At SMP SAIM, the integration of Islamic Religious Education (IRE) and learning agility manifests in several ways.

First, both integrative learning and learning agility at SMP SAIM are flexible, extending beyond classroom lessons into various programs such as intracurricular, co-curricular, and self-development activities. This flexibility ensures that learning is not confined to formal settings but is applied in real-life contexts. Second, these approaches emphasize active learning. Instead of passively receiving information, students are actively involved in understanding religious concepts through discussions, problem-solving, and applying these teachings to daily life. This hands-on involvement helps students connect knowledge with their personal experiences, deepening their understanding. Third, both methods foster creativity. Students are encouraged to think critically about how Islamic teachings apply to real-world situations and to come up with innovative solutions to challenges. By connecting religious values with their surroundings, they learn to view problems from various perspectives.

Additionally, these approaches enhance collaboration among students. Group discussions, collaborative projects, and problem-solving exercises help students work together to understand religious concepts, promoting cooperation and interaction in applying Islamic teachings to everyday life. Lastly, reflective activities are a key part of the learning process. Students are encouraged to reflect on Islamic values and how these principles can be incorporated into their lives. This reflection not only deepens their understanding but also raises their awareness of the moral and ethical dimensions of their actions.

4 CONCLUSION

This study found that SMP SAIM integrated Islamic Religious Education (PAI) into all learning to instill the foundation of Islamic values in every student's understanding and skills. The integration uses six models classified into two parts, namely the first, the shared model, the nested model, the sequenced

model applied to regular learning in class. Second, the connected model, the webbed model, and the integrated model applied to large thematic projects. Furthermore, SMP SAIM carried out learning agility which was realized through project-based learning and student life skills, so that they are skilled in facing various challenges. The integrative PAI model and learning agility learning are very relevant from the flexible, active, creative, collaborative, and reflective aspects. The limitations of this study are in terms of the object, implementation, time and subject of the study. So the results of this study are very likely not in accordance with the conditions of other schools. The recommendation for further research is to deepen the detailed discussion of all the integration models found and a detailed discussion of each area of learning agility, so that it is possible to produce one learning product.

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