



Development of SYAM (Synectic - Amsal) Model in Islamic Religious Education Learning at SMPN 1 Margahayu

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Abstract

Keywords:
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This study aims to develop and test the effectiveness of the SYAM (Synectic-Amsal) Learning Model in improving student learning outcomes in Islamic Religious Education subjects at the junior high school level. The SYAM model is designed by integrating the Synectic approach, which focuses on developing creativity and critical thinking through analogy, with the Amsal method, which uses parables in the Qur'an to facilitate understanding of religious concepts. This study used a mixed methods approach with an exploratory sequential design, which involved qualitative analysis to design the model and quantitative tests to measure its effectiveness. The results showed that the implementation of the SYAM Model significantly improved students' understanding, as evidenced by the increase in mean scores from 79.35 in the pretest to 89.41 in the posttest based on paired sample t-test ($p < 0.001$) and Wilcoxon Signed Ranks Test ($p < 0.001$). This model not only helps students understand the material better but also improves critical thinking skills and internalization of religious values. Nevertheless, this study has limitations on the number of samples and treatment duration, so it is recommended to conduct further research with wider coverage and longer duration. The results of this study make a significant contribution to the innovation of religion-based learning models that are interactive, relevant, and contextual to improve the quality of learning in schools.

Abstrak:

Kata Kunci:
Model SYAM;
Synectic;
Perumpamaan;
Pendidikan Agama
Islam

Penelitian ini bertujuan untuk mengembangkan dan menguji efektivitas Model Pembelajaran SYAM (Synectic-Amsal) dalam meningkatkan hasil belajar peserta didik pada mata pelajaran Pendidikan Agama Islam (PAI) di tingkat sekolah menengah pertama. Model SYAM dirancang dengan mengintegrasikan pendekatan Synectic, yang berfokus pada pengembangan kreativitas dan berpikir kritis melalui analogi, dengan metode Amsal, yang menggunakan perumpamaan dalam Al-Qur'an untuk mempermudah pemahaman

konsep-konsep keagamaan. Penelitian ini menggunakan pendekatan mixed methods dengan desain exploratory sequential, yang melibatkan analisis kualitatif untuk merancang model dan uji kuantitatif untuk mengukur efektivitasnya. Hasil penelitian menunjukkan bahwa penerapan Model SYAM secara signifikan meningkatkan pemahaman peserta didik, yang dibuktikan dengan peningkatan nilai rata-rata dari 79,35 pada pretest menjadi 89,41 pada posttest berdasarkan uji paired sample t-test ($p < 0,001$) dan Wilcoxon Signed Ranks Test ($p < 0,001$). Model ini tidak hanya membantu peserta didik memahami materi dengan lebih baik, tetapi juga meningkatkan keterampilan berpikir kritis serta internalisasi nilai-nilai keagamaan secara efektif. Namun demikian, penelitian ini memiliki keterbatasan pada jumlah sampel dan durasi perlakuan, sehingga disarankan untuk dilakukan penelitian lanjutan dengan cakupan lebih luas dan durasi lebih panjang. Hasil penelitian ini memberikan kontribusi signifikan terhadap inovasi model pembelajaran berbasis agama yang interaktif, relevan, dan kontekstual untuk meningkatkan kualitas pembelajaran di sekolah.

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1. Introduction

The development of innovative learning models is very important in improving the quality of learning. Islamic Religious Education learning models in junior high schools often face challenges in instilling religious concepts that are relevant to the needs of today's students.¹ Ideally, Islamic Education learning is able to inspire creativity, stimulate critical thinking, and integrate spiritual values into students' lives.² However, in reality, the learning methods applied are often monotonous, lecture-based, and do not fully accommodate students' diverse learning styles.³ This condition creates a gap between the expectations of transformative religious education and the reality in the field, which often is less than optimal.⁴ Therefore, the SYAM (*Synectic - Amsal*) learning model offers a

¹ Ainur Rofiq Sofa et al., "Revolutionizing Islamic Religious Education in the Age of Society 5.0 through Curriculum Innovation at Merdeka Learning Merdeka Campus (MBKM)," *IJIE International Journal of Islamic Education* 2, no. 1 (2023): 1-12, <https://doi.org/10.35719/ijie.v2i1.1809>; Hafizhah Zulkifli, Ab Halim Tamuri, and Nor Alniza Azman, "Understanding Creative Teaching in Twenty-First Century Learning among Islamic Education Teachers during the COVID-19 Pandemic," *Frontiers in Psychology*, 2022.

² Abdillah Muflih, Faisal Fauzan Ilyasa, Muhammad Nurfaizi Arya Rahardja, Mokh. Iman Firmansyah, Achmad Faqihuddin, "Implementation of ARKA Model (Activity, Reflection, Conceptualization, Application) in PAI Learning: Building 21st Century Competencies," *Al-Tadzkiyyah: Journal of Islamic Education* 15, no. 1 (2024): 179-95.

³ Santy Afriana and Mohamad Agung Rokhimawan, "Innovation of Basic Education Curriculum to Optimize Learners Spiritual Character," *QALAMUNA: Journal of Education, Social, and Religion* 14, no. 1 (2022): 195-206, <https://doi.org/10.37680/qalamuna.v14i1.1479>; Sukron Muhammad Toha, "Islamic Religious Education Model Using Active Learning at Elementary School Level," *Ta'dibuna: Journal of Islamic Education* 6, no. 2 (2018): 228, <https://doi.org/10.32832/tadibuna.v6i2.1344>.

⁴ Fakhrol Rijal, Burhan Nudin, and Iskandar Abdul Samad, "Islamic Religious Education Learning Innovation at the MTsN Model Banda Aceh and the MTsN Model Gandapura Bireuen," *AL-ISHLAH: Journal of Education* 14, no. 2 (2022): 2239-50, <https://doi.org/10.35445/alishlah.v14i2.1930>; Ganjar Eka Subakti et al., "Increasing

relevant creative approach to support PAI learning. This model integrates the *synectic* method, which encourages students to think creatively, with the Amsal method, which is based on the analogy of the Qur'an and hadith. Thus, this theme is very important because it is expected to answer the urgent need to develop effective, relevant, and contextual learning models.⁵

Although PAI learning has become an integral part of the school curriculum, reality shows that religious values are often not grounded in students' lives. This phenomenon can be seen from various cases of student behavior that show the lack of internalization of moral and religious values.⁶ One of the causes is the learning methods that tend to be monotonous, less active in involving students, and less relevant to their lives.⁷ Students often consider learning PAI as a mere academic burden, without feeling its impact in their daily lives.⁸ This gap indicates an urgent need to create a learning model that is able to connect religious values with the context of students' lives in a creative and applicable manner.⁹ Various educational experts and researchers have offered solutions to improve the quality of learning, especially in PAI subjects such as *Project Based Learning* models, *Discovery Learning*, *Synectic* and others.¹⁰ However, the researcher offers the concept of SYAM, which is a creativity-based learning model by combining the *synectic* model with the Amsal model which is considered relevant to meet the needs of students.

The SYAM learning model is an integration of two approaches: *synectic* and *Proverbs*. *Synectic* is a creative learning model developed to encourage students to think analytically through analogies or metaphors.¹¹ Meanwhile, the

Student Engagement in History Learning in PAI Subjects Through Mask Party," *Pendekar: Journal of Character Education* 7, no. 2 (2024): 121-30.

⁵ Muliatul Maghfiroh and Mad Sa'i, "Islamic Religious Education Curriculum Development at Galuh Handayani Inclusive Junior High School Surabaya," *Rabbani: Journal of Islamic Religious Education* 1, no. 1 (2020): 69-81.

⁶ Rizal Permana, Silvia Siti Rachmawaty, Agus Fakhruddin, "Digital Transformation in Da'wah: West Java PUSDAI Mosque's Innovation in Integrating Information Technology. Digital Transformation in Da'wah: Innovation of the West Java," *QULUBANA: Journal of Da'wah Management* 5, no. 2 (2024): 506-24.

⁷ Norziana Yahya et al., "Islamic Education Content Platform for Secondary School Students," *Journal of Computing Research and Innovation* 6, no. 3 (2021): 102–11, <https://doi.org/10.24191/jcrinn.v6i3.252>.

⁸ Ahmad Rifa'i, N. Elis Kurnia Asih, and Dewi Fatmawati, "Implementation of Merdeka Curriculum in Pai Learning at School," *Journal of Syntax Admiration* 3, no. 8 (2022).

⁹ Anis Syifaul Qolbiyah and Eka Ismaya Indra Purnamanita, "Information Processing Theory and Neuroscience in the Development of Islamic Education Learning Methodology," *Edukatif : Journal of Education Science* 4, no. 3 (2022): 4813-27, <https://doi.org/10.31004/edukatif.v4i3.2822>; Muzlikhatun Umami, "Authentic Assessment of Islamic Religious Education Learning and Budi Pekerti in the 2013 Curriculum," *Journal of Education* 6, no. 2 (2018): 222–32, <https://doi.org/10.24090/jk.v6i2.2259>.

¹⁰ Annisa Mayasari, Opan Arifudin, and Eri Juliawati, "Implementation of Problem Based Learning (Pbl) Model in Improving Learning Activeness," *Tahsinia Journal* 3, no. 2 (2022): 167-75, <https://doi.org/10.57171/jt.v3i2.335>; S. Salam et al., "Development of Video with Discovery Learning Models as a Reference for Teachers in Implementation of Curriculum 2013," *Journal of Physics: Conference Series* 1351, no. 1 (2019), <https://doi.org/10.1088/1742-6596/1351/1/012079>; A Syawaludin, "The Effect of Project-Based Learning Model and Online Learning Settings on Analytical Skills of Discovery Learning, Interactive Demonstrations, and Inquiry Lessons," *Journal of Turkish Science Education* 19, no. 2 (2022): 608–21, <https://doi.org/10.36681/tused.2022.140>.

¹¹ Wistin Putri Gea et al., "The Effect of the Synectical Learning Model on the Poetry Writing Ability of Elementary School Learners," *Indo-MathEdu Intellectuals Journal* 5, no.

Amtsal model is an approach that uses parables or analogies in the Qur'an and hadith to facilitate understanding of religious concepts.¹² Both have great potential in supporting PAI learning, as they both emphasize the relevance between theory and practice. The development of this learning model shows that the integration of the two approaches can produce more meaningful learning. Academically, this approach has a strong theoretical foundation, including constructivist learning theory that emphasizes the formation of knowledge through experience.¹³ The SYAM model is not only pedagogically relevant but also aligned with students' character development needs.

In recent years, several researchers have made model development a focus. Research by Sari Mahwati and Hasibuan (2021) using quantitative quasi-experimental methods shows that the Amtsal method significantly increases the learning motivation of seventh grade students in fiqh subjects through a parable approach that helps understanding the material concretely, so it is recommended as an effective learning strategy.¹⁴ Furthermore, Tati Haryati et.al., (2023) through a literature study found that the Amtsal model helps students understand abstract concepts easily and supports the development of critical thinking and understanding of Islamic teachings.¹⁵ Meanwhile, Bukhari Is's research (2020) examines the AI-Amtsal learning model based on Qur'anic parables, which is proven to increase the reasoning power of madrasah students by supporting logical abilities and early ethical development.¹⁶ These studies as a whole confirm the effectiveness of AI-Amtsal and synectical models in improving important aspects of learning, including motivation, critical thinking, creativity, and skills. Nana Suhana's research (2019) using a class action approach revealed that the synectic model effectively improves junior high school students' mathematical critical and creative thinking skills, while building positive learning habits.¹⁷ Maisuhetni's research (2022) with a quasi-experimental design, proves that synectical learning significantly improves the critical thinking skills of Islamic Religious Education students compared to conventional methods, emphasizing the importance of innovation to support higher order thinking skills.¹⁸ Meanwhile, Gea et.al., (2024) showed that the synectic model was able to improve

4 (2024): 4639–44, <https://doi.org/10.54373/imeij.v5i4.1626>.

¹² Tati Haryati, Syahidin Syahidin, and Edi Suresman, "The Amtsal Learning Model and Its Implication in Islamic Religious Education Learning," *ZAD Al-Mufassirin* 5, no. 1 (2023): 18–37, <https://doi.org/10.55759/zam.v5i1.67>.

¹³ Nurfatimah Ugha Sugrah, "Implementation of Constructivism Learning Theory in Science Learning," *Humanika* 19, no. 2 (2020): 121–38, <https://doi.org/10.21831/hum.v19i2.29274>.

¹⁴ Sari Mahwati Hasibuan, "The Effect of the Parable Method on the Motivation of Grade VII Students in Fiqh Subjects at Luqman Al Hakim 02 Batam Integral Islamic Junior High School," *TA'DIBAN: Journal of Islamic Education* 1, no. 1 (2021): 74–97, <https://doi.org/10.61456/tjie.v1i1.13>.

¹⁵ Haryati, Syahidin, and Suresman, "The Amtsal Learning Model and its Implication in Learning Islamic Religious Education."

¹⁶ Bukhari Is, "AI-Amtsal Learning Model to Increase Children's Reasoning Power in the Learning Process," *The Impact of Social Media Use on the Morals of Madrasah Ibtidayah Students* IV, no. 2 (2020): 47–53.

¹⁷ Nana Suhana, "Efforts to Increase Critical Thinking and Creative Thinking of Students on Social Arithmetic Material Using the Synectic Learning Model," *Journal of THEOREMS (The Original Research of Mathematics)* 4, no. 1 (2019): 44.

¹⁸ Maisuhetni Maisuhetni, "The Effect of Synectical Learning on Improving Critical Thinking Ability of Pai Students," *Darul Ilmi: Journal of Educational and Islamic Sciences* 9, no. 2 (2022): 146–63, <https://doi.org/10.24952/di.v9i2.3690>.

elementary school students' creativity in writing poetry through a quantitative approach, making it a suitable method for creativity-based learning.¹⁹

Researchers see the dominant focus of previous articles examining the *Amtsai* and *Synectic* learning models separately. This research presents a novelty by developing the SYAM (*Synectic - Amtsal*) learning model specifically for Islamic education learning in junior high schools. This model not only combines two approaches that have proven effective separately, but also adapts them in the context of Islamic education that is oriented towards character building. This approach is expected to be an innovation that can bridge the gap between theory and practice in PAI learning. In addition, this research also offers a systematic evaluation framework to measure the implementation of the SYAM model in improving students' understanding, skills, and internalization of religious values. With this novelty, this research is expected to make a significant contribution to the development of education.

2. Methods

This research used a *mixed methods* approach with an exploratory sequential design. This design involves two main phases: a qualitative phase followed by a quantitative phase. In the qualitative phase, the researcher analyzed the main ideas from various literatures related to the *synectic* model and *Proverbs* to formulate the conceptual framework of the SYAM learning model. This phase aimed to explore in depth the main principles of both models and how their combination can be effectively implemented in PAI learning. Furthermore, in the quantitative phase, the research shifted to data collection using quantitative instruments in the form of pre-test and post-test questionnaires to measure the results of the implementation of the developed model. The exploratory sequential design was chosen because it allows the integration of qualitative findings into a more structured quantitative design, thus providing a comprehensive picture of the effectiveness of the SYAM learning model.²⁰

The subjects of this study include two main groups, namely literature sources for qualitative analysis and students as quantitative subjects. The literature used consists of scientific articles, journals, and research results related to the *synectic* model and *Amtsai*. The student subjects were grade VIII students at SMPN 1 Margahayu, who were chosen due to the relevance of their education level to the implementation of the SYAM learning model. The research location at SMPN 1 Margahayu was purposively chosen because the school has a PAI curriculum framework that allows the implementation of innovative learning models such as SYAM, as well as environmental support conducive to educational experiments.

The study adhered to ethical research principles, including obtaining informed consent from the school and providing transparent information to participants.²¹ Qualitative data was collected through literature analysis that

¹⁹ Gea et al., "The Effect of the Synectical Learning Model on the Poetry Writing Ability of Elementary School Students."

²⁰ John Creswell, "EDUCATIONAL RESEARCH, Planning, Conducting, and Evaluating Quantitative and Qualitative," *Pearson Education, Inc.* 2015, 403-67, <https://doi.org/10.7591/9781501721144-016>; Y Lin, "A Sequential Exploratory Experimental Design Method: Development of Appropriate Empirical Models in Design," *Proceedings of the ASME Design Engineering Technical Conference 1* (2004): 1021-35, <https://doi.org/10.1115/detc2004-57527>.

²¹ U Ludigdo, "Ethical Issues in Research," *Teaching Materials, Faculty of Economics and Business, University of ...*, 2014.

included the main ideas from previous research related to *synectic* models and *Proverbs*. This stage aims to design a SYAM model that is suitable for the context of PAI learning at the junior high school level. Quantitative data was collected through pre-test and post-test questionnaires to measure the improvement of students' understanding, skills, and internalization of religious values after the implementation of the SYAM learning model. This instrument was tested for validity and reliability before being used in data collection.

The research began with a qualitative exploration phase, which involved analyzing the literature to design the SYAM model. This model was then implemented in PAI learning through *treatment* that included several *synectic* and *Proverbs-based* learning sessions. After the *treatment*, quantitative data were collected through pre-test and post-test questionnaires. The collected data were analyzed using descriptive analysis techniques for qualitative data and inferential statistical tests for quantitative data. The statistical analysis involved a *paired sample t-test* to compare pre-test and post-test scores, thus objectively measuring the effectiveness of the SYAM model. This combination of qualitative and quantitative analysis provides a holistic picture of the effectiveness of the learning model developed. The following chart shows the flow of the *mixed methods* research using an exploratory sequential design, including a qualitative phase to design the SYAM model and a quantitative phase to measure the results of implementing the model.



Diagram 1. Research Flow with Exploratory Sequential Design

3. Results and Discussion

3.1 Synectic Model

The word "*synectics*" comes from two Greek words *syn* (bringing together) and *ectics* (diverse elements); moreover, it basically describes a structured technique for problem solving or idea generation. Gordon (1961), as a pioneer of the *Synectics* Model, defined it as the joining together of disparate and seemingly irrelevant elements. *The Synectic* Model in this case is designed in line with the above hypothesis to be used as a means to enhance creativity and problem-solving capacity.²²

²² E. S. Ahmed, B. M., & Abdulameer, "The Effectiveness of Synectics Strategy In Achievement And Statistical Thinking," *Turkish Journal of Computer and Mathematics Education* 12, no. 7 (2021): 3223-30, <https://turcomat.org/index.php/turkbilmat/article/view/3973>; & Mohammad Reza Mardanbeigi Kalantarnia, Z., Semnani, A. S., Behzadi, M. H., Mohsen Rostamy -

The *synectic* model is one of the personal models that can direct students to hone their HOTS (*higher-order thinking skills*).²³ In its application, the *synectic* learning model is synonymous with analogical and metaphorical thinking that is *student learning centered*. The development of thinking skills in the learning process does not limit the exploration of students' varied thoughts, instead it is appreciated to bring up various possible opinions or answers. By thinking analogies and metaphors, students can be helped to understand abstract concepts to be more contextual so that learning is more meaningful to students. This is because everything is made simple and easy to understand, encouraging creative thinking and enhancing or utilizing the left and right sides of the human brain.²⁴

This learning model has two strategies, the *creating something new* stage and the *making the strange familiar* stage.²⁵

The specific process of *synectic* learning is developed from a set of assumptions of the psychology of creativity, namely (a) bringing the creative process to consciousness and developing it in a real way helps creativity, (b) creativity is the development of new mental patterns, which can open minds that can allow the emergence of new ideas, and (c) to increase the success of problem solving. In other words, in the process, *synectical* learning can help individuals and groups improve their creativity by involving analogies/comparisons. Three types of analogies are used as the basic process of *synectic* learning exercises, namely personal *analogy*, *direct analogy*, and *compressed conflict*.²⁶

Malkhalifeh, "The Impact of Bybee and Synectics Models on Creativity, Creative Problem-Solving, and Students' Performance in Geometry," *Journal For Educators, Teachers And Trainers* 11, no. 1 (2020), <https://doi.org/https://doi.org/10.47750/jett.2020.11.01.007>; I Muliawan, P., Nuryatin, A., & Zulaeha, "Learning Writing Short Story through Synectic Model Based on Students' Creativity," *Seloka: Journal of Indonesian Language and Literature Education* 9, no. 1 (2020): 162-69, <https://doi.org/https://doi.org/10.15294/SELOKA.V9I1.36996>; A Damayanti, D. A., Nurwahidah, L. S., Hamdani, A., & Hasim, "Augmented Reality Based Synectic Model Application Designing with the Objectives to Overcome the Constraints of Development of Story Fact in Learning to Write Short Story," *Proceedings of the 1st International Conference on Research in Social Sciences and Humanities (ICORSH 2020)*, 2021, <https://doi.org/https://doi.org/10.2991/assehr.k.211102.047>.

²³ Aceng Kosasih et al., "Higher-Order Thinking Skills in Primary School: Teachers' Perceptions of Islamic Education," *Journal of Ethnic and Cultural Studies* 9, no. 1 (2022): 56–76, <https://doi.org/10.29333/ejecs/994>.

²⁴ O Fernandez, S. R., Argate, R. T., Nimor, C. F., Vincent, L., & Sasil, "Synectics in Teaching Grade 9 Science. Journal of World Englishes and Educational Practices," *Journal of World Englishes and Educational Practices* 3, no. 8 (2021), <https://doi.org/https://doi.org/doi.org/10.32996/jweep.2021.3.8.2>; Rudiyanto Rudiyanto et al., "PAI Learning Based on Higher Order Thinking Skills," *Ideas: Journal of Education, Social, and Culture* 7, no. 3 (2021): 275, <https://doi.org/10.32884/ideas.v7i3.380>.

²⁵ Damayanti, D. A., Nurwahidah, L. S., Hamdani, A., & Hasim, "Augmented Reality Based Synectic Model Application Designing with the Objectives to Overcome the Constraints of Development of Story Fact in Learning to Write Short Story"; & Emily Calhoun Joyce, B. R., Marsha Weil, *Models of Teaching (Jeffery W. Johnston, Ed.; 9th Ed.)* (Pearson Education, 2015); T Gordon, W. J. J., & Poze, "SES Synectics and Gifted Education Today," *Gifted Child Quarterly* 24, no. 4 (1980): 147–51, <https://doi.org/https://doi.org/10.1177/001698628002400402>.

²⁶ S. A. Agung, A. S. S. N., Suryaman, M., & Sayuti, "A Viewpoint on Folklore Education: Providing Students Freedom and Empowerment," *Journal of Education and Learning (EduLearn)* 18, no. 1 (2024): 63-71,

Various advantages and benefits are found in the *Synectic* learning model, including: a) providing opportunities to find new ways of seeing things; b) expressing oneself; c) being able to introduce collaborative work; d) improving learning skills; e) being able to develop their vocabulary independently; f) respecting differences in perception in each individual; g) supporting creative attitudes and generating new ideas; h) developing analogies to better understand how to solve problems; and i) higher order thinking skills.²⁷

The shortcomings and obstacles to the implementation of learning using the *Synectic* model are: a) lack of courage in expressing their ideas; b) student noise in the classroom; c) grouping that is not heterogeneous; d) lack of infrastructure at school; e) lack of mastery of material and facts by students; f) requires that teachers be able to place themselves as facilitators and guides; g) the need for habituation for teachers and students using analogies; and h) it takes time for students to respond to each learning syntax.²⁸

3.2 Model of Proverbs

The word *Amsal* is derived from *matsala* which is identical in *lafadz* and meaning with the word *shabaha*, meaning parable or analogy. So etymologically, *proverbs* are making parables and comparisons.²⁹ As for terminology, *Proverbs* is a learning model that is carried out by conveying learning material through parables from verses of the Qur'an that contain explanations for meanings that

<https://doi.org/https://doi.org/10.11591/edulearn.v18i1.21035>; Gst. A. O Alentina, N. P., Putra, M., & Negara, "The Synectic Learning Model Based on Portfolio Assessment Affects the Social Studies Learning Outcomes of Grade V Elementary School Students of Gugus Letkol Wisnu North Denpasar," *MIMBAR PGSD Undiksha* 1, no. 1 (2013), <https://doi.org/https://doi.org/10.23887/jjpsgd.v1i1.1559>; Kalantarnia, Z., Semnani, A. S., Behzadi, M. H., Mohsen Rostamy -MalKhalifeh, "The Impact of Bybee and Synectics Models on Creativity, Creative Problem-Solving, and Students' Performance in Geometry."

²⁷ M Joyce, B. and Weil, *Fifth Edition Models of Teaching* (Prentice Hall of India, 2003); N Musni, N. F., Munir, & Fitri, "Using Synectic Strategy to Improve the Student's Vocabulary," *PERFORMANCE: Journal of English Education and Literature* 1, no. 2 (2022): 162-69, <https://doi.org/https://ojs.unm.ac.id/performance/article/view/38768>; Sri Herlina et al., "21st Century Islamic Education Learning Model: Characteristics and Implications for Grade IV Students of SDN 03 East Pontianak," *At Turots: Journal of Islamic Education*, 2024, 438-44, <https://doi.org/10.51468/jpi.v6i1.468>.

²⁸ A Agustin and A Basri, "... NUMBERED HEAD TOGETHER MODEL ASSISTED BY CANVA MEDIA ON INDONESIA LANGUAGE LESSONS IN CLASS III SD MUHAMMADIYAH 25," *Journal of Basic Education ...*, 2024, <https://e-journal.unmuhkupang.ac.id/index.php/jpdf/article/view/1461>; Zulfatmi Zulfatmi, "SPIRITUAL COMPETENCIES OF EDUCATORS (A Study on the Element of the Heart)," *MUDARRISUNA Journal: Media for Islamic Education Studies* 7, no. 2 (2017): 149, <https://doi.org/10.22373/jm.v7i2.2360>; Pipit Pitriani, Enung Nugraha, and Fitri Hilmiyanti, "PAI SD Test Quality Analysis: Validity and Reliability Review," *Mimbar Kampus: Journal of Islamic Education and Religion* 23, no. 1 (2024): 85-97, <https://doi.org/10.47467/mk.v23i1.1372>; Silvia Wirnanda Rambe, "A REVIEW OF CHRISTIAN EDUCATION AND ETHICS LESSONS," *Al Wahyu Journal* 1, no. 2 (2023): 145-60, <https://doi.org/10.62214/jayu.v1i2.128>; Sundari Faulina, "The Role of Teachers as Learners in Motivating Elementary-Age Learners," *Proceedings of Education Panel Discussion*, 2017, 144-46.

²⁹ Syahidin, *Application of Quranic Education Methods in Islamic Religious Learning in Schools* (Bandung: UPI Press, 2019); E Haryati, T., Syahidin, S., & Suresman, "The Proverbs Learning Model and Its Implication in Islamic Religious Education Learning," *ZAD Al-Mufassirin* 5, no. 1 (2023): 18-37, <https://doi.org/https://doi.org/10.55759/zam.v5i1.67>.

are vague or abstract, so that they become clear, concrete and memorable.³⁰ *Proverbs* become one of God's ways convey messages in the form of character education values in the Qur'an which are presented in the form of parables.³¹

The role of analogies in the world of education is very large, because the spirit of education itself is in line with the purpose of the parables contained in the Qur'anic verses, namely as advice and warnings for humans, and helps accelerate the process of understanding related to learning objectives. Moreover, the process of conveying information in teaching and learning activities, feels more interesting and efficient if it is poured in a story and beautiful expressions by using *parables* as one of its strategies to arouse the human soul.³²

There are several types of parables in the Quran that can be used as a reference for thinking and understanding for learning. The types of Qur'anic *analogies* can be divided into three, namely: *musharrahah* analogies (a word that refers to a word that is similar to the *analogies*), *kaminah* analogies (a simile that is expressed vaguely) and *mursalah analogies* (a free expression that becomes an *analogies*).³³

There are several advantages and benefits in the *Amtsah* learning model, including: a) the use of analogies in education can help train high-level thinking skills; b) make it easier for students to remember concepts; c) motivate students; d) train students to draw conclusions correctly; e) visualize abstract objects; f) make it very easy to describe a problem; g) can reveal the essence of truth that is not visible to the naked eye; h) fostering awareness so as not to do bad things; i) a way of fostering students' knowledge, attitudes and behavior; j) has been exemplified and proven successful for a long time by Rasulullah *Shallallahu 'Alaihi Wa Sallam* when teaching Islamic values to his companions; and l) *analogies* can be used as models as well as content in learning.³⁴

³⁰ Haryati, T., Syahidin, S., & Suresman, "The Amtsah Learning Model and Its Implication in Islamic Religious Education Learning"; Maryanti Maryanti and Siti Fatimah, "Implementation of Applied Behavior Analysis (Aba) Method with Flashcard Media to Improve the Islamic Education Learning Process of Autistic Learners," *JOURNAL PAI: Journal of Islamic Education Studies* 1, no. 1 (2022): 12–22, <https://doi.org/10.33507/v1i1.299>.

³¹ Yunus Yustian, Abas Asyafah, and Mokhammad Iman Firmansyah, "The Effectiveness of the Role Playing Learning Model in Improving Students' Understanding of the Hijrah Story Material in Pai Subjects at Smpn 7 Bandung," *TARBAWY : Indonesian Journal of Islamic Education* 4, no. 2 (2018): 126, <https://doi.org/10.17509/t.v4i2.8558>; & Chairul Anwar Maria Ulfah, Ani Cahyadi, Ahmad Kausari, "The Concept of the Proverbs Method and Its Implementation in Learning," *El Buhuth: Borneo Journal of Islamic Studies* 4, no. 2 (2022): 215-24, <https://doi.org/https://doi.org/10.21093/el-buhuth.v0i0.4513>.

³² Muhammad Misnur Efendi and Mohamad Iwan Fitriani, "The Strategy of Internalizing Religious Values of PAI in Developing Student Religiosity at NW Suralaga High School," *MANAZHIM* 5, no. 2 (2023): 1026-40, <https://doi.org/10.36088/manazhim.v5i2.3667>; & Aquami Mutmainah, U., "The Application of the Synectics Model to Student Learning Creativity in Grade V Natural Science Subjects at Madrasah Ibtidaiyah Hijriyah II Palembang," *JIP: Scientific Journal of PGMI* 2, no. 1 (2022): 162–69, <https://doi.org/https://doi.org/10.19109/jip.v2i1.1067>.

³³ Maria Ulfah, Ani Cahyadi, Ahmad Kausari, "The Concept of the Proverbs Method and Its Implementation in Learning"; I. F. S. R Khaerani, "Qur'anic Proverbs in the Perspective of Value Education," *Journal of Qur'anic Studies and Tafsir* 7, no. 2 (2022), <https://doi.org/https://doi.org/10.15575/al-bayan.v7i2.25062>.

³⁴ Haryati, T., Syahidin, S., & Suresman, "The Proverbs Learning Model and Its Implication in Islamic Religious Education Learning"; I. Sahmini, M., Sunendar, D., & Cahyani, "Developing Synectic Models with Hypnosis in Teaching Writing Short Story

3.3 Syntax Of The Syam Model (Synectic-Amtsal)

The first strategy helps students see something familiar through something unfamiliar by using analogies to create the concept of distance. Except in the last step, students return to the actual problem, with no significant differences. The aim of this strategy is to develop a new understanding, the teacher's role is only to provide guidance in the early stages and at the end of the activity.³⁵

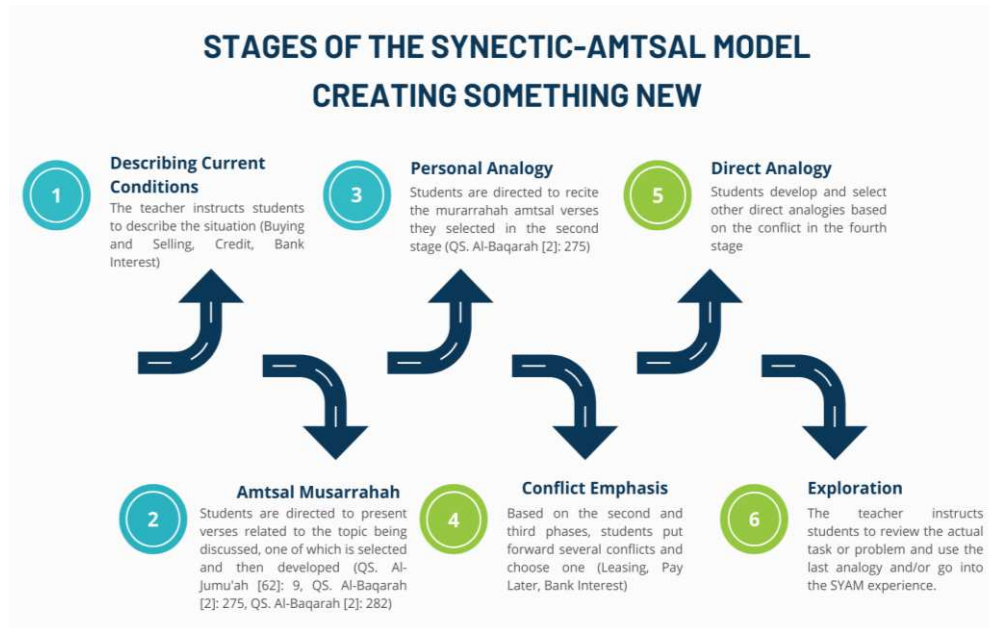


Figure 1. The First Stage of the Syntetic-Amtsal Model

The second strategy, introducing strangeness, provides students with the understanding to add and deepen new or difficult material. Metaphors are used for analyzing purposes, not to create the concept of distance as is the case with the first strategy students.³⁶

Through Value-Based Behavior Approaches," *Proceedings of the 3rd International Conference on Language, Literature, Culture, and Education (ICOLLITE 2019)*, 2019, <https://doi.org/https://doi.org/10.2991/assehr.k.200325.112>.

³⁵ D Rostika, "Synectic Model in Teaching Time Measurement to Improve Creativity of Elementary School Students," *EduHumaniora: Journal of Basic Education* 3, no. 1 (2011), <https://doi.org/https://doi.org/https://doi.org/10.17509/eh.v3i1.2786>.

³⁶ Joyce, B. R., Marsha Weil, *Models of Teaching (Jeffery W. Johnston, Ed.; 9th Ed.)*; B Joyce, "Models of Teaching, Tenth Edition," *Models of Teaching, Tenth Edition*, 2024, 1-403, <https://doi.org/10.4324/9781003455370>; Syahidin, *Application of Quranic Education Methods in Islamic Learning at School*.

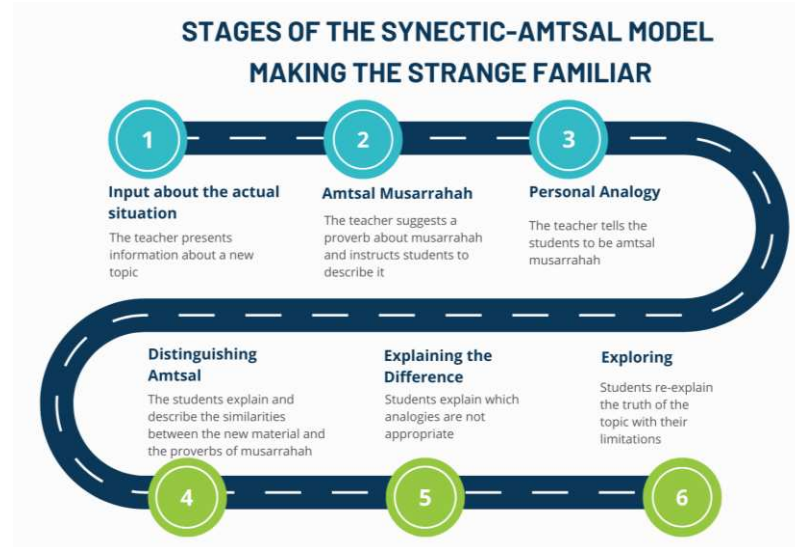


Figure 2. Second Stage of the Synectic-Amtsal Model

3.4 Illustration of The Syam Model (Synectic-Amtsal) in PAI Learning

Through the *Synectic* learning model, educators can train students to think creatively and make it easier for students to understand concepts. This model uses several analogies such as *direct* and *personal* that make it easier for students to understand concepts. Besides that these analogies will make it easier for students to understand the relationship between concepts, events, and / or facts, thus creating a new atmosphere in teaching and learning activities in the classroom that involves student activeness and creativity.³⁷ Illustrations of the SYAM model include:

3.4.1 Strategy One: create something new

1) Describe the current condition

The teacher asks the students to describe the activity "Usury in Buying and Selling and Accounts Payable" in their daily lives.

(2) *Proverbs of Murarraahah*

Students suggest several Qur'anic verses related to Riba in Buying and Selling and Accounts Payable, one of which is selected and further developed. For example QS. Al-Jumu'ah [62]: 9, QS. Al-Baqarah [2]: 275, and QS. Al-Baqarah [2]: 282, then it was determined that the verse was chosen as one of the selected ones.

(3) Personal Analogy

Students recite the *musarraahah amtsal* they selected in the second phase. For example, QS. Al-Baqarah [2]: 275.

(4) Emphasizing Contradiction

Students bring up several conflicts and choose one. For example Leasing, Pay Later, and Bank Interest activities.

(5) *Musarraahah proverbs*

Students develop and select other *musarraahah analogies* based on the conflict. For example, students tell a story of a usury activity that should not be done,

³⁷ Fernandez, S. R., Argate, R. T., Nimor, C. F., Vincent, L., & Sasil, "Synectics in Teaching Grade 9 Science. Journal of World Englishes and Educational Practices"; Sahmini, M., Sunendar, D., & Cahyani, "Developing Synectic Models with Hypnosis in Teaching Writing Short Story Through Value-Based Behavior Approaches."

what will be the result? For example: Leasing activities in buying and selling in QS. Al-Ma'idah[5]: 100.

(6) Reviewing the actual task

The teacher instructs students to revisit the actual task or problem and use *musarrahah proverbs* and/or enter the SYAM (Synectic-Amsal) experience. For example, after reading QS. Al-Ma'idah[5]: 100, what do they think about leasing.

3.4.2 Second Strategy: Introduce Weirdness

(1) Input about the actual situation

The teacher presents information on a new topic. For example: "Tedi's father bought a new *Matic* Motorcycle for Rp. 25,000,000 by involving a third party (Leasing), Dad gave a down payment of five million rupiah to the leasing party, then paid in installments of Rp. 2,000,000 for twelve full months. What is the total installment that father must pay?

(2) *Musarrahah proverbs*

The teacher proposes an *example of musarrahah* and instructs the students to describe it.

For example, write down QS. Al-Ma'idah[5]: 100 and mention the content of the verse related to the topic being discussed.

(3) Personal Analogy

The teacher asks the students to link the topic of leasing with the *musarrahah example*. For example, if the installment made by Father is Rp. 20,000,000 if it is paid in installments for twelve months, how much does Father owe in installments? What is the installment if you add a down payment according to the price of the motorcycle? and how much is the total amount of father's installments every month?

(4) Distinguishing Analogy

The students explain and describe the similarities between the new material and the *musarrahah proverbs*. For example, based on QS. Al-Ma'idah[5]: 100, explain the similarities and differences between the activity modeled by the teacher and the activity modeled by the students!

(5) Explaining Differences

Students explain which analogies are not appropriate?

(6) Exploration

Students re-explore the truth of the topic within their boundaries.

(7) Generating Analogy

The students draw analogies with other *musarrahah analogies* and explore the similarities and differences. For example, based on QS. Al-Baqarah [2]: 275, what are the similarities and differences between the teacher's and students' analogies?

3.5 Application of The Syam Model (Synectic-Amsal) in Islamic Religious Education Subjects

In use, there are two teaching strategies based on the synectic procedure. First, creating something new is designed to make the familiar strange, to help students see old problems, ideas or products in new and more creative ways. Second, making the unfamiliar familiar is designed to make unfamiliar new ideas more meaningful.³⁸

There are five stages of the synectical learning model that can be used as a reference by teachers and students when carrying out teaching and learning activities in the classroom, namely: 1) Substantive input or clarification stage,

³⁸ Joyce, B. and Weil, *Fifth Edition Models of Teaching*.

which communicates new topics or materials; 2) The merging stage of the direct analogy process, comparison of analogies and explanation of differences. 3) The personal analogy stage. 4) The exploration stage, revisiting the previously discussed topic in one's own language. 5) The fifth stage is to come up with a new analogy in the form of a direct analogy to the material being discussed.³⁹

While in the application of the *proverbial* model there are four syntaxes, namely the conceptualization stage includes: 1) determine the specifications and qualifications of learning objectives; 2) consider and select the most effective learning approach system. 3) consider and determine the concrete steps that teachers can take in applying the proverbial method; 4) determine the norms and minimum limits of the standard criteria for the successful use of the proverbial method.⁴⁰

The way in which Qur'anic *analogies* are applied to students in schools is through freedom of thought and reflection. Students can be taught to reflect on Qur'anic *analogies* and relate them to their personal experiences. This can help them develop a deeper understanding of Islamic values and teachings.⁴¹

There are several factors that can support success in the learning process using the *synectics-amtsal* model in PAI subjects, namely a conducive classroom atmosphere, facilities and infrastructure that support the learning process, and active participation of students in following the learning process. However, there are some obstacles in the learning process using the *synectics-amtsal* model, namely students who are accustomed to learning using the lecture model (*teacher centered*) become less interested, but it is not a serious obstacle in the KBM (Teaching and Learning Activities) process because it can be covered by the division of learning groups which makes students more enthusiastic and increasingly understand the learning process with these two models.

3.6 Muamalah Fiqh Practice With the Syam Model (Synectic-Amtsai)

Muamalah is a human activity in interacting with fellow humans. Allah Swt. created humans as social creatures. Humans depend on each other. Humans need interaction between one another to fulfill their daily needs. From these interactions there are exchange activities, renting, borrowing, buying and selling, and so on.

Student learning outcomes in PAI subjects need to be improved. This condition shows that learning activities must be optimized. This is certainly influenced by several factors, namely: 1) Students tend to learn only by memorizing Quranic verses without understanding the meaning and intent of the verses, 2) Judging from the learning outcomes shown by the formative test results. The average formative results are still classified as medium, 3) The PAI learning process is still teacher-centered, and 4) Teacher creativity needs to be improved in making learning innovations, especially in the learning model used.

The application of the SYAM model in PAI learning at SMP Negeri 1 Margahayu showed an increase in the learning outcomes of PAI subjects among students. It is recognized that students have difficulty in understanding PAI

³⁹ P. A Sanjaya, "Creative Learning Synectic Model Using Google Sites-Based E-Portfolio in History Learning," *Candra Sangkala Journal* 3, no. 2 (2021), <https://doi.org/https://doi.org/10.23887/jcs.v3i2.47052>.

⁴⁰ Efendi and Fitriani, "The Strategy of Internalizing Religious Values of PAI in Developing Student Religiosity at NW Suralaga High School."

⁴¹ Z Azizi, A. H., Ritonga, A. A., & Dahlan, "The Effect of Proverbs Method and Learning Style on Akidah Akhlak Learning Outcomes at Mts Negeri Binjai," *Journal of Education* 12, no. 4 (2023): 667–80, <https://doi.org/https://doi.org/10.58230/27454312.295>.

material delivered by the teacher, especially PAI material related to the content of Al-Quran and Hadith arguments, as well as the application of its values in everyday life. The results can be seen from the students' test scores, more than 70% of the total number of students, the value of PAI subjects is above the KKM (75.00).

To determine the effectiveness of the SYAM model, a test was conducted through a one-sample group Pre-test post-test, the initial activity carried out by the researcher was to conduct a pre-test test on students by giving questions as many as 25 questions to 37 respondents. The pretest results show the average value obtained by students is 79.35. After knowing the results achieved by students, researchers conducted treatment by using the SYAM model in PAI learning on muamalah fiqh material. The treatment carried out is for 3 meetings in learning. After being given a treatment using the SYAM model, in the final stage, the test questions were tested again with the same questions as many as 25 questions. The post-test results that have been carried out show different results, namely the average score obtained by students with a score of 89.41. The next step to determine the increase in the results of the treatment carried out is to use the paired sample t-test for parameterized statistical tests and the Wilcoxon test for non-parametric tests.

Table 1. Descriptive statistical analysis results

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest Syam Model	79.35	37	3.995	.657
	Posttest Syam Model	89.41	37	4.450	.732

The descriptive analysis results of the paired samples statistical test showed a significant increase in student scores in Islamic Religious Education subjects after the application of the Syam Learning Model. The data obtained showed that the average pretest score of students was 79.35 with a sample size of 37 students and a standard deviation of 3.995. After learning using the Syam Model, the average posttest score increased to 89.41 with a standard deviation of 4.450. The difference in mean scores between the pretest and posttest indicates that the Syam Learning Model is effective in improving students' understanding of the material taught. The relatively small standard error of the mean in both groups, which is 0.657 for the pretest and 0.732 for the posttest respectively, indicates that the averages obtained are sufficiently representative of the population and the measurement data have good consistency. Thus, the results of this study support the conclusion that the application of the SYAM Learning Model contributes positively to the improvement of learning outcomes of grade 8 students at SMP X in PAI subjects. This significant increase indicates that the learning approach used is able to facilitate students in understanding the material more effectively, both through structured delivery methods and interactions that involve students actively.

Table 2. T-test Results

Paired Samples Test									
Pair		Mean	Std. Deviation	Std. Error	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
					Lower	Upper			
1	Pretest Syam Model Posttest Syam Model	-10.054	2.121	.349	-10.761	-9.347	-28.839	36	<.001

The results of the Paired Samples T-Test analysis show that there is a significant difference between the pretest and posttest scores of students in Islamic Religious Education subjects after being given a learning treatment using the SYAM Model. From the output table, the average value of the difference is -10.054 with a standard deviation of 2.121 and a standard error of the mean of 0.349. The 95% confidence interval shows that the average difference in student scores is in the range of -10.761 to -9.347. The t-test produced a t-value of -28.839 with 36 degrees of freedom (df) and a significance value (Sig. 2-tailed) of 0.000. Since this significance value is smaller than the predetermined significance level ($\alpha = 0.05$), the statistical decision is to reject the null hypothesis (H_0) and accept the alternative hypothesis (H_a). This means that the hypothesis stating that there is no difference in student scores before and after being given a learning treatment with the SYAM Model is rejected, while the hypothesis stating that there is a significant difference between pretest and posttest scores is accepted.

Table 3. Wilcoxon Signed Ranks Test Results

Ranks				
		N	Mean Rank	Sum of Ranks
Posttest of SYAM Model - Pretest of SYAM Model	Negative Ranks	0 ^a	.00	.00
	Positive Ranks	37 ^b	19.00	703.00
	Ties	0 ^c		
	Total	37		

- a. Syam Model Posttest < Syam Model Pretest
- b. SYAM Model Posttest > SYAM Model Pretest
- c. SYAM Model Posttest = SYAM Model Pretest

(Descriptive Statistics)

The results of the analysis using the Wilcoxon Signed Ranks Test showed a significant difference between the pretest and posttest scores of students in Islamic Religious Education subjects after the application of the SYAM Learning Model. Based on the output table, all data shows positive ranks as many as 37 with an average rank (mean rank) of 19.00 and the sum of ranks (sum of ranks) of 703.00. There are no data with negative ranks or ties, which means that all

students' posttest scores are higher than their pretest scores. This decision provides a strong indication that the SYAM Learning Model was successful in improving student learning outcomes consistently without any cases where the posttest scores were lower than the pretest. The absence of ties also indicates that each student experienced an increase in scores after the learning treatment. This analysis provides statistical evidence that the applied learning method is effective in improving students' abilities in PAI subjects. The results of the Wilcoxon Signed Ranks Test support the results of the descriptive test and paired t-test previously conducted, where there was an increase in the average student score from 79.35 on the pretest to 89.41 on the posttest. In the absence of negative ranks and ties, it can be concluded that all students in the sample showed significant improvement. This reflects that the SYAM Learning Model had a positive impact on all students without exception. It is proven to provide a more interactive, structured and effective approach to learning, thus helping students understand the material better.

Table 4. Wilcoxon Test Statistic

Test Statistics ^a	
	Posttest of SYAM Model - Pretest of SYAM Model
Z	-5.344 ^b
Asymp. Sig. (2-tailed)	<,001

a. Wilcoxon Signed Ranks Test
b. Based on negative ranks.

The results of the analysis using the Wilcoxon test show that there is a significant increase in student scores in Islamic Religious Education subjects after being given a learning treatment using the Syam Model. Based on the table of analysis results, it is known that there are no posttest scores that are lower than the pretest scores (Negative Ranks = 0). Instead, all students showed an increase in scores on the posttest compared to the pretest (Positive Ranks = 37), with an average rank of 19.00 and a total rank of 703.00. In addition, no students had the same pretest score as the posttest score (Ties = 0). These results provide strong evidence that the SYAM Learning Model is successful in consistently improving student learning outcomes. The absence of Negative Ranks indicates that no students experienced a decrease in scores after the implementation of this learning model. Meanwhile, all students experienced an increase in grades, as indicated by the high value of Positive Ranks. This shows that the Syam Model is not only effective in general, but also has an evenly distributed positive impact on all students in the research group.

This finding is consistent with the results of the previous statistical test using the Paired Samples T-Test, where the difference in pretest and posttest scores proved significant. The use of the Wilcoxon test as a non-parametric method further strengthens the conclusion that the application of the SYAM Model has a positive effect on improving student learning outcomes, without being influenced by data distribution assumptions. In conclusion, H_0 = There is no difference in students' PAI scores before and after being given the Syam Model PAI learning treatment, is rejected, and H_1 = There is a difference in students' PAI scores before and after being given the PAI learning treatment

using the Syam Model, is accepted. The application of the SYAM Learning Model is proven to be effective in improving student learning outcomes in PAI subjects. With this result, the Syam Model can be recommended as an alternative innovative and relevant learning method to support the improvement of learning quality in schools.

4. Conclusion

This study aims to develop and test the effectiveness of the SYAM (*Synectic-Amtsal*) Learning Model in improving student learning outcomes in Islamic Religious Education subjects at the junior high school level. The model is designed by integrating the Synectic method, which focuses on developing creativity and critical thinking through analogy, with the *Amtsal* approach which uses parables in the Qur'an to facilitate understanding of religious concepts. The results showed that the implementation of the SYAM Model significantly improved students' understanding, skills and internalization of religious values. Based on statistical analysis, the average student score increased from 79.35 in the pretest to 89.41 in the posttest, with significant differences based on the t-test ($p < 0.001$) and Wilcoxon Signed Ranks Test ($p < 0.001$). These results indicate that the SYAM Model is not only effective in improving learning outcomes in general but also has an evenly distributed positive impact on all students in the research sample. The contribution of this study lies in the development of an innovative and context-based learning model, which is able to answer the challenges in teaching PAI with an interactive and applicable approach.

The limitations of this study include that the sample size was limited to grade VIII students in one school, SMPN 1 Margahayu, so the results may not be fully representative of the general junior high school student population. In addition, the duration of the study, which was limited to three meetings, was also an obstacle in exploring the long-term impact of implementing the SYAM Model. As a suggestion for future research, it is recommended to expand the sample coverage by involving more schools and grade levels to obtain more generalizable results. Research can also add an analysis of the long-term impact of this learning model on student character building and further explore its effectiveness on other PAI learning materials. In addition, the integration of learning technology can be a further area of exploration to increase the effectiveness and attractiveness of this model in the digital era. By addressing these limitations, future research is expected to make a more comprehensive contribution to the development of innovative learning models for PAI subjects.

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