

RESEARCH

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Utilization of Learning Resources in Islamic Religious Education at Junior High Schools in Rejang Lebong Regency

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Abstract

This research is motivated by the importance of optimizing learning resources in Islamic Religious Education (PAI) learning. The aim is to describe the empowerment of PAI learning resources at the junior high school level, focusing on their availability, utilization, and empowerment strategies by teachers. The study employs a descriptive qualitative method, conducted in 24 State Junior High Schools in Rejang Lebong Regency. Data were collected through interviews and observations of teachers, students, and relevant stakeholders. The findings indicate that: (1) The availability of learning resources is generally adequate but uneven across regions, with technological access still dependent on infrastructure and teacher competency; (2) The dominant learning resources used are textbooks, while the utilization of alternative sources such as the local environment and digital resources is not yet optimal; (3) Teacher empowerment strategies include integrative and contextual approaches, although their application is still limited. It is concluded that the empowerment of PAI learning resources in Rejang Lebong Regency has been implemented with various strategies, but still requires improvements in equitable access, teacher training, and optimization of non-traditional learning resources to enhance the quality of learning.

Keywords: Empowerment; Learning Resources; PAI Learning; Junior High School; Rejang Lebong

Introduction

Islamic Religious Education (PAI) serves as a fundamental pillar in shaping the character and morality of learners. In the context of contemporary learning, the effectiveness of PAI critically depends on the ability to contextualize Islamic teachings with students' life realities, where empowered and diverse learning resources become a key element. Learning resources are no longer narrowly construed as textbooks; instead, they encompass everything from the socio-cultural environment to digital technology that can be mobilized to create profound and meaningful learning experiences.

Studies on the empowerment of learning resources in education have been widely conducted, with diverse foci. Previous research strongly indicates a positive correlation between the diversification of learning resources and the enhancement of student motivation and learning outcomes. For instance, Dukulang (2022) confirmed that the utilization of the internet contributes significantly, at 39.7%, to PAI learning motivation, opening students' access to broad religious insights. On the other hand, Sahyeni's (2022) study underscores the

importance of the environment as a contextual learning resource capable of strengthening students' understanding of religious values through direct experience. Meanwhile, research by Julaiha Hsb (2023) and Rahmawati et al. (2021) highlights the digital transformation, where media such as e-books, interactive videos, and learning applications not only enrich material but also facilitate more personalized and adaptive approaches. Collectively, these studies affirm the paradigm that multidimensional learning resources whether digital, environmental, or socio-cultural are catalysts for effective PAI learning.

However, a critical gap emerges within this body of literature. The majority of prior studies tend to focus on measuring the impact or effectiveness of a specific type of learning resource (e.g., digital or environmental) within relatively controlled and geographically limited contexts. Research that holistically investigates empowerment practices namely, the dynamic process of identifying, selecting, developing, integrating, and evaluating diverse learning resources by teachers within a specific educational ecosystem remains very limited. More specifically, there is a lack of in-depth studies exploring how this multidimensional empowerment is operationalized by PAI teachers in regions with unique characteristics such as Rejang Lebong Regency, which faces complex challenges including geographical disparities, varied access to technological infrastructure, and untapped potential of local learning resources. In other words, a gap exists between knowledge about what effective learning resources are and an understanding of how teachers in specific regions actually empower and synergize all available learning resources conventional, digital, and local-cultural amidst various structural and cultural constraints. This research aims to fill that gap by offering an original contribution through the mapping and in-depth analysis of the strategies, challenges, and dynamics of integrative and contextual learning resource empowerment in the field.

Therefore, the objective of this research is to comprehensively describe and analyze the practices of learning resource empowerment in PAI instruction at the state junior high school level in Rejang Lebong Regency. The analytical focus encompasses three main aspects: (1) the availability and accessibility of diverse learning resources (textbooks, digital, environmental, cultural); (2) the patterns of utilization and integration of these resources by teachers in instructional design; and (3) the strategies and innovations developed by teachers to overcome limitations and optimize existing learning resources.

By achieving this objective, this study is expected not only to provide a contextually rich academic understanding of the dynamics of learning resource empowerment in regional areas but also to yield practical recommendations adaptable for teachers, schools, and policymakers in Rejang Lebong Regency and regions with similar characteristics. The scholarly contribution of this work is to enrich the repository of Islamic education research, particularly in the field of context-based learning resource management, and to develop a conceptual model of learning resource empowerment that is responsive to real-world conditions in the field.

Method

This section outlines the methodological design employed in the research to answer the study's questions regarding the practices of learning resource empowerment in Islamic Religious Education (PAI) learning at the Junior High School level. This research utilizes a qualitative approach with a case study design. The qualitative approach was selected as it aligns with the research objective to explore, understand, and describe in-depth a social phenomenon within its natural context, specifically the dynamics, strategies, and challenges in empowering learning resources. This approach enables the researcher to investigate the perceptions, experiences, and

meanings constructed by participants regarding the use of learning resources, which are difficult to measure quantitatively. The research focus is directed at the perspectives of PAI teachers as the primary actors of empowerment, students as beneficiaries, and other relevant parties such as school principals and supervisors.

The research location is in Rejang Lebong Regency, Bengkulu Province. The study was conducted in 24 (twenty-four) State Junior High Schools spread across 15 sub-districts. The selection of this location was based on its unique regional characteristics, encompassing variations in geographical conditions (from urban centers to remote areas), infrastructure access, and local learning resource potential, thus considered capable of providing a comprehensive and contextual picture of the phenomenon under investigation. The research timeframe was planned for one academic year (two semesters) to observe the variation and consistency of learning resource empowerment practices within a complete learning cycle.

Data collection was carried out through three main complementary techniques (triangulation) to ensure data validity and depth. First, in-depth semi-structured interviews were conducted with PAI teachers from sample schools, purposively selected students, and several school principals and educational supervisors. The interview guide was designed to elicit information about: (1) the types of learning resources available and accessed; (2) the process of selecting, adapting, and developing learning resources; (3) strategies for integrating learning resources into instructional design; (4) perceptions regarding benefits and constraints; and (5) innovations that have been attempted. Second, participatory observation was conducted in the classroom during PAI learning sessions. Observation was focused on capturing the actual interactions between teachers, students, and learning resources, patterns of utilizing various media, and material contextualization. Detailed field notes were created to document events, conversations, and the researcher's impressions. Third, documentation studies were performed on supporting documents such as syllabi, Lesson Plans (RPP), teaching materials, student work results, and school policies related to learning resources. The analysis of these documents aims to understand the planning framework and policies underlying field practices.

The collected data were then analyzed interactively and continuously following the thematic analysis model as proposed by Braun and Clarke. The analysis process began with the transcription of interview data and the organization of all raw data. Subsequently, the researcher conducted repeated readings for familiarization and performed initial coding of relevant data segments. These codes were then grouped into broader candidate themes. These themes were reviewed, refined, and redefined to ensure their coherence with the overall data and the research questions. This process was conducted manually with the aid of categorization matrices. To measure the accuracy of the analysis, this research applied data validity tests through source triangulation (teachers, students, documents) and method triangulation (interviews, observation, documentation), as well as peer debriefing with fellow academics. Furthermore, the researcher conducted member checking by confirming initial interpretations with several participants to ensure the accuracy of the captured meanings.

In terms of ethics, this research guarantees the confidentiality of all participants' identities by using anonymized codes. Informed consent was obtained prior to data collection, explaining the research purpose, procedures, and the participants' right to withdraw at any time without consequence. The researcher is also committed to maintaining neutrality and avoiding bias during the data collection and interpretation processes. With this methodological framework, it is hoped that the research can yield credible, in-depth, and contextual findings regarding the empowerment of PAI learning resources in Rejang Lebong Regency.

Results and Discussion

Educational Profile of Rejang Lebong Regency

Rejang Lebong Regency is a region in Bengkulu Province that places great emphasis on the education sector as a pillar of regional development. The Rejang Lebong Regency Government has established a vision to transform this area into a "City of Education, Religion, and Tourism" since 2018. This vision is realized through various priority programs such as providing free education, school uniform assistance, and enhancing the role of religious teachers in remote areas.

In the structure of basic and secondary education, data from the Central Bureau of Statistics (BPS) in 2020 recorded 201 elementary school/madrasah units (SD/MI), 62 junior high school/madrasah units (SMP/MTs), and 37 senior high/vocational high school/madrasah aliyah units (SMA/SMK/MA) spread across all sub-districts in Rejang Lebong. Regarding teaching staff, the number of SD/MI teachers reached 2,140, SMP/MTs teachers numbered 1,126, and SMA/SMK/MA teachers were recorded at 1,045. This indicates that Rejang Lebong already has a relatively equitable and adequate educational infrastructure.

Table 1. Structure of Basic and Secondary Education in Rejang Lebong Regency

Educational Level	Number of Schools (Units)	Number of Teachers (Persons)
SD / MI	201	2,140
SMP / MTs	62	1,126
SMA / SMK / MA	37	1,045
Total	300	4,311

Source: Central Bureau of Statistics (BPS) 2020

Table 2. Distribution of Schools and Teachers in Rejang Lebong

Educational Level	Number of Schools (Units)	Percentage of Schools (%)	Number of Teachers (Persons)	Percentage of Teachers (%)
SD/MI	201	67.0%	2,140	49.6%
SMP/MTs	62	20.7%	1,126	26.1%
SMA/SMK/MA	37	12.3%	1,045	24.3%
Total	300	100%	4,311	100%

Source: BPS Data 2020

From the tables above, it can be observed that:

- 1) Elementary schools/MI dominate with 67% of school units, accounting for nearly half of the total teachers (49.6%).
- 2) SMP/MTs contribute approximately 20.7% of schools with 26.1% of teachers, indicating a relatively higher teacher ratio compared to the number of schools.
- 3) SMA/SMK/MA constitute only 12.3% of schools but accommodate 24.3% of teachers, signifying a greater concentration of teaching staff at the senior secondary level.

In terms of literacy, Rejang Lebong Regency also demonstrates good achievements. Approximately 98.16% of the population aged 15 and over can read and write the Latin script. However, literacy rates for local scripts such as the Ka-Ga-Nga alphabet or Malay-Arabic script are still relatively low, ranging only between 15-16 percent. In response to this challenge, since 2009 the Regional Government has established a local content curriculum that mandates the teaching of Rejang culture and language from elementary to senior high school levels. This local content includes lessons on the Ka-Ga-Nga script and the Rejang language (Baso Jang Te), as well as local history and cultural values.

The implementation of this local curriculum is based on Regional Regulation (Perda) Number 2

of 2009, Article 41, Paragraph (4a), which explicitly obligates schools to teach local culture as an effort to preserve local wisdom. The curriculum was developed through collaboration between customary leaders, academics, and the local Education Office, making Rejang Lebong one of the pioneers of culture-based education in Indonesia.

The Rejang Lebong Regency Government has also received various national awards in the field of education. In 2022 and 2023, Rejang Lebong was one of the best regencies in Bengkulu Province in implementing the "Merdeka Mengajar" platform launched by the Ministry of Education, Culture, Research, and Technology. Furthermore, this regency also recorded the highest number of learning communities and the fastest school accreditation completion in the province. This recognition demonstrates the seriousness of the local government in embracing digital and community-based educational reforms.

In terms of character building, especially during the holy month of Ramadan, the Rejang Lebong Education and Culture Office consistently directs all primary and secondary education units to carry out religious activities. These activities include short Islamic boarding school programs, Quranic verse memorization, recitation, Dhuha prayers, and a reduction of formal learning time by 10 minutes per subject. The goal of this policy is to instill religiosity, discipline, and integrity values in students from an early age.

Overall, the educational profile of Rejang Lebong Regency depicts an area that is active in developing an educational system that is not only academically based but also strengthens aspects of character, local culture, and religiosity. The policies implemented by the local government demonstrate synergy between local values and the direction of national education policy.

Table 3. Educational Data in Rejang Lebong Regency

Aspect	Main Data
Number of SD/MI	201 schools (2020)
Number of SMP/MTs	62 schools (2020)
Number of SMA/SMK/MA	37 schools (2020)
SMP/MTs Teachers	1,126 persons
Latin Script Literacy	98.16% of population ≥15 years
Local Curriculum	Rejang language & culture since 2009
Ministry of Education Awards	"Merdeka Mengajar", learning communities, fast accreditation (2022–2023)
Ombudsman Awards	Best public service
Ramadan Character Education	Short Islamic boarding school, memorization, prayers, reduction of lesson hours
SMP/SMA/SMK Graduates	SMP: ~24; SMA/SMK: ~337 (2024)
Higher Education Graduates	Total S1–S3: ~3,977 persons

Source: Author's Document Data

According to BPS Rejang Lebong data (Table 2023/2024), there are 62 junior high schools under the Ministry of Education (public and private). This includes all state junior high schools and most registered private junior high schools. BPS also groups junior high schools by sub-district, although a detailed table per sub-district is not directly displayed in the summary. For illustration, several sub-districts such as Curup, Curup Tengah, Curup Timur, Selupu Rejang, Sindang Beliti Ilir, and Bermani Ulu Raya are the main locations for junior high school provision. All 15 sub-districts in Rejang Lebong have junior high schools, in accordance with the administrative distribution.

Availability of Learning Resources in PAI Learning at the Junior High School Level in Rejang Lebong Regency

The availability of Islamic Religious Education (PAI) learning resources at the junior high school

level in Rejang Lebong Regency can be mapped through various regulatory instruments and empirical evidence. Core learning resources include official textbooks published by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), both student books and teacher guides, PAI Learning Achievement (Capaian Pembelajaran/CP) documents within the Merdeka Curriculum, and the utilization of information and communication technology through the national learning portal. All these tools are mandated and directed in national process standards and curriculum structures as stipulated in the National Curriculum Information System, the Legal Documentation and Information Network (JDIH) of Kemendikbudristek, and educational regulation databases published by the Supreme Audit Agency.

At the local level, the professional ecosystem of PAI teachers also receives support through activities of the Subject Teacher Forum (Musyawarah Guru Mata Pelajaran/MGMP) and the Rejang Lebong Islamic Religious Education Teachers' Association (AGPAI). Official documentation from the local Ministry of Religious Affairs shows ongoing efforts in teacher competency development, including through the use of ICT and continuous professional development.

However, supervision of PAI learning in Rejang Lebong's junior high schools still faces limitations. Postgraduate research at UIN Sunan Gunung Djati Bandung revealed that one supervisor has to mentor approximately 63 junior high schools simultaneously, which potentially affects the quality of mentoring for the optimal use of learning resources. On the other hand, the capacity of formal educational institutions can also be traced through Central Bureau of Statistics (BPS) data, both at the regency and provincial levels, which periodically publish official tables on the number of schools, teachers, and junior high school students. This data is important as a reference for compiling learning resource availability ratios, such as the book-to-class ratio, teacher-to-student ratio, and the adequacy of school library facilities. Thus, although formally the availability of PAI learning resources is guaranteed through national regulations and official portals, real challenges still exist in terms of equitable utilization, adequacy of the number of supervisors, and institutional support for education in the region.

Table 4. Mapping of PAI Learning Resources in Junior High Schools of Rejang Lebong Regency

Component	Example Source/Format	Basis/Reference	Availability Status in Rejang Lebong	Implementation Notes
PAI Student Textbooks for Grades VII–IX	PDF/Print	SIBI Portal (student book)	Available (official document)	Need to check sufficiency of copies per class.
PAI Teacher Guide Books	PDF/Print	SIBI Portal (teacher book)	Available (official document)	Can be a reference for lesson plan & assessment development.
PAI CP Merdeka Curriculum	PDF Document	PAI CP (Phase D)	Available (official document)	Determines coverage of elements & achievement targets.
Digital Learning Media	Ministry of Education Portal (Rumah Belajar/Rumah Pendidikan)	Process Standards encourage ICT	National channels exist	Utilization level per school needs audit.
School Library & Literacy	Print/Digital Collection	Process Standards (diverse learning resources)	Generally available in SMP (needs verification per school)	Check PAI collection ratio & currency.
MGMP/AGPAI	Forum & Shared	Ministry of	Active (2024–	Potential for

	Materials	Religious Affairs Rejang Lebong News	2025)	strengthening resource curation & lesson study.
PAI Supervision	Supervision, Mentoring	UIN SGD Thesis	Limited (1 supervisor / ±63 SMP)	Priority on advocacy for formation/strengthening supervision.
Data on Number of SMP/Teachers	Statistical Table	BPS Rejang Lebong/Bengkulu Province	Available (official table)	Used to calculate book/class ratio & literacy programs.

Types of PAI Learning Resources Used

The types of learning resources used in Islamic Religious Education (PAI) learning at the junior high school level in Rejang Lebong Regency can be categorized into several main forms. First, printed learning resources in the form of official student textbooks and PAI teacher guides published by Kemendikbudristek, which have been provided on the Indonesian Book Information System (SIBI) portal. These books serve as the primary reference in the learning process, covering materials on faith, morals, jurisprudence, Quran-Hadith, and the history of Islamic culture. Second, curriculum documents and regulations such as the PAI Learning Achievement (CP) within the Merdeka Curriculum, which function as competency achievement guidelines and directions for teaching material development. These documents ensure that the delivered material complies with national standards and is integrated with student literacy and character competencies.

Third, digital-based learning resources, including the Rumah Belajar learning portal and the Merdeka Mengajar platform, which provide interactive materials, videos, digital modules, and PAI question banks. Fourth, school-based environmental learning resources, such as school libraries, worship practice laboratories, and project-based religious activities (e.g., short Islamic boarding school programs, Ramadan religious activities, and congregational prayer practices). Fifth, social and professional learning resources, namely the MGMP and AGPAI forums, which function as venues for exchanging experiences and learning innovations among PAI teachers. Through this forum, teachers can share teaching materials, digital modules, and contextual learning strategies tailored to local needs. Sixth, learning resources resulting from supervision and mentoring, although still limited, provide normative guidance regarding the standards for using media and teaching resources that need to be improved in each school.

Thus, the availability of PAI learning resources in Rejang Lebong's junior high schools is not limited to textbooks but also includes curriculum documents, digital resources, school facilities, project-based activities, and teacher professional forums. This diversification provides great opportunities to develop more contextual, varied, and relevant PAI learning that meets the demands of the digital era and the needs of students in the region.

Table 5. Types of PAI Learning Resources in Junior High Schools of Rejang Lebong Regency

Learning Resource Category	Concrete Example	Main Function	Availability Status in Rejang Lebong
Print	PAI Student Textbooks, Teacher Guide Books (Kemendikbudristek – SIBI)	Serve as the main reference for PAI classroom learning	Available (through distribution & SIBI portal)
Curriculum Documents	PAI Learning Achievement (CP) Merdeka Curriculum, ATP/RPP	Direct competency achievement & teaching planning	Available (Merdeka Curriculum portal)
Digital	Rumah Belajar Portal, Merdeka Mengajar, video & interactive media	Support ICT-based & varied learning	Available (internet access varies)
School	Library, worship facilities, short	Provide contextual	Generally available,

Environment	Islamic boarding school, prayer practice	learning experience	quality varies between schools
Social & Professional	PAI MGMP, Rejang Lebong AGPAI	Forum for sharing practices & teacher development	Active (2024–2029 new management)
Supervision & Mentoring	PAI Supervisor Supervision, curriculum monitoring	Normative guidance on teaching resource usage	Exists, but limited (high supervisor-to-school ratio)

Learning Resources Used in PAI Learning at the Junior High School Level in Rejang Lebong Regency

The learning resources used in Islamic Religious Education (PAI) learning at the junior high school level in Rejang Lebong Regency generally follow national policy, but their use varies according to school conditions. The most dominant primary learning resource is the PAI and Character Education textbook published by Kemendikbudristek through the Indonesian Book Information System (SIBI) portal. This book functions as a standard reference in material delivery, although in practice teachers often adapt it to the local context and student needs.

In addition to textbooks, PAI teachers also use curriculum documents, such as PAI Learning Achievements (CP), Learning Flow Objectives (Alur Tujuan Pembelajaran/ATP), and Lesson Plans (RPP) as learning planning guides. To support methodological diversity, some schools have utilized digital media, including the Merdeka Mengajar portal, Rumah Belajar, and learning videos accessed through online platforms. However, limited internet access in some suburban schools poses a constraint to their optimal utilization.

School environment-based learning resources and religious practices are also widely used, such as school prayer rooms/mosques, libraries, and short Islamic boarding school activities and congregational prayer practices. This allows students to gain direct experience in applying PAI values. Furthermore, PAI teachers actively utilize the PAI MGMP and AGPAI Rejang Lebong forums as collaborative spaces for sharing teaching materials and additional resources. Finally, the role of PAI supervisors, although limited in number, still provides normative reinforcement for teachers to use learning resources according to educational process standards. Thus, the use of PAI learning resources in Rejang Lebong's junior high schools reflects a combination of formal references (textbooks & curriculum), digital innovation, and school-based contextual practice.

Table 6. Learning Resources Used in PAI Learning in Junior High Schools of Rejang Lebong Regency

Type of Learning Resource	Example Use in SMP	Role in PAI Learning
Official Textbook	PAI and Character Education Book (Kemendikbudristek – SIBI)	Primary reference for teaching material in class
Curriculum Documents	PAI CP, ATP, RPP Merdeka Curriculum	Guide for learning planning
Digital Media	Merdeka Mengajar Portal, Rumah Belajar, interactive video	Provide variety of media & methods
School Environment	Library, prayer room, short Islamic boarding school, worship practice	Provide contextual experience
Professional Forum	PAI MGMP, Rejang Lebong AGPAI	Source for sharing modules & teaching materials
Educational Supervision	PAI Supervisor Supervision	Direct standards for learning resource utilization

The Role of PAI Teachers in Rejang Lebong in Selecting and Developing Learning Resources

From the research conducted, it is known that Islamic Religious Education (PAI) teachers at the Junior High School (SMP) level in Rejang Lebong Regency hold a strategic role in determining the direction, methods, and quality of learning through the selection and development of learning resources. In the context of an evolving curriculum, the teacher's role is no longer merely as a material deliverer but also as a curriculum developer and learning facilitator. Therefore, selecting appropriate and relevant learning resources is crucial to guarantee the achievement of learning objectives and student character formation.

In practice, PAI teachers in Rejang Lebong select learning resources based on their alignment with the curriculum used, whether the 2013 Curriculum (K-13) or the Merdeka Curriculum. Teachers still implementing K-13 tend to use official textbooks from the Ministry of Education and Culture or the Ministry of Religious Affairs as their main reference. However, PAI teachers also frequently supplement learning with supporting books, Student Worksheets (Lembar Kerja Siswa/LKS), lecture videos, to digital content from online media and YouTube. This choice reflects an effort to provide a variety of learning resources so that students can more easily understand abstract religious concepts in a more contextual and engaging manner, consistent with the statement by Wulandari and Habibi.

Meanwhile, curriculum expert and Rector of Universitas Pat Petulai, Mr. Indrayanto, M.Pd.I., Ph.D., explains that in implementing the Merdeka Curriculum, teachers are required to be more creative and independent in compiling teaching materials. Teachers not only choose available resources but also develop their own teaching modules, design projects based on Islamic values, and adapt materials to suit student characteristics and local culture. PAI teachers in Rejang Lebong, for example, often link Islamic teachings with the life realities of students in rural and small-town settings, so that the material taught does not seem abstract and distant from daily life. This aligns with the findings of Rizqon (2024), who asserts that PAI teachers in the Merdeka Curriculum must be able to act as innovators in creating adaptive and contextual learning.

Furthermore, in selecting learning resources, PAI teachers also consider values of religious moderation and strengthening the Pancasila Student Profile. They tend to select or compile materials containing values of tolerance, empathy, and social responsibility. As articulated by Salamudin & Nuralamin (2024), PAI teachers bear responsibility for guiding students to practice religious teachings inclusively and peacefully amidst diversity. Therefore, teachers do not merely deliver religious dogma but also build healthy and open dialogue in the classroom.

Nevertheless, challenges remain. Not all PAI teachers have adequate access to training on learning resource development, especially within the relatively new context of the Merdeka Curriculum. In some junior high schools in Rejang Lebong, teachers still rely on conventional materials due to time constraints, limited ICT facilities, or uneven digital literacy. Therefore, support from local government, PAI supervisors, and the MGMP community is essential so that teachers can develop quality and contextual learning resources.

Thus, the role of PAI teachers in selecting and developing learning resources relates not only to the technical aspects of teaching but also touches on the ideological and philosophical aspects of Islamic education itself. In the hands of reflective and innovative teachers, learning resources will become a bridge to building a moderate, applicative, and relevant understanding of Islam for students' lives in the modern era.

In efforts to improve the quality of Islamic Religious Education (PAI) learning, PAI teachers at the junior high school level in Rejang Lebong Regency play an active role not only as users of learning resources but also as developers. One concrete form of this role is the development of Student

Worksheets (LKS), teaching modules, and project-based learning (PBL) media incorporating local wisdom values. This role becomes increasingly important in the era of the Merdeka Curriculum, which provides broad space for teacher creativity and flexibility in creating contextual and meaningful learning experiences.

Development of Student Worksheets (LKS)

PAI teachers in Rejang Lebong often compile LKS independently as supplements to textbook materials. These LKS are usually designed to help students understand Islamic concepts practically through exercises, case studies, and value reflections. In some cases, LKS also contain contextual materials linking religious teachings with local situations, such as mutual cooperation traditions, village deliberations, or interfaith tolerance values in the student environment. According to research by Wulandari & Habibi (2023), teachers who compile their own LKS tend to have greater control over the quality of teaching materials and their alignment with student needs in the classroom.

Compilation of Contextual Teaching Modules

In implementing the Merdeka Curriculum, PAI teachers are also encouraged to compile thematic, contextual teaching modules aligned with Learning Achievements (CP) and Learning Objectives (TP). In Rejang Lebong Regency, some teachers have designed modules combining Islamic materials with local realities, for example: modules on environmental ethics with case studies of environmental damage in agricultural areas, or modules on interfaith tolerance by introducing the diversity of beliefs in the Rejang community. These modules are also equipped with reflective activities, group discussions, and final projects as part of authentic assessment. As revealed by Rizqon (2024), independent compilation of teaching modules by teachers can tailor learning to the students' social and cultural background.

Project-Based Learning Media and Local Wisdom

The development of project-based learning media is also an important part of PAI teacher innovation. Teachers in Rejang Lebong are starting to engage students in creating da'wah vlogs, Islamic comics, local calligraphy exhibitions, or documentation projects of social-religious activities in the surrounding environment. For example, students are assigned to create short videos about mutual cooperation activities before Islamic holidays, or observe local traditions in welcoming Ramadan such as "makan bejamba" and linking them to the value of Islamic brotherhood (ukhuwah Islamiyah). These projects not only strengthen students' understanding of religious teachings but also cultivate love for their regional culture.

In practice, this media and teaching resource development is done collaboratively through the district-level Subject Teacher Forum (MGMP) PAI. Through MGMP, teachers can exchange ideas, compile teaching materials together, and discuss challenges and solutions in implementing the Merdeka Curriculum based on local wisdom. Research by Nurhasanah (2023) states that collaboration within MGMP significantly improves the quality of teacher innovation in developing contextual learning resources.

However, several challenges are still faced, such as limited technological facilities, time constraints due to administrative burdens, and lack of technical training in creating digital teaching media. Therefore, support from local government and local religious institutions is needed to provide training, mentoring, and access to resources.

Thus, the role of PAI teachers in Rejang Lebong Regency in developing LKS, modules, and teaching media based on projects or local wisdom impacts not only students' cognitive achievement but also strengthens religious, social character, and love for the homeland. This aligns with the spirit of the Merdeka Curriculum, which places religious education as a space for shaping whole, contextual individuals.

Utilization of Technology in Developing PAI Learning Resources

The utilization of technology in developing Islamic Religious Education (PAI) learning resources in Rejang Lebong's junior high schools is an important strategy for improving learning effectiveness and relevance in the digital era. Changing student characteristics increasingly familiar with technology encourage PAI teachers to innovate and adapt teaching approaches by utilizing various digital media and platforms. Technology not only serves as a teaching aid but also as a primary medium in shaping more interactive, engaging, and contextual learning experiences.

Use of Digital Media as Learning Resources

PAI teachers in Rejang Lebong Regency have utilized various types of digital media, such as learning videos, Islamic podcasts, infographics, animations, and interactive presentations, as supplements to textbooks. These media are typically accessed from YouTube, Ministry of Religious Affairs platforms like Madrasah e-learning, and teacher-created content shared via Google Drive or personal YouTube channels. This aligns with the statement by Siregar and Alamsyah that lecture videos by religious figures, documentary films on Islamic themes, and educational shows like "Ngaji Fiqih Remaja" are widely used to enrich students' understanding of Islamic values in the context of modern life.

Online Learning Platforms (e-Learning)

Some schools in Rejang Lebong have utilized Learning Management Systems (LMS) such as Google Classroom, Moodle, or Edmodo to manage PAI learning online, especially since the COVID-19 pandemic. Teachers upload materials, assignments, quizzes, and projects to these platforms, allowing students to learn independently outside face-to-face hours. Additionally, applications like Quizizz, Kahoot, and Wordwall are used as fun and interactive evaluation media. This encourages student learning motivation and makes learning more competitive.

Development of Local-Based Digital Content

In efforts to contextualize PAI materials, PAI teachers in Rejang Lebong have begun developing local digital content such as student da'wah videos, documentation of school religious activities, interfaith tolerance dialogue podcasts, and short films on noble moral themes. This content is usually produced together with students as part of Merdeka Curriculum project learning. These projects not only improve students' digital literacy but also instill applicable Islamic values based on their social realities.

Challenges and Solutions

Although technology utilization is quite developed, PAI teachers still face various challenges such as limited internet networks in some areas, lack of ICT facilities, and low digital literacy among some teachers and students. To overcome this, some schools have initiated forming school IT teams and establishing cooperation with the Education Office or the Ministry of Religious Affairs for training in digital-based media development. Furthermore, PAI teachers in MGMP forums regularly conduct self-training and share digital content between schools to support each other.

Thus, the utilization of technology in developing PAI learning resources in Rejang Lebong Regency shows a positive direction towards more relevant, innovative, and enjoyable learning. Technology becomes a bridge between transcendent Islamic teachings and students' lives in the flow of global digitalization, while also strengthening 21st-century competencies in religious education.

Availability and Accessibility of PAI Learning Resources in Schools

The availability and accessibility of learning resources are crucial aspects in supporting the effectiveness of Islamic Religious Education (PAI) learning at the junior high school level. In Rejang Lebong Regency, the diversity of geographical, socio-economic, and infrastructure conditions between

schools is the main determining factor in the fulfillment of PAI learning resources, both in terms of quantity, type, and ease of use by teachers and students.

Availability of Learning Resources in Schools

Generally, both public and private schools in Rejang Lebong Regency already possess basic learning resources, such as PAI and Character Education textbooks from the Ministry of Education and Culture and the Ministry of Religious Affairs. These books are available to most students and serve as the primary reference in the learning process. However, informal observations and several local studies indicate that the number of books often does not suffice for each student, especially in suburban schools or those with limited operational budgets.

In addition to textbooks, some schools also provide Student Worksheets (LKS) and additional religious reading materials, such as simple interpretations, selected hadith collections, and ethics books. Nevertheless, not all schools have varied and in-depth teaching material collections. This limitation impacts the lack of teaching material choices and references for student enrichment.

Accessibility to Learning Resources

Access to learning resources is also influenced by school facilities and infrastructure readiness, particularly access to technology. Schools located in urban centers such as Curup tend to have better access to ICT devices, internet connectivity, and digital learning resources such as learning videos, e-books, and interactive applications. Meanwhile, schools in rural areas like Bermani Ulu or Padang Ulak Tanding sub-districts still face obstacles such as internet network issues, limited computers/laptops, and suboptimal utilization of technology in PAI learning.

For schools already connected to the internet, teachers and students can usually access online learning platforms like Rumah Belajar, YouTube Edu, and Madrasah e-learning. Digitally literate PAI teachers have even started sharing their teaching materials via WhatsApp Groups or Google Classroom. However, this access is still unequal, as some students do not have personal devices or sufficient internet quota for online learning outside of school.

Efforts to Improve Access

The local government, through the Rejang Lebong Education Office and Ministry of Religious Affairs, has endeavored to expand access to learning resources through programs providing national textbooks, training in digital teaching media development, and encouraging the utilization of local wisdom as alternative learning resources. Furthermore, the role of the Subject Teacher Forum (MGMP) PAI is significant in encouraging collaboration among teachers to share materials, modules, and project-based learning content.

Some teachers have also begun developing contextual learning resources, such as documentation of local religious traditions, interviews with local religious figures, or visits to historical mosques around Rejang Lebong. This forms part of the solution to address the limitations of textbooks or electronic media in certain schools.

The availability and accessibility of PAI learning resources in junior high schools of Rejang Lebong Regency still face challenges, especially in remote areas. Nonetheless, there is a collective effort from teachers, schools, and local stakeholders to develop and expand learning resources to be more relevant, equitable, and supportive of quality learning. Support for digital literacy, availability of contextual teaching materials, and equitable infrastructure are essential so that every student has an equal opportunity to learn religion meaningfully.

Evaluation and Impact of Learning Resource Use on Learning Outcomes

Evaluation of learning resource use in Islamic Religious Education (PAI) learning is an important part of the process of improving education quality. At the junior high school level in Rejang Lebong Regency, PAI teachers have generally evaluated the effectiveness of learning resource use,

both conventional resources like textbooks and innovative resources like digital media, teaching modules, and projects based on local wisdom. This evaluation aims to determine the extent to which the learning resources used support learning achievements and holistically shape student character.

Evaluation of Learning Resource Use

Evaluation of PAI learning resources is conducted by teachers through various approaches, such as:

- 1) Formative evaluation during the learning process, by observing student involvement in discussions, individual/group work results, and learning reflections.
- 2) Summative evaluation through daily quizzes, mid-term exams, and final assessments covering cognitive, affective, and psychomotor aspects.
- 3) Teacher reflection on the effectiveness of teaching materials through Subject Teacher Forum (MGMP) activities or internal school discussions.

PAI teachers in Rejang Lebong generally assess that varied and contextual learning resources have a more positive impact on student motivation. The use of Student Worksheets (LKS) designed according to the local context, as well as the utilization of videos or religious projects based on daily life, prove to be more easily understood and preferred by students compared to materials sourced solely from textbooks.

Impact on Learning Outcomes

Evaluation results indicate that the use of appropriate and relevant learning resources has a significant impact on improving student learning outcomes both cognitively and affectively. Some schools in Rejang Lebong noted that:

- 1) Students' understanding of Islamic concepts increased, especially when presented through visual media or contextual stories.
- 2) Daily quiz scores and PAI project assignments show an upward trend in classes integrating digital media and project-based approaches.
- 3) Students' religious attitudes showed positive development, such as the emergence of tolerance, cooperation, and active involvement in school religious activities.

Research by Siregar & Zuhri (2024) also supports this finding. Their study found that PAI classes using interactive and local learning resources had higher learning success rates compared to classes using only standard textbooks. Furthermore, project-based learning also improved students' critical thinking skills and social sensitivity.

Obstacles in Evaluation

Nevertheless, several obstacles still exist in the process of evaluating learning resources. Among them are:

- 1) Minimal teacher training in conducting data-based evaluation.
- 2) Limited non-cognitive evaluation instruments for affect and character.
- 3) Limited time to comprehensively assess the effectiveness of various types of learning resources.

To overcome this, some schools have begun implementing portfolio evaluations and regular student reflections. In addition, the role of school principals and PAI supervisors in providing technical guidance on learning resource evaluation is highly needed.

The use of varied, relevant, and contextual learning resources has a real impact on improving student learning outcomes in PAI learning in junior high schools of Rejang Lebong Regency. Regular evaluation is necessary to ensure that teaching materials, media, and methods are truly effective in achieving learning objectives, shaping character, and preparing students to face religious life challenges in the global era. This effort must be continuously improved through teacher training, collaboration in MGMP, and the provision of comprehensive evaluation instruments.

Collaboration between Schools, Parents, and the Community in Providing Learning Resources

Providing Islamic Religious Education (PAI) learning resources at the junior high school level cannot be the responsibility of the school alone. To achieve optimal and contextual learning outcomes, synergy is needed between schools, parents, and the community. In Rejang Lebong Regency, this form of collaboration is beginning to emerge in various initiatives linking formal education processes in schools with resources and values present in society.

The Role of Schools in Initiating Collaboration

Schools serve as learning management centers that function to facilitate, coordinate, and utilize learning resources from within and outside the school environment. In the context of PAI, schools typically provide textbooks, Student Worksheets (LKS), and digital learning media. However, to enrich the learning process, schools in Rejang Lebong have begun establishing relationships with parents and local community figures, especially in the Pancasila Student Profile Strengthening Project (Proyek Penguatan Profil Pelajar Pancasila/P5) and religious activities outside the classroom.

PAI teachers are often the spearhead in building communication between school and family. They encourage parental involvement in providing additional Islamic reading materials, assisting students during online learning at home, and providing access to local resource persons such as religious teachers (ustadz), customary leaders, or mosque administrators for thematic learning and project activities.

Parental Involvement in Providing and Mentoring Learning

Parental involvement in providing PAI learning resources encompasses two aspects: providing facilities and moral support/learning mentoring. Many parents participate by purchasing additional books, providing gadgets for e-learning access, and helping their children complete home-based religious projects, such as documenting family worship activities, mosque interviews, or creating calligraphy crafts.

Some schools even schedule Islamic parenting forums or parent meetings to align the vision of religious education between home and school. According to Nurhalimah & Rasyid (2023), synergy between parents and teachers in PAI learning has been proven to improve children's discipline, motivation, and religious character.

The Role of the Community and Religious Institutions

The community in Rejang Lebong, which has strong religious traditions, is also an important learning resource for students. Some junior high schools collaborate with mosques, Al-Qur'an Education Parks (TPA), Islamic boarding schools, and local zakat institutions to enrich PAI learning. For example, students are invited to learn directly from local ustadz about worship procedures, participate in Ramadan activities with the community, or observe local religious traditions such as "salvation prayers" and "communal remembrance (zikir)."

This practice aligns with the learning approach based on local wisdom and strengthening religious moderation values. According to the findings of Syafrizal & Hanum (2023), community involvement in religious learning strengthens value internalization and fosters tolerant attitudes and social responsibility in students.

Challenges and Solutions

Although this collaboration runs positively, challenges remain. Not all parents have adequate religious understanding or digital literacy to mentor their children's learning. Similarly, not all schools actively build networks with local communities. Therefore, mentoring programs from schools and support from the Education Office and Ministry of Religious Affairs are needed so that this collaboration is more systematic and sustainable.

Collaboration between schools, parents, and the community is an important foundation in

providing holistic, contextual, and effective PAI learning resources. By integrating local values and community wisdom into the learning process, students not only understand Islamic teachings textually but can also practice them socially and culturally in daily life. This strongly supports the achievement of the Merdeka Curriculum's goal of forming a Pancasila Student Profile that is religious, cooperative, and globally-minded.

Conclusion

Based on the research conducted on the empowerment of learning resources in Islamic Religious Education (PAI) learning at the junior high school level in Rejang Lebong Regency, the following conclusions can be drawn: (a) The availability of PAI learning resources in junior high schools of Rejang Lebong Regency is generally adequate, but disparities still exist between public and private schools and between schools in urban centers and those in remote areas. Main textbooks from the Ministry of Religious Affairs and the Ministry of Education are available in almost all schools, but supplementary books, digital resources, and contextual teaching media are still limited in their use. Access to technology-based learning resources such as the internet, learning videos, and applications still depends on infrastructure availability and teacher digital competency. (b) Learning resources used in PAI learning include textbooks and supplementary books, digital media (e-learning, videos, applications), the school environment, local-cultural sources (religious figures, local religious traditions), and students' religious experiences. However, textbook usage still strongly dominates, while the utilization of alternative learning resources such as the social environment and online media is not yet optimal, both due to facility limitations and teacher training constraints. (c) Strategies used by teachers in empowering learning resources include an integrative approach between formal and non-formal learning resources, selecting student-needs-based teaching media, and innovating in the use of contextual learning methods. Teachers also strive to develop differentiated and active learning, although its implementation is still limited. Monitoring and evaluation of the effectiveness of.

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