

Analysis of Islamic Religious Education Materials at Padjadjaran University: Characteristics, Learning Outcomes, and PPT Utilization

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ARTICLE INFO

Keywords:

Islamic Religious Education;
Character Development;
Teaching Materials

Article history:

Received 2024-11-24

Revised 2024-12-03

Accepted 2025-05-01

ABSTRACT

This study investigates the structure and relevance of Islamic Religious Education (PAI) teaching materials at Padjadjaran University, focusing on their impact on student learning outcomes and the effectiveness of instructional media. A qualitative approach was employed, utilizing thematic and content analysis. Data were gathered through interviews with lecturers, classroom observations, and an in-depth review of Semester Learning Plans (RPS) and PowerPoint (PPT) teaching materials. The analysis shows that current PAI materials successfully incorporate key themes such as Islamic moderation and anti-corruption values. However, they fall short in fostering active student engagement and interactivity. The use of static media, such as text-heavy PPTs, limits the development of critical thinking and practical application. To address these issues, the study recommends enhancing teaching materials with multimedia content and real-world case studies. Furthermore, aligning the curriculum with Outcome-Based Education (OBE) principles could strengthen the development of global competencies and 21st-century skills within an Islamic ethical framework. Improving PAI teaching materials through multimedia integration and OBE alignment can significantly enhance student engagement and learning outcomes. These strategies offer practical pathways to better prepare students to navigate contemporary challenges while upholding Islamic values.

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1. INTRODUCTION

Universities, as institutions of higher education, hold a strategic role in national development. Their mission extends beyond scientific and professional instruction to producing graduates who are adaptive, competent, and globally competitive (Kruss, McGrath, Petersen, & Gastrow, 2015; Mawardi, 2017). In line with Article 4 of Law Number 12 of 2012, higher education is tasked with fostering capabilities, shaping a dignified national character, advancing science and technology, and upholding humanistic values (Bafadhol, 2017; Rumapea, 2015). However, the rapid development of science and technology presents

significant challenges, particularly in equipping students with moral and spiritual foundations to navigate the complexities of modern life (Nasucha & Khozin, 2023; Sya'bani, 2023).

Islamic Religious Education (*Pendidikan Agama Islam* or PAI) plays a strategic role in addressing these challenges. As a compulsory subject in higher education, PAI aims to develop students' religious and ethical character and support the internalization of Islamic values in daily life (Mutmainnah, 2019). Article 35, Paragraph 3 of Law Number 12 of 2012 emphasizes the inclusion of religious courses in the curriculum to foster student integrity, thereby reinforcing PAI as a moral compass in contemporary society (Zainuddin, 2021). The scope of PAI includes a wide range of themes—faith, morality, law, science, interfaith harmony, and politics—which, according to the Decree of the Director General of Higher Education Number 43/Dikti/Kep/2006, can be adapted by universities to respond to students' needs and contemporary challenges (Al Farisi, 2023).

At Universitas Padjadjaran (Unpad), one of Indonesia's leading public universities, PAI is integrated into the *Joint Preparation Phase* (TPB) and taught in the first semester. Delivered alongside other character education subjects such as Pancasila, Citizenship, Bahasa Indonesia, and Creativity and Entrepreneurship (OKK), the course reflects Unpad's commitment to developing both character and global competence (Marsya Heilma Aulia & Mubarrok, 2023). Nonetheless, several issues persist. These include low student engagement, limited access to up-to-date teaching materials, and misalignment with current educational demands (Munawir, Salsabila, & Sudibyo, 2024). These challenges highlight the urgent need to evaluate and enhance the quality of PAI materials to ensure their relevance and effectiveness.

Various studies have examined PAI content across educational levels. Supiani and Barni (2024) noted that in elementary and secondary education, PAI emphasizes character development through *aqidah* and *akhlik*, focusing on affective and behavioral aspects. In vocational schools, Amalia and Achadi (2023) found that PAI materials are adapted to integrate attitudes, knowledge, and skills appropriate to students' developmental stages. In higher education, Afriani and Azizah (2024) emphasized the need for an interdisciplinary approach that connects religious content with academic disciplines, while Azhar et al. (2024) stressed aligning learning objectives with higher-order thinking and effective time management. However, a key gap remains in the adaptation of PAI content in state universities—particularly regarding the use of innovative methods such as multimedia presentations and the integration of pressing contemporary issues such as radicalism, information literacy, and Islamic moderation. At Unpad, this gap is evident in the lack of interactive, engaging, and contextually relevant materials.

Research on multimedia in education suggests that incorporating elements such as text, images, audio, video, and animation significantly enhances content delivery and student engagement. A systematic review by Abdulrahaman et al. affirmed the effectiveness of multimedia tools in improving the accessibility and quality of education. Among these tools, PowerPoint remains widely used in higher education due to its adaptability and impact (Riza et al., 2023). These insights point to the potential benefits of enhancing PAI materials through multimedia integration and aligning instructional design with both student needs and global standards.

This study responds to these gaps by examining the characteristics of PAI teaching materials at Universitas Padjadjaran, evaluating their effectiveness in achieving learning outcomes, and assessing their relevance to contemporary student needs. Through thematic analysis of interviews and content analysis of instructional documents, the study offers a comprehensive evaluation and practical recommendations to optimize the use of multimedia, align pedagogical strategies with global competencies, and strengthen the role of Islamic Religious Education in preparing students to meet modern challenges. Ultimately, this research aims to support higher education institutions in fostering students' moral and intellectual growth, enabling them to contribute ethically and effectively in their professional and societal roles.

2. METHODS

This study employed a qualitative approach to analyze the characteristics of Islamic Religious Education (PAI) teaching materials at Universitas Padjadjaran, evaluate student learning outcomes,

and assess the effectiveness of PowerPoint (PPT) as an instructional medium. The research involved one PAI lecturer and three students from different academic programs: Animal Husbandry, Arabic Literature, and Government Science. Participants were selected purposively to ensure a diverse yet relevant representation of perspectives on the implementation of PAI materials and the use of PPT in the learning process.

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Data collection was conducted through classroom observations, semi-structured interviews, and document analysis. Observations focused on how PAI content was delivered and how PPT was applied during lessons. Interviews explored the perceptions of both lecturer and students regarding content effectiveness and learning outcomes. The semi-structured format allowed for follow-up questions, facilitating deeper exploration of participant experiences (Muhammad Hizba Aulia, Syahidin, Faizin, & Ali, 2025). Document analysis targeted the Semester Learning Plan (RPS) and three representative PPTs selected from a total of 14, based on thematic relevance and alignment with core course topics.

To strengthen the validity and reliability of findings, triangulation was used by integrating data from observations, interviews, and document reviews. This methodological cross-checking ensured that interpretations of the teaching materials' effectiveness and relevance were well-supported and comprehensive. The triangulation also functioned to mitigate limitations arising from the study's small sample size.

Data were analyzed using the Miles and Huberman model, which includes three stages: data reduction, data display, and conclusion drawing and verification (Hasan et al., 2023; Onwuegbuzie & Weinbaum, 2016). Relevant data were selectively retained to focus the analysis on key themes such as material quality, learning outcomes, and PPT utilization. Patterns and relationships were identified through systematic data presentation, particularly regarding how PPT supports comprehension. In the final stage, conclusions were drawn to assess the alignment of PAI materials with contemporary educational needs.

Although the number of participants was limited, this was a deliberate strategy aligned with qualitative research principles, which emphasize depth over breadth. By focusing on informants with direct and relevant experience, the study generated rich, contextual insights into the implementation of PAI materials. Moreover, the use of triangulation provided a methodological safeguard that enhanced the credibility of findings. The study's design offers a strong foundation for developing more adaptive and relevant PAI materials and sets the stage for future research involving broader and more diverse participant groups.

3. FINDINGS AND DISCUSSION

The results of this study indicate that the educational material of Islamic Religious Education (PAI) at Padjadjaran University has characteristics that are adaptive to the needs of modern students. The use of PowerPoint (PPT) as a learning medium significantly supports students' understanding of Islamic values, although there are several challenges in its implementation.

3.1. *Characteristics of Islamic Religious Education Teaching Materials at Padjadjaran University*

The Islamic Religious Education (PAI) materials at Padjadjaran University exhibit distinct characteristics in terms of structure, content, and relevance to learning objectives. Based on the Semester Learning Plan (RPS) and interview findings, the instructional content is systematically organized into

14 main topics, each elaborated through specific sub-topics that align with the core competencies of the curriculum. The thematic organization covers foundational aspects such as the concept of divinity, the function of religion in human life, and scriptural sources, progressing to contemporary issues like radicalism, corruption, and information literacy. This layered structure promotes gradual and coherent learning by enabling students to build understanding from basic theological principles to real-world applications.

In terms of content, the materials integrate theological, ethical, and practical dimensions of Islam. For instance, the topic "The Concept of Islamic Morals" addresses not only normative definitions and principles but also their application in a pluralistic society, highlighting the Prophet's moral example as a model for civilization building. Similarly, the topic on "Science, Technology, and the Arts (IPTEKS) in Islam" provides historical and inspirational insight into the scientific contributions of Muslim scholars, fostering both identity and intellectual appreciation.

Regarding relevance, the curriculum is designed to respond to the challenges of modern life and the competencies required in a globalized world. Topics such as "Islam and Information Literacy," "Islamic Work Ethic," and "Anti-Corruption Culture" contextualize Islamic values within the domains of digital culture and professional integrity. Additionally, materials on "Islamic Moderation" and "Interreligious Tolerance" promote social cohesion and pluralism, which are essential for living in a multicultural society like Indonesia. This holistic approach reflects the integration of Islamic teachings with contemporary realities and aims to produce graduates who are not only religiously knowledgeable but also critical, adaptive, and socially engaged.

The following table presents the detailed breakdown of the 14 main topics and their corresponding sub-topics as outlined in the Islamic Religious Education curriculum at Padjadjaran University.

Table 1. Main Topics and Sub-Topics of Islamic Religious Education Material at Padjadjaran University

No	Main Topics	Sub-Topics
1	The Concept of Humans as God's Creatures	<ol style="list-style-type: none"> Characteristics of Humans as God's Creatures. The Implications of Divinity on Personal and Social Attitudes. The Duties and Roles of Humans as Servants and Caliphs of Allah. The Duties and Obligations of Humans towards the Universe.
2	The Role of Religion in Human Life	<ol style="list-style-type: none"> The Meaning, Function, and Purpose of Religion. Religious Values in the Environment of Education, Family, and Work. Comparative Diversity of Religious Understanding and Attitudes. Religious Practices and Their Implications for Civilization.
3	The Qur'an as the Primary Source of Islamic Teachings	<ol style="list-style-type: none"> The Meaning, Function, and Content of the Qur'an. The History of the Compilation of the Qur'an. The Values of the Qur'an in the Environment of Education, Family, and Work. The Dialectics of the Qur'an and Culture.
4	The Sunnah as a Source of Islamic Law	<ol style="list-style-type: none"> The Meaning, Function, and Position of Sunnah in Islamic Law. The Sunnah of the Prophet as a Paradigm of Excellence (Siddiq, Amanah, Tabligh, Fathonah). The Sunnah and Its Implementation in Social Life.
5	Ijtihad as an Effort to Maintain the Relevance of Teachings in Life	<ol style="list-style-type: none"> The Meaning, Function, and Position of Ijtihad. The Values of Ijtihad in the Environment of Education, Family, and Work. Ijtihad that Protects the Life of a Pluralistic Society.

6	The Concept of Islamic Morality and Its Role in Building a Noble Society	1. The Meaning and Function of Morality in Islam. 2. Knowledgeable Morality in Islam. 3. The Morality of the Prophet in a Pluralistic Society. 4. Building a Noble Civilization with Akhlakul Karimah.
7	The Concept of Science, Technology, and Arts (IPTEKS) in Islam	1. The Concept of IPTEKS in Islam's View. 2. The Development of IPTEKS during Islam's Golden Age. 3. The Contribution of Muslim Scholars to the Development of IPTEKS. 4. The Concept of Islamic Arts. 5. The Role of Arts in Developing Harmony among People.
8	Work Ethic as a Form of Righteous Deeds	1. The Work Ethic According to Islam. 2. The Concept of Islamic Professional Ethics. 3. Islamic Work Ethic in the Environment of Education, Family, and Work. 4. Entrepreneurship and Independence in Islam.
9	The Concept of Islamic Family and Environmental Development	1. The Meaning and Essence of an Islamic Family. 2. The Rites and Conditions of Marriage in Islam. 3. The Concept of Divorce and Reconciliation. 4. The Rights and Duties of Parents toward Children in Islam. 5. The Rights and Duties of Children toward Parents in Islam.
10	The Implementation of Islamic Teachings in a Multicultural Society	1. The Characteristics of Islam in Indonesia. 2. The Concept of Ukhwah Islamiyah (Islamic Brotherhood). 3. The Values of Ukhwah Islamiyah in the Environment of Education, Family, and Work. 4. The Concept of Moderate Islam. 5. Tolerance among and between Religious Communities.
11	The Concept of Islam about State and Government	1. The Concept of Islam about State and Politics. 2. Variations in the Views of Muslims on the Relationship between Islam and the State. 3. The Concept of Islam in Building a Progressive and Civilized Nation
12	The Concept of Islam about the Environment	1. The Position of Nature and the Environment According to Islam. 2. Environmental Damage and Its Impacts. 3. The Role of Humans in Environmental Conservation.
13	The Concept of Hijrah, Jihad, Religious Radicalism, and Islamic Moderation	1. The Concept of Hijrah, Jihad, Religious Radicalism, and Islamic Moderation. 2. The Background, Forms, and Impacts of Religious Radicalism. 3. Strategies for Addressing Religious Radicalism.
14	The Role of Religion in Addressing Contemporary Issues: Islam and Information Literacy and the Development of an Anti-Corruption Culture	1. The Concept of Islam about Information Literacy. 2. Organizing Information Logically Based on Islamic Values. 3. The Meaning, Types, and Legalities of Corruption. 4. The Motives for Corruption and Its Dangers to Life. 5. The Contribution and Role of Religion in Building an Anti-Corruption Culture.

Table 1 above presents the structure of the Islamic Religious Education (PAI) curriculum at Padjadjaran University, which comprises 14 systematically organized main topics and various sub-topics. These materials are designed not only to introduce theological concepts but also to address ethical, scientific, social, and contemporary issues relevant to students' lives. For instance, the topic "*The Concept of Humans as Godly Creatures*" highlights both the spiritual nature of humans in relation to God and their ethical responsibility as *khalifah* (vicegerents) on earth, aligning theological insight with character-building values.

This integrative approach is further seen in topics such as "*The Concept of Islamic Morals*," which embeds values of *akhlāq al-karīmah* (noble character) within the context of a pluralistic society, promoting tolerance and ethical social engagement. Meanwhile, contemporary issues like misinformation and corruption are addressed through topics such as "*Islam and Information Literacy*" and "*Development of Anti-Corruption Culture*," ensuring that the curriculum remains relevant to the moral challenges of the digital age. Student interviews revealed that such materials contribute significantly to moral awareness and personal growth. One student explained that the topic on human responsibility as *khalifah* reinforced their understanding of ethical maturity and purposeful action, both religiously and socially.

Overall, the PAI course at Padjadjaran University emphasizes not only theological knowledge but also the practical application of Islamic teachings in everyday contexts—within family, education, and the workplace. Students particularly valued materials that addressed real-life issues, such as digital literacy and ethical responsibility, as essential preparation for navigating modern life. As one student noted, the inclusion of contemporary topics helped them avoid misinformation and recognize the ethical dimensions of online behavior, a crucial skill in today's media landscape.

These findings underscore the unique character of PAI at Padjadjaran University, particularly in comparison with other institutions. For example, Saepudin (2018) describes how PAI at the Bandung Institute of Technology (ITB) integrates Islamic values with science and technology, facilitated through structured mentoring at the Salman Mosque. In contrast, the PAI approach at Padjadjaran University focuses more explicitly on character education rooted in Islamic moral principles, with PowerPoint (PPT) as the primary medium. Learning assessments at Unpad tend to be more structured and content-focused, relying on assignments and examinations rather than mentoring formats.

Despite these differences, both institutions reflect a shared national agenda in Islamic Religious Education, as outlined by Fakhruddin (2021), which aims to develop citizens who are both religiously grounded and socially responsible. At Padjadjaran University, this is evident in how the curriculum supports not only religious literacy but also professional and civic competencies relevant to global and multicultural realities. The course materials engage with themes such as Islamic moderation and interfaith tolerance—key elements in preparing students to contribute constructively to society.

This character-based orientation aligns with Suyadi et al.'s (2021), emphasizes the importance of character education based on *akhlak al-karimah* assertion that *akhlāq al-karīmah*-centered education is foundational to student success in professional life. The emphasis on internalizing noble character addresses concerns raised by Shevchenko et al. (2020) about the spiritual and moral gaps resulting from the dominance of secular content in higher education. At Unpad, PAI strives to integrate spiritual, psychological, and social functions into student development: faith and devotion (spiritual), emotional self-regulation (psychological), and harmonious interpersonal skills (social), all of which are reflected in the Course Learning Outcomes (CLOs).

Moreover, this model of character education is strengthened through collaboration between lecturers and institutional actors. The involvement of lecturers, students, and student organizations in facilitating religious and character-building activities exemplifies Unpad's commitment to holistic student development. By embedding character education into academic learning, the PAI course contributes to forming reflective, ethical, and adaptive graduates equipped to face contemporary and future societal challenges.

3.2 *Islamic Religious Education Learning Outcomes at Padjadjaran University*

The learning outcomes of Islamic Religious Education (PAI) at Padjadjaran University are designed to produce graduates with a deep understanding of Islamic teachings and the ability to apply them meaningfully in society. As illustrated in Figure 1, the learning outcomes are structured across five key dimensions: attitudes and behavior, general skills, knowledge, specific skills, and course-

specific learning outcomes. These components are integrated through a comprehensive approach that balances the cognitive, affective, and psychomotor domains.

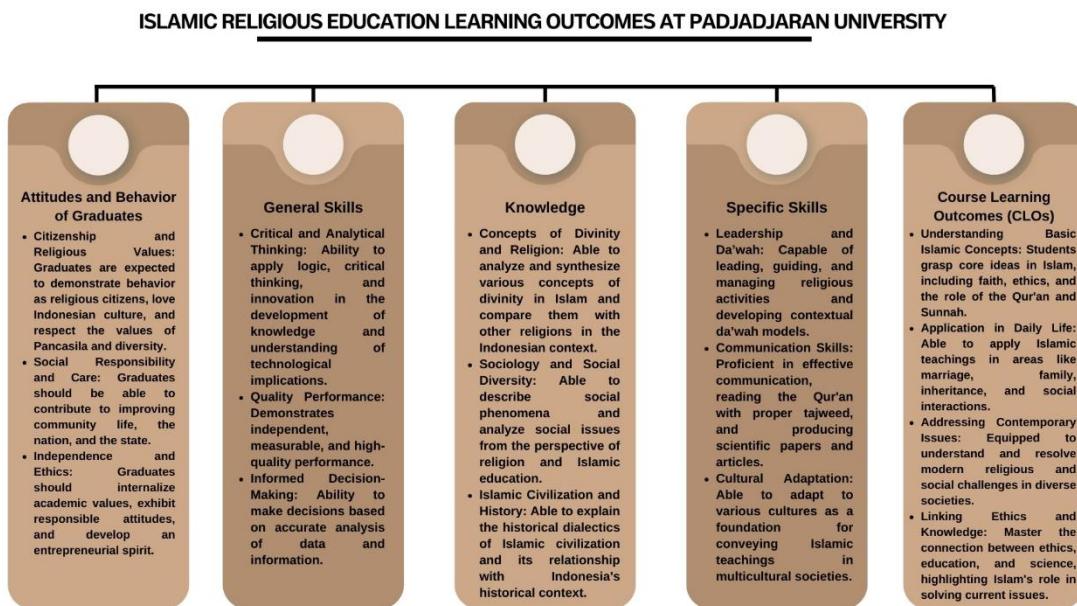


Figure 1. Islamic Religious Education Learning Outcomes at Padjadjaran University

Based on Figure 1, each component in the curriculum is designed to complement one another. Religious attitudes, social responsibility, and critical thinking are developed alongside mastery of Islamic concepts and their historical contexts. Practical competencies—such as Qur'anic recitation and effective sermon delivery—further enhance the development of religious identity. These objectives are aligned with the Semester Learning Plan (RPS) and the Graduate Learning Outcome Standards (GLOS), which incorporate Pancasila values and contemporary global dynamics in a contextually relevant manner.

The Course Learning Outcomes (CLOs) exhibit strong thematic coherence by reinforcing Islamic values such as *tauhid* (CLOs 1 and 5), morality (CLO 6), and moderation (CLOs 11 and 13). These elements are not taught in isolation but are designed to support each other in fostering character development, ethical reasoning, and social contribution. CLO 14 specifically addresses contemporary challenges such as radicalism and postmodern lifestyles, promoting information literacy grounded in Islamic perspectives.

Interview data with students reinforce the effectiveness of this integrative approach. Students acknowledged that the PAI learning experience shaped their thinking and behavior. One student stated, "The materials on ethics and the fundamentals of Islam enhanced my maturity in action and thought." Another remarked, "The topic of Muslim responsibility in society taught me the importance of spreading positive values." These responses indicate the curriculum's success in aligning learning outcomes with students' real-life experiences, especially when contextual teaching strategies and case-based learning are effectively applied.

Nonetheless, challenges remain in implementation, particularly concerning non-PAI lecturers who deliver the material. Variations in teaching approaches and pedagogical effectiveness highlight the importance of training and aligning teaching strategies across instructors. These findings confirm that coherence is required not only in curriculum design but also in instructional delivery.

Supplementary programs such as the BTAQ tutorial and guest lectures have proven beneficial in strengthening students' comprehension of PAI content. One student shared, "The BTAQ tutorial helps us understand the practical aspects of Islam, such as correct Qur'an reading." These initiatives bridge the gap between theory and practice, enriching students' religious competence in daily life.

Their success underscores the importance of experiential learning as a key strategy for enhancing religious education.

The integrative nature of this curriculum also aligns with international Islamic education frameworks, such as Malaysia's Model *Matlamat Pengajaran dan Pembelajaran Pendidikan Islam* (MMPPPI). According to Jasmi (2016), the MMPPPI emphasizes three interconnected goals: knowledge transmission, behavior formation, and holistic excellence. These principles are reflected in Padjadjaran University's curriculum through the emphasis on cognitive mastery, value internalization, and ethical application in real-life contexts. The spiritual dimensions—such as worship, reflection, and social ethics—demonstrate the curriculum's alignment with global Islamic education trends while remaining rooted in local realities (Moslimany, Otaibi, & Shaikh, 2024).

Soft skills development is also embedded in the PAI curriculum, particularly in cultivating an Islamic work ethic, leadership in professional contexts, and interpersonal competencies grounded in Islamic values. These aspects are aligned with General Skill 2 and assessed through measurable independent performance indicators, demonstrating students' preparedness for professional and societal contributions.

Overall, the integration of documentary and empirical findings indicates that the PAI learning outcomes at Padjadjaran University reflect a theoretically grounded and practically effective model of Islamic education. This model contributes to academic discourse by illustrating how cognitive, affective, and psychomotor goals can be harmonized within a single curriculum responsive to both local and global challenges.

These findings are consistent with the work of Manggali et al. (2024), who investigate the implementation of Outcomes-Based Education (OBE) in PAI and highlight both its transformative potential and inherent challenges. While difficulties remain in assessing spiritual and moral competencies and addressing infrastructural limitations, the OBE framework provides a structured pathway for designing clear learning outcomes and competency-based assessments that enhance curriculum transparency and accountability. Similarly, Effendi (2022) and Kabeakan et al. (2024) underscore the importance of continuous curriculum evaluation and cross-institutional collaboration to ensure that Islamic education remains relevant and adaptive to shifting global and local educational landscapes.

Furthermore, the emphasis on integrating cognitive, ethical, and spiritual dimensions—as advocated by Suhayib and Ansyari (2023)—is clearly reflected in the PAI curriculum at Padjadjaran University. By embedding Islamic values within professional, social, and academic contexts, the university nurtures graduates who are intellectually capable, ethically grounded, and socially responsible. This balanced approach ensures that students are not only equipped with disciplinary knowledge but also with the character and integrity needed to contribute positively to a pluralistic and dynamically changing society.

3.3 Effectiveness of Using PPT in PAI at Padjadjaran University

Learning media plays a critical role in supporting the teaching and learning process, particularly in delivering information systematically and in a structured manner. At Padjadjaran University, Islamic Religious Education (PAI) utilizes PowerPoint (PPT) as its primary instructional medium to assist lecturers in presenting material in an engaging and organized way. The PPT content includes foundational topics such as the role of religion in human life, the educational function of religion, and the characteristics of Islam. Given the absence of a dedicated textbook for the PAI course, the PPT functions as the central instructional reference and shapes how concepts are introduced and discussed in the classroom.

Preparing PPTs as teaching materials must adhere to the standards set by the National Education Standards Agency (BNSP), which emphasize the importance of content alignment, language clarity, and visual appeal. Content alignment ensures that the material corresponds to curriculum competency standards. Language clarity supports student understanding by using accessible and coherent

language. Visual appeal, in turn, requires thoughtful design elements that can attract and sustain students' attention (Mufida & Fauziah, 2021).

In addition, effective PPTs must also reflect the principles of relevance (ensuring that material is meaningfully connected to learning objectives), consistency (maintaining internal structure to support knowledge retention), and sufficiency (providing adequate depth and scope to support mastery of competencies) (Kusumawardani, Suyitno, & Susanto, 2024). When these standards and principles are not met, instructional delivery may be compromised—resulting in diminished student engagement and comprehension.

To better understand the implementation of these standards, a detailed analysis was conducted on three PPTs used in the PAI course: The Islamic Concept of the Environment, The Role of Religion in Facing Contemporary Issues, and The Role of Religion in Human Life. The following table summarizes the key findings from this analysis, serving as the foundation for the integrated discussion that follows.

Table 2. Analysis of PPT Effectiveness in Islamic Religious Education Learning

Aspect	The Role of Religion in Human Life PPT	The Role of Religion in Facing Contemporary Issues PPT	Islamic Concept of the Environment PPT
Relevance to Competency Standards	In-depth on religion's role in life but lacks alignment with learning outcomes.	Covers relevant themes like corruption and Islamic moderation but lacks depth and repeats content.	Relevant to Qur'anic verses and environmental issues but lacks explorative material and learning outcomes.
Language Clarity	Formal language with occasional formatting errors (e.g., spacing).	Simple and understandable, though some parts are too informal.	Inconsistent format and text translation.
Visual Design	More visually appealing with varied colors and images but still text-dense.	Text-heavy, minimal visual variation, and less interactive.	Monotonous, lacks engaging elements.
Sufficiency of Material	Some points lack direct correlation with learning outcomes.	Shallow material lacking depth and case studies.	Insufficient exploration of material to fully meet competency mastery.
Student Feedback	Effective foundation but requires references for independent learning.	Relevant but shallow; would benefit from real-life examples.	Relevant content but insufficient depth; lacks interactivity and exploration of contemporary issues.
Lecturer Feedback	Relatively strong visuals but still dependent on lecturer interpretation.	Flexibility in teaching but overly text-heavy slides.	Limited interactivity; requires deeper material.

Based on Table 2, the analysis of three PowerPoint (PPT) presentations used in Islamic Religious Education (PAI) at Universitas Padjadjaran reveals key insights into both the strengths and limitations of current instructional materials. Thematically, all three presentations—The Islamic Concept of the Environment, The Role of Religion in Facing Contemporary Issues, and The Role of Religion in Human Life—reflect efforts to integrate religious values with contemporary challenges. However, the findings indicate that these materials often fall short in terms of content depth, visual design, and pedagogical coherence.

Content-wise, the presentations provide relevant Islamic perspectives, such as Qur'anic teachings on environmental ethics or the importance of faith in shaping social behavior. Yet, in all three cases, the materials tend to lack explicit learning outcomes, in-depth elaboration, and sufficient contextualization of complex issues like radicalism, postmodern lifestyles, or global migration. Students and lecturers alike identified this lack of depth as a barrier to promoting critical engagement and meaningful reflection. As one student noted, "The PPT material is relevant but needs deeper exploration of contemporary issues, possibly with case studies or real-life examples."

Visual and design-related limitations were also prominent. Across the presentations, the slides were often overloaded with dense text, used minimal color variation, and lacked visual aids such as diagrams or animations. These issues not only reduced readability but also constrained the materials' ability to facilitate understanding of abstract concepts. In some cases, relevant images were included, but they were poorly contextualized. The limited use of interactive elements, such as videos or animations, further contributed to a static learning experience. These weaknesses align with concerns raised in Cognitive Load Theory (1994), which emphasizes the importance of reducing extraneous cognitive load to improve learning efficiency. Slides with excessive text and weak visual integration may strain learners' working memory, thereby hindering the processing of core content.

From a pedagogical perspective, the materials' design falls short of established principles in multimedia learning. According to Mayer (2017), instructional materials should apply principles such as signaling, coherence, and spatial contiguity to optimize learning. The absence of structured visual elements and the predominance of plain text in the analyzed PPTs indicate limited alignment with these principles. Likewise, Paivio's (2014) Dual Coding Theory suggests that learning improves when verbal information is paired with meaningful visuals. In the analyzed presentations, however, this integration was either minimal or absent.

Lecturers acknowledged the flexibility that PPTs offer in supporting various teaching methods, including lectures, discussions, and student presentations. However, they also recognized key challenges: limited interactivity, overreliance on text-heavy content, and the lack of references, which restricts opportunities for independent exploration. As one student observed, "Without a specific textbook, teaching depends on the lecturer's ability to connect the material to students' actual situations and problems. A textbook or reference would help deepen understanding."

To address these gaps, several improvements are recommended. First, enhancing visual design by incorporating diagrams, animations, and videos can help clarify abstract religious concepts and increase student engagement (Manohar, Dashputra, & Chari, 2015; Zhang & O'Halloran, 2019). Second, enriching the content through the use of case studies and real-world examples will improve contextual relevance and foster deeper critical thinking. Third, including references on each slide can promote autonomous learning and connect classroom content to broader academic discourse.

Furthermore, aligning PPT development with cognitive learning theories can significantly enhance instructional impact. Applying Cognitive Load Theory can help optimize information structure and reduce unnecessary cognitive burden by simplifying language, segmenting complex ideas, and using visuals strategically (Skulmowski & Xu, 2022). The integration of Mayer's multimedia principles and Paivio's dual coding also ensures that both verbal and visual channels support meaningful learning. In addition, Liu and Elms (2019) found that animated videos can improve learner engagement and simplify complex concepts, while research by Haryati et al. (2023) confirms the effectiveness of CLT-based instructional materials in enhancing comprehension in higher education.

Interactive teaching strategies, such as group discussions and project-based learning, should also be integrated with PPT usage to cultivate critical, adaptive, and collaborative skills (Kutbiddinova, Eromasova, & Romanova, 2016). In the context of PAI, the use of animation in PPTs not only aids in explaining abstract theological concepts but also sustains attention and fosters reflective and faith-based reasoning (Sukamto & Mahmudah, 2022; Wanner, 2015; Zemuy, Tsegay, & Aihui, 2024). Such innovations align with the pedagogical shift toward student-centered learning environments

that empower learners to engage with religious teachings in ways that are both intellectually and spiritually meaningful.

While this study provides theoretically grounded insights into the instructional use of PowerPoint in Islamic Religious Education, several limitations must be acknowledged. The sample was limited to one lecturer and three students from a single university, which constrains the generalizability of the findings. Additionally, the study relied primarily on document analysis and interviews, without directly assessing the actual impact of PPT design on student learning outcomes across diverse contexts.

Future research should involve larger, more diverse participant groups across multiple institutions and consider employing quantitative or mixed-method approaches. Such efforts would enable a more comprehensive evaluation of how enhanced digital instructional materials—such as theoretically informed and multimedia-enriched PowerPoint slides—affect students' conceptual understanding, engagement, and overall learning experience in Islamic Religious Education.

4. CONCLUSION

This study analyzes the holistic characteristics of Islamic Religious Education (PAI) materials at Padjadjaran University (Unpad), designed to integrate Islamic values with academic knowledge and develop students' character. The PAI materials adopt an approach that addresses attitudes, knowledge, and skills, aligning with contemporary challenges such as Islamic moderation, information literacy, and anti-corruption culture. PowerPoint presentations support academic learning and help foster adaptive and religious qualities in students. The study underscores the importance of character education based on *akhlak al-karimah* for preparing students for both professional and social challenges. Collaboration among lecturers, students, and student activity units plays a vital role in nurturing character and religious engagement.

Future research should focus on refining the PAI curriculum further and examining the integration of Outcome-Based Education (OBE) to achieve comprehensive, globally relevant learning outcomes. Methodologies could include evaluating student development through both academic and moral lenses and conducting comparative analyses with other institutions or international Islamic education models. Practical steps for curriculum improvement could involve incorporating innovative teaching methods, such as interactive multimedia and project-based learning, leveraging digital tools for flexible learning experiences, and adopting interdisciplinary approaches to align with global educational trends. By making these enhancements, the PAI curriculum can better prepare students to face modern challenges while upholding Islamic principles.

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