

DESIGN OF DIFFERENTIATED PAI LEARNING THROUGH A SCAFFOLDING APPROACH WITH STUDENT WORKSHEET MEDIA TO IMPROVE STUDENT'S UNDERSTANDING

Is'ad Ummul Choiriyah¹, Dafina Ainani Zahra², Asep Saepul Hamdani³, Is'ad Churiyah Zahidah⁴

^{1,3} Program Pascasarjana, Universitas Islam Negeri (UIN) Sunan Ampel, Surabaya, Indonesia

^{2,4} Al-Azhar University, Cairo, Egypt

¹ isadummulch@gmail.com, ² ainanizahradafina@gmail.com,

³ asepsaepulhamdani@uinsa.ac.id, ⁴ hilda.anak3@gmail.com

Abstract

This research is motivated by the fact that Islamic Religious Education (PAI) learning is still uniform, thus not accommodating the differences in student abilities. The purpose of this study was to design and analyze the implementation of differentiated learning through a scaffolding approach using Student Worksheets (LKPD) to improve student understanding and learning independence. The method used was descriptive qualitative, with data collection techniques through literature review, observation, and analysis of LKPD draft documents. The results show that the combination of differentiation and scaffolding in LKPD can accommodate student diversity, increase learning engagement, and encourage the development of religious character. Each LKPD is designed with different levels of support according to student abilities—beginner, developing, and advanced—so that the learning process progresses gradually toward independence. In conclusion, this model is effective in improving understanding of Islamic values and is relevant to the principles of the Independent Curriculum. This research contributes to the development of a humanistic, adaptive, and contextual PAI curriculum.

Keywords: PAI, Differentiated Learning, Scaffolding, Student Worksheet, Learning Independence

Abstrak

Penelitian ini dilatarbelakangi oleh pembelajaran Pendidikan Agama Islam (PAI) yang masih bersifat seragam sehingga kurang mengakomodasi perbedaan kemampuan siswa. Tujuan penelitian ini adalah merancang dan menganalisis penerapan pembelajaran berdiferensiasi melalui pendekatan scaffolding dengan media Lembar Kerja Peserta Didik (LKPD) untuk meningkatkan pemahaman dan kemandirian belajar siswa. Metode yang digunakan adalah deskriptif kualitatif dengan teknik pengumpulan data melalui studi pustaka, observasi, dan analisis dokumen rancangan LKPD. Hasil penelitian menunjukkan bahwa kombinasi diferensiasi dan scaffolding dalam LKPD mampu mengakomodasi keragaman siswa, meningkatkan keterlibatan belajar, serta mendorong pembentukan karakter religius. Setiap LKPD dirancang dengan tingkat bantuan berbeda sesuai kemampuan siswa (pemula, berkembang, dan mahir) sehingga proses belajar berlangsung bertahap menuju kemandirian. Model ini efektif dalam meningkatkan pemahaman nilai-nilai Islam dan relevan dengan prinsip Kurikulum Merdeka. Penelitian ini berkontribusi pada pengembangan kurikulum PAI yang humanistik, adaptif, dan kontekstual.

Kata Kunci: PAI, Pembelajaran Berdiferensiasi, Scaffolding, LKPD, Kemandirian belajar



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INTRODUCTION

In current Islamic Religious Education (PAI) teaching practices in schools, students are often presented with uniform material without considering their diverse backgrounds, learning readiness, and individual learning styles. This situation is exacerbated by the demands of the global era, which presents multidimensional challenges to Islamic education, such as the influence of technology, ideology, social change, and the flow of global information (globalization), which can undermine local religious values.¹ Furthermore, religious education often receives limited time in the school curriculum, leading to insufficient time for in-depth study of the material and reflection on its values.² In the information and digital era, if religious learning methods are not updated to be more responsive and adaptive, students' understanding of religious material will tend to be shallow and less relevant to everyday life.

A major issue frequently encountered in Islamic Religious Education (PAI) learning is the dominance of traditional methods (lectures, memorization, and general assignments), which are one-way and fail to address differences in student abilities. Comparative research between traditional and modern methods in Islamic Religious Education (PAI) in Langkat Regency shows that modern methods (interactive, discussion, and media) are more effective in increasing student understanding and engagement than traditional methods, which rely on lectures and memorization.³ Furthermore, traditional methods often fail to motivate students, resulting in passive and inactive learning.⁴ Known impacts of using these non-adaptive methods include shallow and fragmented understanding of religious material, a wider achievement gap between students, decreased motivation to learn, and a reduced practical relevance of religious education to students' lives.

Several studies have shown that differentiated learning can improve student engagement, motivation, and learning outcomes because learning is tailored to students' needs, styles, and abilities (e.g., content, process, product).⁵ Furthermore, the scaffolding approach has been shown to be effective in helping students move through their zone of development (ZPD) through gradual

¹ Ahdar and Musyarif, "Tantangan Pendidikan Islam di Indonesia pada Era Globalisasi," *AL-ISHLAH: Jurnal Pendidikan Islam* 17, no. 1 (June 2019): 13–30, <https://doi.org/10.35905/alishlah.v17i1.984>.

² Amsal Bakhtiar MA, *Tantangan Pendidikan Agama*, Republika, June 1, 2021, https://uinjkt.ac.id/id/tantangan-pendidikan-agama-2?utm_.

³ Muhammad Rianda, *Perbandingan Efektivitas Metode Pembelajaran Pendidikan Agama Islam Tradisional dan Modern di Kabupaten Langkat*, n.d.

⁴ Abdul Rozak, "Optimalisasi Metode Pembelajaran Aktif Untuk Meningkatkan Motivasi Belajar Pendidikan Agama Islam," *Ar Rasyid: Journal of Islamic Studies* 2, no. 2 (August 2024): 49–60, <https://doi.org/10.70367/arrasyiid.v2i2.19>.

⁵ Desy Wahyuningsari et al., "Pembelajaran Berdiferensiasi Dalam Rangka Mewujudkan Merdeka Belajar," *JURNAL JENDELA PENDIDIKAN* 2, no. 04 (November 2022): 529–35, <https://doi.org/10.57008/jjp.v2i04.301>.

support until learning independence is achieved.⁶ Furthermore, Nuriyani, through her research on the application of differentiated learning, found that this strategy is effective in accommodating differences in students' abilities, interests, and learning styles. By implementing differentiated learning, teachers can create an inclusive learning environment and increase student motivation and engagement in understanding religious material in depth.⁷

Meanwhile, Bahri and Sakdiyah's research highlighted the scaffolding learning format in the context of Islamic character education. Their results showed that scaffolding not only serves as gradual assistance in cognitive aspects but is also effective in shaping students' religious character through a continuous and reflective guidance process. This study reinforces the idea that scaffolding can be integrated into Islamic Religious Education (PAI) learning to develop students' comprehensive understanding of values and morals.⁸

Although numerous studies have examined scaffolding and differentiation separately in educational contexts, particularly in general subjects (mathematics, science, etc.), empirical studies on the collaboration between the two aspects are still very limited. For example, scaffolding has been proven effective in increasing student learning engagement and cognitive achievement in Islamic Religious Education at SMPN 6.⁹ Meanwhile, the differentiation approach in Islamic Religious Education has also been studied at MI Al Kautsar in Sorong City.¹⁰ However, there has not been much research that empirically tests how scaffolding and differentiation are combined in one Islamic Education learning design to strengthen students' understanding.

Many students in religious studies do not receive learning experiences appropriate to their abilities because the methods used are not differentiated. Without differentiation, students with lower abilities or different learning rates struggle to follow the material, while students with higher abilities are not given adequate challenges. Furthermore, while scaffolding can support students through gradual assistance, if scaffolding is not combined with differentiation, the support provided tends to be standard and not optimal for each student. Students' difficulties in grasping religious

⁶ Hadi Mustofa, Mohamad Jazeri, and Elfi Mu'awanah, *Strategi pembelajaran Scaffolding dalam Membentuk Kemandirian Belajar Siswa*, 2021.

⁷ Riska Nuriyani, Sri Artati Waluyati, and Dahlia Dahlia, "Penerapan Pembelajaran Berdiferensiasi dalam Meningkatkan Keaktifan dan Kreativitas Belajar Peserta Didik," *ASANKA : Journal of Social Science and Education* 4, no. 2 (September 2023), <https://doi.org/10.21154/asanka.v4i2.7900>.

⁸ Samsun Bahri and Halimatun Sakdiyah, "Format Pembelajaran Scaffolding Dalam Pendidikan Karakter Peserta Didik Perspektif Pendidikan Islam," *At-Ta'lim: Jurnal Kajian Pendidikan Agama Islam* 7, no. 1 (April 2025): 19–32.

⁹ Wigati Iswandhiari and Sopiatur Nahwiyah, *Penerapan Model Pembelajaran Scaffolding dalam Meningkatkan keaktifan Belajar Siswa pada Mata Pelajaran Pendidikan Agama Islam Kelas VII di SMPN 6 Singingi Kecamatan Singingi*, 4 (2023).

¹⁰ Asrop Syafi'i, Muhammad Yusron Maulana El-yunusi, and Ibnu Sholeh, *Religious Considerations In Educational Policy In A Multicultural Society*, 1, no. 2 (2024).

material and low levels of in-depth religious understanding can arise from the lack of a combination of differentiation and scaffolding in learning media and strategies.

This study aims to design an Islamic Religious Education (PAI) learning model that integrates differentiation and scaffolding using student worksheets media, so that it is expected to improve students' understanding in a deeper and sustainable manner. With a qualitative approach based on literature studies, this study seeks to explore, examine, and synthesize various relevant theories and research findings to produce a conceptual design for adaptive and applicable PAI learning. The focus of the problem in this study includes how the concept of differentiation can be applied in PAI learning, how the principle of scaffolding can support the process of learning religion gradually, and how the integration of both through student worksheets media can provide a real contribution in improving students' understanding. Thus, the integration between the differentiation and scaffolding approaches through student worksheets media is expected to be an innovative solution to improve students' learning understanding.

RESEARCH METHODS

This study uses a qualitative approach with a library research method. The focus of the research is directed at exploring and synthesizing various theories, concepts, and previous research results related to differentiated learning, scaffolding approaches, and the use of student worksheets media in the context of Islamic Religious Education (PAI). The data in this study were obtained through a review of various scientific sources such as accredited national journals, relevant books, previous research results, and contemporary Islamic education policy documents. Data analysis was conducted using content analysis techniques, namely identifying, grouping, and interpreting the main themes that emerged from various literature to find patterns of relationships and integrative concepts among the three main components of the study. In accordance with the purpose of library research, namely to find the conceptual and theoretical foundations from various written sources relevant to the focus of the study. This study seeks to develop a conceptual design for PAI learning that is adaptive, contextual, and appropriate to the needs of students in the modern education era.¹¹

RESULTS AND DISCUSSION

Implementation of Differentiated Learning Concept in Islamic Religious Education

Differentiated learning is an approach that emphasizes providing learning services tailored to students' needs, abilities, interests, and learning styles. According to Tomlinson¹², differentiated

¹¹ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2014).

¹² Carol A. Tomlinson, *The Differentiated Classroom: Responding to the Needs of All Learners* (Alexandria, Va: Association for Supervision and Curriculum Development, 1999).

learning is the process of designing flexible curriculum and instruction to accommodate individual student differences. In the Indonesian context, this strategy has become increasingly important since the implementation of the Independent Curriculum, which requires teachers to fully understand student characteristics before designing learning activities. Differentiated learning is also an important learning strategy in accommodating student diversity, both in terms of abilities, interests, and learning styles.¹³ Thus, differentiated learning is not simply a variation of methods, but a fundamental philosophy that places students at the center of the learning process.

In Islamic Religious Education (PAI) learning, the application of differentiation has a broader meaning because it is not only oriented towards academic outcomes but also strengthens students' character and spirituality. Islamic Religious Education serves to instill Islamic values of faith, morality, and behavior that are relevant to students' real lives. Therefore, a differentiated approach in PAI needs to accommodate differences in levels of understanding of Islamic teachings, interests in religious themes, and learning speeds of each individual. Differentiated learning in PAI can adapt teaching materials to suit the needs of diverse students, including those from different social backgrounds and abilities.¹⁴ This approach makes PAI learning more contextual, humane, and centered on student potential.

The implementation of differentiated learning in Islamic Religious Education typically encompasses three main aspects: content, process, and product. Content differentiation means teachers adapt teaching materials based on students' readiness levels; process differentiation means teachers organize varied learning activities to suit students' learning styles; and product differentiation means giving students the freedom to demonstrate their understanding through various forms of learning outcomes. The implementation of these three components can significantly increase student engagement and encourage creativity in learning.¹⁵

An important initial step in implementing differentiated learning in Islamic Religious Education (PAI) is conducting a diagnostic assessment of students' learning needs. This assessment helps teachers understand students' initial readiness, learning preferences, and potential difficulties in understanding religious material. Islamic Religious Education (PAI) teachers who conduct diagnostic assessments can more easily adapt learning strategies to the students' actual conditions.¹⁶

¹³ Irwansyah Suwahyu, *Pembelajaran Berdiferensiasi Pada Mata Pelajaran Pendidikan Agama Islam*, 9 (2025).

¹⁴ Nuriyani, Waluyati, and Dahlia, "Penerapan Pembelajaran Berdiferensiasi dalam Meningkatkan Keaktifan dan Kreativitas Belajar Peserta Didik."

¹⁵ Wahyuningsari et al., "Pembelajaran Berdiferensiasi Dalam Rangka Mewujudkan Merdeka Belajar."

¹⁶ Klis Dianti, Ruslan Ruslan, and Nasarudin Nasarudin, "Islamic Religious Education Teacher's Experience in Implementing Differentiated Learning," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 5, no. 1 (January 2025): 93–102, <https://doi.org/10.53299/jppi.v5i1.875>.

Assessment is not merely an evaluation tool, but also the foundation for creating effective differentiation so that each student can reach their maximum potential.

From a psychological perspective, differentiated learning is firmly grounded in constructivism theory, which emphasizes that knowledge is actively constructed by students. In the context of Islamic Religious Education (PAI), this principle enables teachers to develop strategies that focus not only on the transfer of religious knowledge but also on the formation of personal meanings regarding Islamic values. Differentiated learning helps teachers understand students' emotional and social conditions, ensuring that the learning process is not only cognitive but also affective and spiritual.¹⁷ With this approach, PAI can become a vehicle for fostering a more reflective and inclusive religious character.

The application of differentiated learning has also proven effective in the context of inclusive and multicultural schools. Numerous studies have shown that students with special needs or cultural differences require adapted learning strategies to remain valued and actively participate. Differentiated learning in religious studies helps students with learning disabilities stay engaged and understand the material through an individualized approach.¹⁸ This reinforces the idea that the application of differentiation in Islamic Religious Education not only improves learning outcomes but also creates a space for inclusion and equality for all students.

Despite its many advantages, implementing differentiated learning in Islamic Religious Education (PAI) also faces several challenges. Teacher readiness is a key factor, as this strategy requires strong reflective, creative, and classroom management skills. Many PAI teachers still rely on lecture methods and uniform assessments, requiring training and institutional support for the implementation of differentiation. The main challenges to implementing differentiated learning are limited time, learning resources, and teacher competency in designing varied activities.¹⁹ Therefore, collaboration between educational institutions and teachers is necessary to develop adaptive and realistic PAI teaching materials.

Through the implementation of differentiated learning, Islamic Religious Education (PAI) teachers can understand the diversity of students and accommodate their differences in the learning process. However, in practice, the implementation of differentiation does not always run smoothly

¹⁷ Umi Fitri Lestari et al., "Strategi Pembelajaran Diferensiasi dalam Pendidikan Agama Islam: Perspektif Psikologis," *Journal of Education Research* 5, no. 4 (November 2024): 5272–80, <https://doi.org/10.37985/jer.v5i4.1806>.

¹⁸ Anita Aisah and Dwi Santosa Ab, "Islamic Education in The Inclusive School: Experimental Study of The Application of Differentiated Instruction For Slow Learners," *Afkaruna* 15, no. 2 (2019), <https://doi.org/10.18196/AIJIS.2019.0106.281-301>.

¹⁹ Andi Ridwan and Samad Umarella, "Analisis Penerapan Pembelajaran Berdiferensiasi Pendidikan Agama Islam Di Sekolah Penggerak SMP Negeri 11 Tual," *Jurnal Pendidikan Indonesia* 5, no. 3 (March 2024): 137–49, <https://doi.org/10.59141/japendi.v5i3.2734>.

because each student requires support and guidance appropriate to their developmental level. Not all students are able to immediately adapt to independent learning activities even after differentiation strategies have been implemented. Islamic Religious Education (PAI) learning requires gradual guidance so that students can achieve an independent understanding of Islamic values.²⁰ Therefore, a pedagogical approach is needed that can provide gradual support (guided support) so that students can progress from dependence to independent learning without losing sight of their understanding of religious values.

Scaffolding Approach in Islamic Education Learning

The scaffolding approach in education stems from the study of cognitive development theory, particularly Lev Vygotsky's concept of the zone of proximal development (ZPD). Its core principle is that students are able to reach higher levels of understanding if they receive guidance or temporary support appropriate to their initial ability level. Scaffolding is a temporary support structure to assist students in completing new tasks or concepts that they would not normally be able to complete on their own.²¹ This approach is particularly relevant because much of the material in Islamic Religious Education (PAI) (religious values, morals, and concepts of faith) is abstract and requires guidance for students to understand it meaningfully.

In classroom applications, scaffolding includes activities such as the “I do. We do. You do.” model, step-by-step task organization, modeling, visual or verbal guidance, and structured feedback. Scaffolding is a way for teachers to provide support while students master new concepts or skills. The scaffolding approach is also sometimes described as “I do. We do. You do.”²² For Islamic Religious Education (PAI) learning, teachers can begin with a demonstration of understanding of religious values (I do), then lead a class discussion (we do), and finally provide opportunities for students to work independently or in groups (you do) through specially designed worksheets.

The effectiveness of scaffolding depends on three main characteristics, namely

²⁰ Iswandhiari and Nahwiyah, *Penerapan Model Pembelajaran Scaffolding dalam Meningkatkan keaktifan Belajar Siswa pada Mata Pelajaran Pendidikan Agama Islam Kelas VII di SMPN 6 Singingi Kecamatan Singingi*.

²¹ “Instructional Scaffolding to Improve Learning,” NIU,edu, *Center for Innovative Teaching and Learning (CITL)*, n.d., https://www.niu.edu/citl/resources/guides/instructional-guide/instructional-scaffolding-to-improve-learning.shtml?utm_.

²² “What Is Scaffolding in Education and How Is It Applied?,” *Grand Canyon University*, September 19, 2023, https://www.gcu.edu/blog/teaching-school-administration/what-scaffolding-in-education-how-applied?utm_.

contingency, gradual reduction (fading), and transfer of responsibility from teacher to student.²³ In differentiated Islamic Education learning, teachers must ensure that the support provided is adjusted (contingency) to student readiness, then gradually reduced (fading) so that students become more independent, until finally students are able to take responsibility for their own learning.

For differentiated Islamic Religious Education (PAI) learning through scaffolding, teachers need to design media and activities that facilitate support from the initial stages to independence. Media such as student worksheets (LKPD) can function as scaffolds, providing step-by-step guidance to help students systematically understand religious concepts. For example, initial activities might involve simple thinking questions about the meaning of morals, followed by more advanced reflection activities on the application of morals in everyday life. Experimental research shows that tailored scaffolding can improve student achievement, especially when teacher support is provided appropriately and then gradually withdrawn.²⁴ This suggests that well-designed scaffolding will foster a deeper understanding of religious values, rather than simply rote memorization.

The scaffolding approach focuses not only on cognitive aspects but also includes affective and metacognitive dimensions. A framework for scaffolding design states that scaffolds can increase student motivation and engagement if learning strategies address motivational and cognitive aspects in a conjoint manner.²⁵ In Islamic Religious Education (PAI) learning, students not only need to understand religious concepts but also engage emotionally and reflect on their spiritual experiences. Teachers can use activities such as Islamic value reflection journals, attitude discussions, and social projects accompanied by step-by-step guidance to activate the affective component.

Implementing scaffolding in Islamic Religious Education (PAI) classes also requires teachers to continuously monitor and assess the process to adjust the level of support. In other words, scaffolding is not a one-time process, but a dynamic one: teachers must be able to discern when students are ready for more independence and when they still need guidance. Scaffolding

²³ Van De Pol, "Instructional Scaffolding to Improve Learning," *NIU.Edu*, n.d., <https://www.niu.edu/citl/resources/guides/instructional-guide/instructional-scaffolding-to-improve-learning.shtml?utm>.

²⁴ Janneke Van De Pol et al., "The Effects of Scaffolding in the Classroom: Support Contingency and Student Independent Working Time in Relation to Student Achievement, Task Effort and Appreciation of Support," *Instructional Science* 43, no. 5 (September 2015): 615–41, <https://doi.org/10.1007/s11251-015-9351-z>.

²⁵ Brian R Belland, ChanMin Kim, and Michael J Hannafin, *A Framework for Designing Scaffolds That Improve Motivation and Cognition*, *Educ Psychol*, Oktober 2013, https://pmc.ncbi.nlm.nih.gov/articles/PMC3827669/?utm_source=chatgpt.com#s5.

involves managing students' cognitive load to maintain a productive developmental zone.²⁶ Teachers can utilize student worksheets (LKPD) equipped with readiness indicators, reflection rubrics, and advanced guidance to enable responsive adjustments.

Challenges in implementing scaffolding in Islamic Religious Education (PAI) learning include the need for more time, teacher preparedness in designing appropriate scaffolds, and the need for adequate resources. Several studies report that despite scaffolding's great potential, classroom implementation is often hampered by teachers' lack of experience or time to prepare step-by-step activities.²⁷ Therefore, in designing differentiated Islamic Religious Education (PAI) learning through scaffolding, teacher training and institutional support are essential for successful implementation.

The advantages of the scaffolding approach in differentiated Islamic Religious Education (PAI) learning are evident when students develop critical thinking skills regarding religious values, are able to apply teachings in everyday life contexts, and increase learning independence. Studies of scaffolding in small group settings have shown that adaptive support can increase student effort on assignments and appreciation for teacher support.²⁸ This means that students not only mechanically understand religious material but also become learning agents capable of reflecting on and actualizing Islamic values.

The scaffolding approach should be viewed as a bridge between differentiation strategies and concrete learning media. With scaffolding, teachers can operationalize differentiation (adapting content, processes, and products) through a gradual support scheme designed in the Student Worksheet (LKPD). This ensures that every student, regardless of their initial readiness, can progress through the stages of Islamic Religious Education (PAI) learning gradually and meaningfully. Effective implementation requires systematic planning, monitoring, and evaluation so that scaffolding works synergistically with differentiation and student worksheets.

Integration of Differentiated Learning and Scaffolding through Student Worksheet (LKPD) Media

The integration of differentiated learning and scaffolding approaches through Student Worksheets (LKPD) is a strategic innovation in strengthening the effectiveness of Islamic Religious

²⁶ Youki Terada, *6 Foundational Ways to Scaffold Student Learning A Collection of Evidence-Backed Tips to Help Students Cross the Bridge from Confusion to Clarity.*, Edutopia, Agustus 2023, https://www.edutopia.org/article/6-foundational-ways-to-scaffold-student-learning/?utm_.

²⁷ Janneke Van De Pol, Neil Mercer, and Monique Volman, "Scaffolding Student Understanding in Small-Group Work: Students' Uptake of Teacher Support in Subsequent Small-Group Interaction," *Journal of the Learning Sciences* 28, no. 2 (March 2019): 206–39, <https://doi.org/10.1080/10508406.2018.1522258>.

²⁸ Van De Pol et al., "The Effects of Scaffolding in the Classroom."

Education (PAI) learning. These two approaches complement each other: differentiation accommodates the diversity of student abilities and needs, while scaffolding provides gradual support for students to achieve independent learning. By integrating both in Student Worksheets (LKPD), teachers can design adaptive, systematic learning that is tailored to students' readiness levels. Student Worksheets (LKPD) is no longer merely an administrative tool but rather a pedagogical tool that functions as a learning map, a guide for reflection, and a bridge to students' spiritual independence. Research on the development of scaffolding-based media shows that worksheets arranged in stages can improve conceptual understanding and active student engagement in learning religious values.²⁹

The initial step of integration is carried out through a diagnostic assessment that serves to map students' learning profiles based on three main aspects: learning readiness, interests, and learning styles. Based on the assessment results, teachers divide students into three groups: beginners, developing, and advanced. Each group is given worksheets with different levels of difficulty, depth of material, and forms of scaffolding. Each worksheet is not only differentiated in content and process, but also has a different scaffolding pattern according to the level of student readiness, in line with the principle of the zone of proximal development.³⁰ In the beginner group, guidance is provided in the form of concept scaffolding through simple definitions, concrete examples, and step-by-step guides. In the developing group, strategic scaffolding is used in the form of prompting questions and limited examples to encourage critical thinking strategies. Meanwhile, in the advanced group, metacognitive scaffolding is used, consisting of case studies, high-level reflective questions, and independent analysis activities.

As a concrete illustration of the application of this integration, researchers developed a student worksheet (LKPD) with the theme "Exemplifying the Value of Honesty (Shidq) in Daily Life" for eighth grade. This LKPD is designed to provide students at every ability level with meaningful learning experiences through appropriate scaffolding support. The LKPD structure consists of four main sections:

1. Orientation and Initial Activation,
2. Differentiated Activities and Multilevel Scaffolding,
3. Reflection and Feedback, and
4. Authentic Assessment.

In the first section, all students read and analyze Surah Al-Ahzab [33]:70–71 as the basis

²⁹ Riyo Arie Pratama and Antomi Saregar, "Pengembangan Lembar Kerja Peserta Didik (LKPD) Berbasis Scaffolding Untuk Melatih Pemahaman Konsep," *Indonesian Journal of Science and Mathematics Education* 2, no. 1 (April 2019): 84–97, <https://doi.org/10.24042/ij sme.v2i1.3975>.

³⁰ Van De Pol, "Instructional Scaffolding to Improve Learning."

for the value of honesty, followed by two simple prompt questions: "What is the meaning of a truthful word?" and "Why is honesty important for a Muslim?" This activity serves as a shared scaffold, providing a shared initial context before students are grouped according to their individual levels of readiness. The second section is the core of the worksheet, and this is where the concepts of differentiation and scaffolding are applied. In the beginner group, students are given a brief definition of *shidq*, a list of honest and dishonest behaviors, and examples from the teacher. They match the behaviors with the provided Quranic verses and write about personal experiences related to honesty. This reflects the concept of scaffolding, where the teacher helps students understand the concept with concrete and explicit support. Meanwhile, in the developing group, students work using the story text "The Prophet Muhammad's Honesty in Trading." They are asked to discuss the social benefits of honesty and write personal strategies for remaining honest in difficult situations. The teacher provides prompting questions such as "Why do people sometimes choose to lie?" and "What are the consequences if society loses trust?" At this stage, students are given space to develop strategic thinking skills and work in small groups. For the advanced group, students were given a case study about an ethical dilemma: "Your friend admits to cheating and asks you to keep it a secret." Their task was to analyze relevant Islamic values, consider the moral consequences, and write a solution that balanced trust and honesty. Their worksheets included metacognitive scaffolding in the form of a list of reflections such as "What is the main reason for your decision?", "How do you assess your choice spiritually?", and "What concrete steps can I take to improve my environment to be more honest?". Finally, they developed a two-week action plan to implement the value of honesty at home or school.

To provide a clearer understanding of the application of the concepts of differentiation and scaffolding in the worksheets, the following section presents a table summarizing the forms of learning support and the main activities undertaken by students in each readiness group. The table also shows how teacher support progressed from conceptual support to independent reflection.

Student Readiness Group	Type of Scaffolding	Description of Activities in Student Worksheets (LKPD)
Beginner	Concept Scaffolding (basic conceptual support)	<ul style="list-style-type: none"> - The teacher explains the meaning of <i>shidq</i> (honesty) and provides simple behavioral examples. - Students match statements of <i>honest</i> and <i>dishonest</i> behaviors in the LKPD table. - Activity Table: Mark (✓) the honest behaviors. <input type="checkbox"/> Returning lost belongings.

		<ul style="list-style-type: none"> <input type="checkbox"/> Cheating during exams. <input type="checkbox"/> Admitting mistakes to the teacher. <p>- Students write a short personal experience that demonstrates honesty.</p> <p>Learning focus: to understand the concept of honesty concretely and recognize its application in daily life.</p>
Developing	Strategic Scaffolding (support for thinking strategies)	<ul style="list-style-type: none"> - Students read the story <i>"The Honesty of Prophet Muhammad in Trade."</i> - Group discussion: <i>"How did the Prophet's honesty influence people's trust in him?"</i> - The teacher provides <i>prompting questions</i> such as "Why do people sometimes choose to lie?" and "What happens when a society loses trust?" - Students write two personal strategies to remain honest in difficult situations. <p>Learning focus: to develop critical thinking skills and formulate moral strategies based on Islamic values.</p>
Advanced	Metacognitive Scaffolding (support for self-reflection)	<ul style="list-style-type: none"> - Students analyze a case study: <i>"Your friend confesses to cheating and asks you to keep it secret."</i> - They identify the Islamic values involved, consider moral consequences, and propose a balanced solution between keeping trust and maintaining honesty. - Students answer metacognitive reflection prompts such as: "What is the main reason behind your decision?", "How do you evaluate your choice spiritually?", and "What real actions can you take to foster honesty in your environment?" - Students design a two-week action plan to practice honesty at home and school. <p>Learning focus: to build moral awareness</p>

The third section of the student worksheet is Reflection and Feedback. All students write a short reflection journal answering three questions: What they learned recently, a real-life situation that challenged their honesty, and their commitment to action this week. The teacher then provides

written personalized feedback, varying in intensity. For beginning students, the teacher's comments are instructive, "Please explain your example of honesty in more detail," while for advanced students, the teacher's comments are more reflective, "How might your decision affect your friends in the future?" This process marks the fading phase, a gradual reduction in support until students are able to assess themselves.

The final section, Authentic Assessment, uses a rubric that assesses three main aspects: understanding the concept of honesty, analytical skills, and spiritual reflection. Each aspect has indicators on a scale of 1–4. For example, a score of 4 for reflection means the student is able to write a concrete action plan with success indicators (SMART). The teacher also observes student engagement during the learning process using a scaffolding effectiveness checklist to determine whether support is provided in a timely and proportionate manner.

This example of student worksheet implementation demonstrates that scaffolding is not provided uniformly, but rather tailored to the student's level of readiness and integrated directly into the worksheet structure. This reinforces Mustofa's research findings, which confirm that Islamic Religious Education learning is more effective when scaffolding support is designed to vary according to student abilities.³¹ The advantage of this type of learning is that students not only understand the concept of honesty cognitively but also develop moral and spiritual awareness through a tiered learning experience.

In addition to impacting conceptual understanding, the implementation of scaffolded worksheets (LKPD) also influences independent learning and religious motivation. Student-oriented and differentiated religious learning will increase emotional engagement and student learning outcomes.³² Students who were previously passive become more confident in expressing their views because the activities in the LKPD are tailored to their abilities. Teachers can also more easily manage heterogeneous classes because each LKPD already has a designated form of guidance and appropriate workload.

The integration of differentiated and scaffolded approaches through student worksheets (LKPD) not only impacts individual learning outcomes but also fosters a culture of collective learning in the classroom. In the context of Islamic Religious Education (PAI), this implementation fosters a more participatory and dialogical classroom climate. Students learn to respect the differences in understanding among their classmates because each group is given learning space according to their abilities. The teacher is no longer the sole source of information, but rather a

³¹ Mustofa, Jazeri, and Mu'awanah, *Strategi pembelajaran Scaffolding dalam Membentuk Kemandirian Belajar Siswa*.

³² Carl-Mario Sultana, "Religious Education in Transition: From Content-Centred to Student-Centred," *Religions* 13, no. 10 (October 2022): 986, <https://doi.org/10.3390/rel13100986>.

facilitator guiding the process of constructing religious meaning. This also aligns with the concept of contemporary Islamic education, which emphasizes learning to be—learning to become reflective and responsible believers.³³ This kind of learning not only fosters conceptual understanding, but also trains empathy, tolerance, and social responsibility among students.

Furthermore, the integration of differentiation and scaffolding promotes the realization of humanistic and contextual Islamic religious education. Many traditional approaches in Islamic Religious Education still focus on the transfer of dogma and memorization of texts, ignoring the diverse life contexts of students. One learning model that integrates religious material with real-life experiences to foster rational spiritual awareness is the concept of Islamic contextual pedagogy.³⁴ Through adaptive student worksheets (LKPD), teachers can tailor teaching topics to current issues surrounding students, such as honesty in the digital world, social media ethics, or environmental responsibility. This enriches learning because Islamic values are understood not only theoretically but also practically. This model aligns with the concept of Islamic contextual pedagogy, where religious teaching materials are combined with real-life experiences to foster rational spiritual awareness.

Furthermore, the implementation of this model has the potential to significantly improve the pedagogical competence of Islamic Religious Education teachers. Teachers are required to design layered worksheets (LKPD), conduct diagnostic assessments, and manage scaffolding adaptively. This process fosters teachers' reflective skills in responding to student needs and fosters creativity in learning. As explained by Carol Ann Tomlinson, teachers who implement differentiation and scaffolding simultaneously will develop the capacity for systemic, empathetic, and analytical thinking. This is also a characteristic of 21st-century professional teachers. In other words, this innovative model not only improves student learning outcomes but also develops the quality of Islamic Religious Education teachers as competent and adaptive learning designers.

From a curriculum perspective, this learning design supports the Independent Curriculum paradigm, which emphasizes meaningful and flexible learning. The application of differentiation in the Independent Curriculum encourages comprehensive student engagement across the cognitive, affective, and social dimensions.³⁵ Scaffolded worksheets provide space for students to learn at their own pace, while teachers assess based on the process, not solely the final product. In the context of Indonesian education policy, this approach is in line with the principles of the Pancasila Student

³³ Muhammad Naguib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (International Institute of Islamic Thought and Civilization, n.d.).

³⁴ M Rahman, "Islamic Contextual Pedagogy: Integrating Faith and Critical Thinking in Modern Education," *Journal of Religious Education* 71, no. 4 (2023): 451–86.

³⁵ Wahyuningsari et al., "Pembelajaran Berdiferensiasi Dalam Rangka Mewujudkan Merdeka Belajar."

Profile, especially the dimensions of faith, independence, and critical reasoning.

Based on the literature synthesis, this model is also relevant to value-based Islamic education. Differentiated and scaffolded learning allows for gradual internalization of values, starting from conceptual understanding to personal reflection. For example, through the previously described step-by-step student worksheet (LKPD) on "Shidq," students not only recognize the value of honesty but also experience a process of self-awareness (*tazkiyah an-nafs*) by writing concrete action plans. This step-by-step approach is reminiscent of Al-Ghazali's view in *Ihya' Ulumuddin* that moral education must occur through habituation, reflection, and the guidance of wise teachers.³⁶

From a research perspective, the results of this study provide opportunities for further research focused on empirically evaluating the effectiveness of differentiated and scaffolded student worksheets. Classroom action research can be conducted to measure the impact on students' understanding of religious concepts, learning motivation, and religious character. Furthermore, a mixed-methods approach can be used to examine the relationship between the level of scaffolding and spiritual and social learning outcomes. Such studies will enrich the empirical database in the field of modern Islamic religious education and contribute to the global Islamic pedagogy literature. However, the successful implementation of this model is not without challenges, particularly regarding teacher preparedness. Islamic Religious Education (PAI) teachers need to understand how to design adaptive scaffolding and when to reduce it. This process requires time, creativity, and institutional support. As Howe noted, the success of scaffolding depends on teachers' ability to balance student assistance and independent learning.³⁷

Therefore, the integration of differentiated learning and scaffolding through student worksheets (LKPD) is not simply a combination of two approaches, but rather a learning system that humanizes the learning process. Each student is treated as a unique individual with a different pace, style, and depth of learning. This model not only shapes academic competence but also character and spirituality, in line with the primary goals of Islamic education. The student worksheets (LKPD) design, which incorporates different scaffolding at each ability level, is clear evidence that Islamic Religious Education (PAI) curriculum innovation can be adaptive, effective, and rooted in Islamic values.

CONCLUSION

This research confirms that the integration of differentiated learning and a scaffolding approach through student worksheets (LKPD) is a strategic innovation in the development of the

³⁶ Al-Ghazali, *Ihya' Ulumiddin* (Republika Penerbit, 2011).

³⁷ Belland, Kim, and Hannafin, *A Framework for Designing Scaffolds That Improve Motivation and Cognition*.

Islamic Religious Education (PAI) curriculum. This approach accommodates the diversity of students by providing tailored learning support based on their readiness levels, learning styles, and interests. Through the application of differentiation in content, process, and product combined with gradual scaffolding, PAI learning not only enhances students' conceptual understanding of Islamic values but also fosters reflective skills, empathy, and spiritual independence. Student worksheets (LKPD) serves as a bridge between theory and practice, helping students understand and internalize religious teachings in a contextual and meaningful manner.

Theoretically, the results of this research provide an important contribution to the development of a more humanistic and contextual PAI learning model, aligned with the spirit of the Independent Curriculum. This model aligns with the vision of progressive Islamic education, which humanizes students as subjects of learning, not objects of instruction. However, the successful implementation of this model depends heavily on teacher preparedness, institutional support, and ongoing professional development in student worksheet design and scaffolding. Therefore, further research is recommended to empirically test the effectiveness of this model in various educational contexts so that it can be widely adapted and contribute to improving the quality of Islamic Religious Education (PAI) learning in the digital era.

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