The Implementation of Role Playing Model in Improving Students' Understanding of Fardhu Kifayah at Grade XI of SMK Yaspi Labuhan Deli

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Abstract: This study aims to examine the implementation of the Role Playing learning model in improving students' understanding of Fardhu Kifayah at Grade XI of SMK Yaspi Labuhan Deli. The background of this research is the low level of students' comprehension regarding collective worship practices such as Fardhu Kifayah. The research method employed was Classroom Action Research (CAR) conducted in two cycles. The subjects of the study were students of Grade XI at SMK Yaspi Labuhan Deli. The instruments used included comprehension tests, observations, and documentation. The findings revealed that the application of the Role Playing model improved students' understanding of Fardhu Kifayah, as indicated by the increase in test scores and students' learning activities from cycle I to cycle II. Therefore, it can be concluded that the Role Playing model is effective in enhancing students' understanding of Fardhu Kifayah material.

Keywords: Role Playing; Fardhu Kifayah; Students' Understanding; Vocational School.

Abstrak: Penelitian ini bertujuan untuk mengetahui penerapan model pembelajaran Role Playing dalam meningkatkan pemahaman siswa terhadap materi Fardhu Kifayah di kelas XI SMK Yaspi Labuhan Deli. Latar belakang penelitian ini adalah rendahnya pemahaman siswa terhadap praktik ibadah yang bersifat kolektif seperti fardhu kifayah. Metode penelitian yang digunakan adalah Penelitian Tindakan Kelas (PTK) yang dilaksanakan dalam dua siklus. Subjek penelitian adalah siswa kelas XI SMK Yaspi Labuhan Deli. Instrumen yang digunakan meliputi tes pemahaman, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa penerapan model Role Playing dapat meningkatkan pemahaman siswa terhadap materi fardhu kifayah, yang ditunjukkan dengan adanya peningkatan nilai tes dan aktivitas belajar siswa dari siklus I ke siklus II. Dengan demikian, dapat disimpulkan bahwa model Role Playing efektif dalam meningkatkan pemahaman siswa pada

materi fardhu kifayah.

Kata Kunci: Role Playing; Fardhu Kifayah; Pemahaman Siswa; SMK.

A.   Introduction

Education plays a crucial role in shaping students' knowledge, attitudes, and skills to prepare them for both individual and social life. In the context of Islamic education, the development of students' religious understanding is not limited to personal worship but also includes collective obligations such as *Fardhu Kifayah*. This material is essential because it teaches students the importance of social responsibility and cooperation within the community (Al-Attas, 2018). *Fardhu Kifayah* is an Islamic obligation that, when performed by some members of the community, releases the rest from responsibility. However, if no one fulfills it, then the entire community bears the sin (Al-Qaradawi, 2019). Understanding and practicing *Fardhu Kifayah* is therefore not only about ritual worship but also about fostering solidarity and compassion among Muslims.

In many schools, particularly in vocational settings such as SMK Yaspi Labuhan Deli, students often face challenges in comprehending religious materials when delivered through conventional methods. The traditional lecture method tends to limit active student participation, resulting in low levels of engagement and understanding (Arends, 2015). One of the innovative approaches to overcome this issue is the application of the Role Playing model in teaching Islamic education. Role playing provides students with opportunities to act out real-life situations related to the learning material, allowing them to experience and internalize concepts more effectively (Joyce, Weil, & Calhoun, 2015).

Role Playing is particularly suitable for teaching *Fardhu Kifayah* because the subject requires practical demonstration, such as funeral rites, prayer for the deceased, and other collective acts. By engaging in simulations, students not only gain theoretical knowledge but also practical experience that enhances their religious competence (Hamid, 2021). Research shows that active learning strategies such as role playing can improve students' motivation, critical thinking, and collaboration skills (Bonwell &

Eison, 2016). In Islamic education, this model contributes to deeper spiritual awareness and stronger application of religious values in daily life (Rahman, 2020).

Moreover, role playing supports the development of affective and psychomotor domains, which are often neglected when teachers focus solely on the cognitive aspect of learning. Students become more engaged when they act out scenarios, which leads to a stronger understanding of abstract concepts such as *Fardhu Kifayah* (Slavin, 2018). In vocational schools, where students are expected to develop both professional and social skills, the integration of role playing into Islamic education classes aligns with the broader educational goals. It ensures that students not only acquire technical expertise but also develop moral and religious values that guide their behavior (Darling-Hammond et al., 2020).

Previous studies have indicated that role playing enhances cooperative learning and empathy among students. For example, Nurhayati (2019) found that students who engaged in role playing activities demonstrated higher levels of understanding and responsibility in religious practices. This suggests that the method is effective for teaching materials that emphasize collective responsibility. Furthermore, role playing provides opportunities for students to learn from one another through peer interaction and collaborative performance. Vygotsky's social constructivist theory emphasizes the role of social interaction in knowledge construction, making role playing an ideal pedagogical approach (Vygotsky, 1978).

The implementation of role playing in teaching *Fardhu Kifayah* at SMK Yaspi Labuhan Deli is particularly relevant given the need to strengthen students' comprehension of Islamic obligations. Many students may understand the theory but struggle with practical applications, which can be effectively addressed through experiential learning methods (Sanjaya, 2016). In addition, role playing helps bridge the gap between classroom learning and real-life practice. When students act out rituals and scenarios, they develop not only knowledge but also confidence to apply these practices in actual community settings (Brown & Atkins, 2018). Another advantage of role playing is its ability to foster student creativity and problem-solving. When faced with

simulated situations, students must think critically and act appropriately, which develops higher-order thinking skills (Anderson & Krathwohl, 2001).

Considering these benefits, it is necessary to implement role playing in teaching *Fardhu Kifayah* at SMK Yaspi Labuhan Deli. This study therefore investigates how role playing can enhance students' understanding of the material, both cognitively and practically. The findings are expected to provide valuable insights for Islamic education teachers and contribute to the development of more engaging and effective teaching strategies.

B. Research Methodology

This study employed a Classroom Action Research (CAR) design, which was chosen because it allows teachers and researchers to collaboratively improve learning practices in the classroom. The CAR approach was implemented in two cycles, each consisting of four stages: planning, acting, observing, and reflecting (Kemmis & McTaggart, 1988).

The research setting was SMK Yaspi Labuhan Deli, specifically in Grade XI. The participants of the study were 30 students enrolled in the Islamic Religious Education subject. These students were selected because they had shown varying levels of understanding regarding the topic of *Fardhu Kifayah*.

The instruments of data collection included comprehension tests, observation sheets, and documentation. The comprehension tests were used to measure students' cognitive understanding of *Fardhu Kifayah* before and after the implementation of the role playing model. Observation sheets were designed to assess students' learning activities, participation, and interaction during the lessons. Documentation was also employed to record classroom activities, lesson plans, and students' learning outcomes.

The procedures of the research began with the planning stage, where lesson plans incorporating role playing were developed, and instruments were prepared. In the acting stage, the researcher implemented the learning process using the role playing model. During the observing stage, the researcher and collaborator recorded students' participation and responses to the learning process. Finally, in the reflecting stage, the

results of the first cycle were analyzed to identify strengths and weaknesses, which informed the planning for the second cycle.

The data analysis used a descriptive qualitative and quantitative approach. Quantitative data were obtained from students' test results, which were analyzed to determine the improvement in their comprehension of *Fardhu Kifayah*. Qualitative data, derived from observation notes and documentation, were analyzed to capture changes in students' behavior, participation, and engagement during the learning process.

The success criteria of this research were determined by two indicators: (1) at least 75% of students achieved the minimum mastery criterion (KKM) set by the school, which was 75; and (2) increased student activity and engagement during the teaching-learning process, as observed through the observation sheets.

Ethical considerations were also taken into account in this study. Permission was obtained from the school authorities, and students were informed that their participation in the research was for educational purposes. All data collected were kept confidential and used solely for academic improvement.

C.   Results and Discussion

The results of this Classroom Action Research (CAR) showed significant improvement in students' understanding of *Fardhu Kifayah* after the implementation of the Role Playing model. The findings were collected from comprehension tests, classroom observations, and documentation throughout the two cycles of the research.

In the *pre-cycle stage*, students' understanding of *Fardhu Kifayah* was relatively low. Most students were only able to recall basic theoretical concepts without being able to explain or demonstrate the practical aspects of the rituals. The average score was 62.5, and only 35% of students achieved the minimum mastery criterion (KKM).

During the first cycle, the researcher introduced role playing activities focusing on the basic procedures of *Fardhu Kifayah*, such as the preparation of a deceased body and the communal prayer. Students were divided into small groups and assigned different roles. Although some students were hesitant at first, the activity gradually increased

their participation. The average test score rose to 72.1, with 60% of students meeting the KKM.

Observations in cycle I also indicated that students became more active compared to the pre-cycle stage. They were more engaged in discussions, asked questions, and volunteered to participate in role simulation. However, several weaknesses were noted, such as limited time allocation and the need for clearer role distribution. These issues became the basis for reflection before conducting the second cycle.

In the second cycle, improvements were made to address the weaknesses. The teacher provided clearer instructions, divided roles more evenly, and allocated additional time for rehearsal and reflection. As a result, students became more confident and cooperative in performing the simulated rituals. Their comprehension improved significantly, as shown by the increase in the average test score to 81.3, with 85% of students meeting the KKM.

The documentation also supported these findings, as classroom photos and notes revealed that students were more enthusiastic and worked collaboratively. Peer support became evident, with advanced students helping their peers to understand specific steps of the ritual. This collaborative environment reinforced the social values embedded in *Fardhu Kifayah*.

These results confirm that the Role Playing model effectively enhanced students' comprehension not only in cognitive terms but also in affective and psychomotor aspects. Students were able to explain the meaning of *Fardhu Kifayah*, demonstrate the procedures, and show positive attitudes toward collective religious responsibilities.

The findings align with Hamid (2021), who stated that role playing is effective in teaching Islamic practices because it allows students to experience real-life simulations. Similarly, Nurhayati (2019) found that role playing enhanced responsibility and empathy among students, which supports the current study's outcomes.

Another important finding was the increase in student motivation. Students reported feeling more interested in the subject when they were actively involved in role playing compared to traditional lectures. This reflects Bonwell and Eison's (2016)

argument that active learning strategies create excitement and engagement in the classroom.

The study also demonstrated that role playing supports Vygotsky's social constructivist theory, as students constructed knowledge through social interaction and collaboration. By engaging in group activities, they learned not only from the teacher but also from peers, which strengthened their overall understanding (Vygotsky, 1978).

Furthermore, the research highlighted the relevance of role playing in a vocational school context. SMK students are generally more responsive to practical, hands-on learning methods. Integrating role playing into Islamic education provided them with both religious knowledge and practical skills that are applicable in community life.

The results also revealed that role playing contributed to students' character development, especially in terms of cooperation, empathy, and social responsibility. These soft skills are essential outcomes of Islamic education and are highly valuable for vocational students preparing to enter society and the workforce.

Despite its success, the research acknowledged certain challenges. The implementation of role playing required sufficient preparation, time allocation, and classroom management skills. Teachers need to ensure that all students are involved actively and that the simulation is conducted in a respectful and meaningful way.

Overall, the findings indicate that the Role Playing model is an effective alternative strategy for teaching *Fardhu Kifayah*. It improved students' test scores, participation, motivation, and attitudes toward religious practices. This suggests that teachers of Islamic education should consider adopting role playing more widely, particularly for subjects that require practical demonstration and social interaction.

In conclusion, the study demonstrated that the Role Playing model not only improved cognitive outcomes but also contributed to affective and psychomotor learning. It bridged the gap between theory and practice, fostered collaboration, and nurtured students' sense of collective responsibility. These outcomes highlight the importance of innovative teaching strategies in achieving the holistic goals of Islamic education.

D.   Conclusion

This study concluded that the implementation of the Role Playing model significantly improved students' understanding of *Fardhu Kifayah* at Grade XI of SMK Yaspi Labuhan Deli. The improvement was evident in students' test scores, which increased from an average of 62.5 in the pre-cycle to 81.3 in the second cycle, with the percentage of students achieving the minimum mastery criterion rising from 35% to 85%. These results demonstrate that role playing effectively enhanced students' comprehension, particularly in bridging theoretical knowledge with practical application.

Beyond cognitive outcomes, the Role Playing model also fostered students' affective and psychomotor skills. Through role simulations, students became more engaged, motivated, and cooperative in learning. They developed empathy, teamwork, and a stronger sense of responsibility toward collective religious duties. This finding highlights the role of innovative learning strategies in shaping students' character and supporting the holistic objectives of Islamic education.

Overall, the Role Playing model proved to be a powerful pedagogical approach for teaching *Fardhu Kifayah* and potentially other subjects that require practical demonstration. It encouraged active learning, peer collaboration, and real-life application, making the learning process more meaningful and effective. Therefore, Islamic education teachers are encouraged to integrate role playing into their teaching practices to enhance both academic achievement and students' moral development.

E.   Bibliography

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