

Analyzing The Impact Of Gender And School Background On Islamic Religious Education Learning Outcomes

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ABSTRACT: Islamic Religious Education (PAI) plays a crucial role in shaping students' moral and religious understanding. However, the extent to which external demographic factors, such as gender and school background, influence PAI learning outcomes remains debatable. This study aims to analyze the impact of gender and school background on students' PAI learning outcomes. A quantitative research approach was employed, utilizing descriptive statistical analysis and Two-Way ANOVA to examine significant differences based on the studied variables. The findings indicate that neither gender nor school background significantly affects students' PAI learning outcomes. The normality test confirmed that the data followed a normal distribution, while the homogeneity test showed that the data did not have equal variance. The Two-Way ANOVA results further revealed no significant interaction effect between gender and school background on learning outcomes. These results suggest that internal factors, such as teaching methods and student engagement, have a more substantial influence on PAI learning effectiveness than demographic variables. Therefore, educators should focus on developing innovative and adaptive learning strategies to enhance PAI learning outcomes, rather than relying on external factors like gender or school environment.

Keywords: *PAI Learning Performance, Statistical Analysis in Education, Educational Demographics, Learning Effectiveness*

INTRODUCTION

Islamic religious education plays a crucial role in shaping students' character and morals (Bukhori et al., 2023; Bukhori & Al Ayyubi, 2023; Murharyana et al., 2024; Murharyana, Al Ayyubi, & Rohmatulloh, 2023; Murharyana, Al Ayyubi, Rohmatulloh, et al., 2023). In Indonesia, where the majority of the population is Muslim, religious education is not merely a subject but also a fundamental pillar in shaping identity and ethics. With various teaching methods applied, the effectiveness of Islamic religious education often depends on context, including factors such as school background and students' gender. Essentially, Islamic religious education is designed to instill religious values and prepare the younger generation to face moral and spiritual challenges in

the modern era. However, an intriguing phenomenon emerges: the approaches used in religious education vary depending on the type of school (public or private) and students' gender. The tension between tradition and modernity in religious education creates a gap that requires further attention (Novita, 2023).

In previous studies, the primary focus has often been on the overall effectiveness of teaching methods, without considering the potential differences influenced by school background and gender (Sabarudin et al., 2022; Sabarudin, Al Ayyubi, & Rohmatulloh, 2023a, 2023b; Sabarudin, Al Ayyubi, Rohmatulloh, et al., 2023; Sholeh et al., 2024). This has created a gap in the existing literature. Some research suggests that the teaching approaches used in religious education can significantly impact students' understanding of religious values. However, the lack of in-depth exploration of the relationship between these factors has left a blind spot in this field. This study offers a novel perspective by exploring different approaches in Islamic religious education based on school background and gender. By analyzing these differences, this research aims to provide new insights into the potential effects of various teaching strategies in different contexts. This approach not only contributes to academic knowledge but also offers practical recommendations for educators and policymakers in designing more inclusive and responsive curricula and teaching methods.

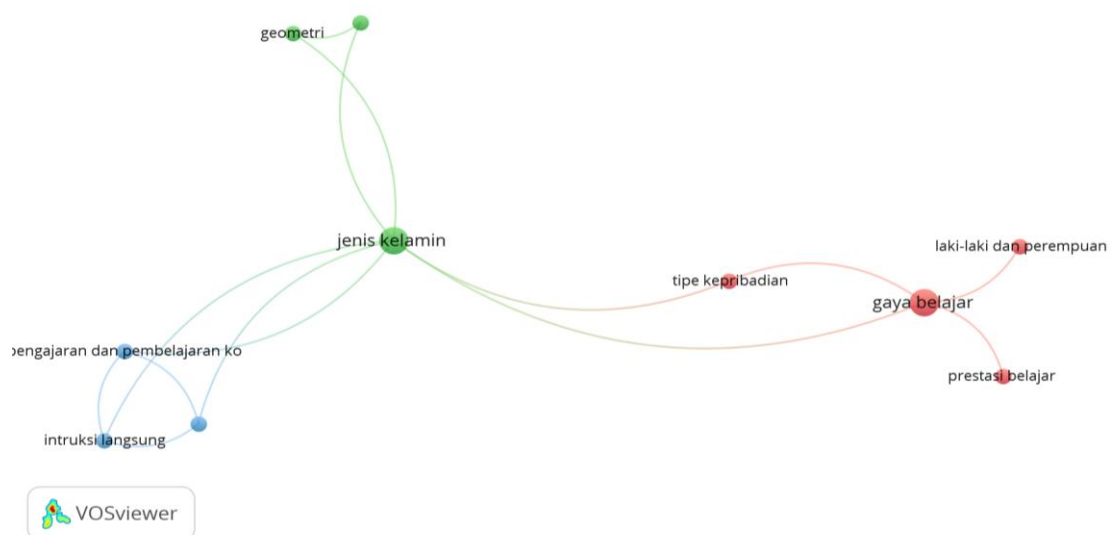


Figure 1. VOSviewer Results

Through bibliometric analysis using the VOSviewer application, this study examines articles published between 2023 and 2025. The figure illustrates a network of relationships, where gender serves as a central concept. Gender is interconnected with other factors such as learning styles, personality types, and cooperative teaching and learning. From the visualization, it is evident that numerous studies discuss gender in relation to learning approaches in Islamic religious education. However, there has been little exploration of its connection with students' school backgrounds. This study offers novelty by addressing this gap. Therefore, the research aims to analyze students' learning outcomes based on their school background and gender, examining how male and female students perceive Islamic religious education and the approaches applied in teaching. By achieving this objective, the study is expected to make a significant contribution to the development of more effective and tailored religious education strategies that cater to students from diverse school backgrounds. One relevant verse that highlights the importance of values in character formation in the context of education is Surah Al-Ankabut (29:69):

الْمُحْسِنِينَ □ لَمَعَ اللَّهُ وَإِنَّ سُبُلَنَا لَنَهْدِيَنَّهُمْ فِينَا جَاهِدُوا وَالَّذِينَ

Meaning: And those who strive for Us—We will surely guide them to Our ways. Indeed, Allah is with those who do good." (Al-Ankabut 29:69).

This verse emphasizes two key concepts: effort (jihad) and divine guidance (hidayah) from Allah. In the context of Islamic religious education, it signifies that students who make sincere efforts to learn and practice religious teachings will receive guidance from Allah (Habibah, 2021). Regardless of whether they attend public or private schools, students are expected to strive diligently in their religious studies. This effort encompasses various aspects, such as being open to learning, actively participating in discussions, and applying religious values in daily life. Additionally, the teaching approaches used by educators significantly influence the level of effort students put into their learning.

Moreover, there are differences in religious education methods between public and private schools. Public schools tend to follow government-mandated curricula with a more formal and structured approach, while private schools often have greater flexibility in adopting more innovative and creative teaching methods. These differences may affect students' motivation and their understanding and application of religious education. Furthermore, social and cultural factors also shape how male and female students approach religious learning. A socially supportive environment for female education, for instance, can enhance their motivation and willingness to learn, whereas male students might experience different challenges in their learning journey. Thus, this verse highlights the importance of effort in the learning process and the

significance of aligning with religious values. The understanding that Allah grants guidance to those who strive can serve as motivation for students of different school backgrounds and genders to be more engaged in religious education. Furthermore, the use of appropriate and contextually relevant teaching methods will strengthen their learning experience (Habibah, 2021).

This introduction aims to provide a comprehensive overview of the significance of studying approaches to Islamic religious education and how factors such as school background and gender influence students' mastery of religious values. By addressing gaps in previous research, this study is expected to make a meaningful contribution to improving the effectiveness of religious education in Indonesia.

LITERATURE REVIEW

In Islamic Religious Education, the Constructivist Theory emphasizes active learning, where teachers provide space for students to construct their own knowledge by connecting new material with their prior understanding. This approach allows students to integrate both sources of knowledge and apply them in their daily lives. The focus of constructivism is on the learning process rather than merely the students' learning outcomes. Additionally, this theory encourages students to think critically and deeply about what they have learned (Suparlan, 2019). In the context of school background, applying constructivist theory can enhance students' understanding based on their prior educational experiences. For instance, students who previously attended a general high school (SMA) and then transitioned to an Islamic boarding school-based university may have a stronger foundational knowledge of religious studies. In contrast, students from a vocational high school (SMK) entering the same institution might have some basic religious knowledge but may not have explored it in depth. However, the extent of their understanding ultimately depends on the individual student's commitment and learning efforts.

Regarding gender differences, constructivist theory requires educators to consider individual learning styles, as students have diverse ways of processing information. Some students are visual learners, others auditory learners, and some prefer kinesthetic learning (Marpaung, 2016)). Recognizing these differences ensures that the learning process is inclusive and effective for all students.

Furthermore, constructivist theory aligns with the teachings of the Qur'an, particularly Surah Al-Alaq (1-5), which emphasizes the importance of knowledge acquisition and personal intellectual growth:

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَفَرَأَوْ رَبَّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ (هـ)

Meaning: "Read in the name of your Lord who created (1). He created man from a clinging clot (2). Read! And your Lord is the Most Generous (3). Who taught by the pen (4). He taught man what he did not know (5)."

This verse explains that Allah teaches humans what they do not know and that knowledge is acquired gradually—from learning to read, then writing, and finally understanding what was previously unknown. This concept aligns with constructivist theory, which suggests that knowledge is not given directly but is built progressively through understanding (material), experience, and interaction within the environment (Andini, 2021). Several Islamic scholars have interpreted these verses: According to Tafsir Al-Qurthubi, verses 1-5 represent a learning process, where the first verse reflects Allah's effort in teaching knowledge to Prophet Muhammad (PBUH) and Prophet Adam (AS). This knowledge was then passed down to their descendants on Earth. The mention of the pen symbolizes a writing tool that enables humans to document knowledge, ensuring its preservation and development. The ultimate purpose of human creation is to serve as khalifah (leaders) on Earth, guiding others with wisdom and knowledge.

According to Tafsir Ibn Abbas, Surah Al-Alaq (1-5) is a command to read given to the Prophet. Reading the Qur'an is a divine message revealed through Jibril (Gabriel) and taught to the descendants of Prophet Adam, who were created from a clinging clot. The event of Jibril reciting these verses to the Prophet signifies that Allah, the Most Generous, delivers humans from ignorance through knowledge. The phrase "taught by the pen" refers to the act of teaching humans to write, with Prophet Adam and his offspring being the primary recipients of this knowledge. This interpretation highlights that the command to read serves as an encouragement to seek knowledge, understand human creation, and share acquired wisdom with others (Askhari, 2019).

In Islamic Religious Education, besides Constructivist Theory, Behaviorism Theory also plays a crucial role (Fauzi et al., 2025; Mutaqin et al., 2024; Pancawardana et al., 2023). Behaviorism focuses on behavioral changes in students through stimulus-response interactions, reinforcement, and repetition. This theory encourages teachers to observe their students' behavior to assess whether any learning progress has occurred. In the context of Islamic education, behaviorism is strongly associated with memorization-based learning and discipline in worship. The school background of students presents a challenge for teachers applying behaviorism. For example, students from Madrasa Tsanawiyah (MTS, Islamic junior high school) and SMP (general

junior high school) may have different levels of familiarity with memorization techniques. If a teacher implements memorization methods in Tajwid lessons, students from MTS may grasp it quickly because they are accustomed to such methods. However, students from SMP, where memorization is less emphasized, might struggle. In such cases, the teacher should provide additional stimuli by offering deeper explanations about the importance of Tajwid in Quranic recitation (Rahim & Setiawan, 2020). In terms of gender, behaviorist principles suggest that boys respond better to challenges. Therefore, teachers can incorporate competitions or question-based challenges, such as "Who can recite the Quran with correct Tajwid?" to spark motivation. The competitive element can drive male students to improve their Quranic recitation skills. On the other hand, girls tend to prefer discussions as a means of learning.

Furthermore, Surah Al-Mujadalah (58:11) is closely related to behaviorism, as it discusses people of faith and knowledge and how learning can elevate a person's status and behavior:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا
يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

Meaning: "O you who have believed, when it is said to you, 'Make room in assemblies,' then make room; Allah will make room for you. And when it is said, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do"

This verse explains the virtue of those who have faith and knowledge, as well as the high rank or status they attain. In behaviorism theory, the goal is to change behavior positively and reinforce it. This reinforcement is the promise of Allah, which grants a higher status to those who believe and possess knowledge. However, according to Tafsir Ibnu Katsir, this verse from Surah Al-Mujadalah highlights the excellence of people who have faith and knowledge. Ibn Katsir states that knowledge holds a high position both in this world and the hereafter. Meanwhile, according to Tafsir Al-Misbah, this verse serves as ethical guidance related to gatherings, emphasizing the importance of maintaining balance within an assembly. When gathered, one should sincerely make room for others to foster harmony in the assembly. If this act is done wholeheartedly, Allah promises to provide ease in life, whether in terms of sustenance, well-being, or convenience (Haryono B, Pratama A, Muslihah S, Syaifulah, 2024).

In Islamic Religious Education (PAI) learning, Cognitivism Theory is also applied as part of the learning process. This theory focuses on managing information, reorganizing perceptions, and mental processes in Islamic education. Cognitivism encourages students to understand and organize the information they receive rather than merely memorizing texts (Rahmah, 2022). For students from different educational backgrounds, such as Islamic schools (madrasah) and general schools, this difference is evident in their prior knowledge. For example, during a lesson on prayer and its practice, students who previously studied at a Madrasah Ibtidaiyah (MI) already have experience in performing and understanding prayer. In contrast, students from general elementary schools (SD) may lack this familiarity. Therefore, the teacher must explain and provide visual examples, such as videos demonstrating the correct way to pray. While MI students may already know this, SD students might need additional explanations to fully understand the prayer and its recitations.

Moreover, based on gender differences in learning styles, male students tend to have a visual learning preference, while female students often prefer a kinesthetic approach (Fatmawati et al., 2020). Male students usually want to deepen their understanding through theoretical learning, whereas female students tend to grasp concepts better through direct practice. This distinction aligns with the concept that people of intellect can comprehend knowledge deeply. Similarly, Surah Al-Baqarah (2:269) explains the concept of wisdom—wisdom here refers to beneficial knowledge and deep understanding. The verse emphasizes that only those with intellect can truly grasp knowledge, as stated in Q.S. Al-Baqarah (2:269):

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٢٦٩)

Meaning: He (Allah) grants wisdom to whom He wills. Whoever is granted wisdom has truly been given abundant goodness. But none will take heed except those of understanding."

This verse emphasizes wisdom as a divine gift that involves deep comprehension. In cognitive theory, understanding goes beyond memorizing texts or information; it focuses on connecting knowledge and applying it in real life. According to Ibn Abbas, the wisdom mentioned in Surah Al-Baqarah, verse 269, refers to the highest rank, which is prophethood. A person granted prophethood is chosen by Allah, guided in life, and never led astray. The meaning of wisdom in this verse includes fear of Allah (taqwa), the Quran and its understanding, the Sunnah, profound knowledge of religion, prophethood (which holds the highest rank of wisdom), and finally, the divine message (risalah), which is a specific meaning of wisdom (Hasan, 2020).

In Islamic religious education, teaching approaches play a crucial role in shaping students' character and morals, especially in the digital era where technology is rapidly advancing. Using effective approaches in Islamic education makes it easier for teachers to deliver material to students (Ramadhan Lubis et al., 2024). There are two main approaches in Islamic education: Contextual Approach – This learning concept helps teachers connect the material with students' real-life experiences. By doing so, students can relate what they learn to their prior knowledge and apply it in daily life (Nuryana et al., 2021). According to this approach, contextual learning can be implemented in any curriculum, study program, or classroom. It is effective because it encourages students to learn through their own cognitive processes, linking new knowledge with what they already know (Imam et al., 2025). The contextual approach can be applied through: Reviewing previously learned material. Asking questions to clarify or deepen understanding. Forming study groups. Using models or examples for better comprehension. Conducting evaluations at the end of lessons. Providing assessments on what has been learned and practiced (Nuryana et al., 2021).

This aligns with Surah Al-Baqarah, verse 164, which highlights the importance of reflection and understanding in gaining knowledge.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ فَاخْتِيارًا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (١٦٤)

Meaning: "Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the sea carrying goods beneficial to humanity, the rain that Allah sends down from the sky, by which He revives the earth after its death (dryness), and the scattering of all kinds of creatures within it, as well as the shifting of the winds and the clouds controlled between the sky and the earth indeed, these are signs (of Allah's greatness) for those who understand."

This verse discusses the study of natural phenomena, encouraging humans to reflect on Allah's greatness manifested in the universe. Similarly, the contextual approach integrates religious teachings into everyday life, creating meaningful learning experiences for students aimed at character development (Baidlo, 2024). The second approach is the conventional approach, which relies on traditional teaching methods, such as lectures. This method is effective because verbal explanations facilitate quick understanding and response, serving as a direct communication tool between teachers and students (Hasanah et al., 2022). The conventional approach is particularly suitable for religious-based schools, where students are already familiar with and accustomed to these teaching methods. As explained in Surah Ali-Imran, verse 164:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (١٦٤)

Meaning: "Indeed, Allah has truly bestowed a great favor upon the believers when He sent among them a messenger (Muhammad) from among themselves, reciting to them His verses, purifying them, and teaching them the Book (Al-Qur'an) and wisdom. Indeed, before that, they were in clear misguidance."

This verse discusses the great blessing that Allah has given to us as Muslims—the presence of Prophet Muhammad (SAW). Similarly, in the conventional approach, the role of a teacher is crucial in the teaching process, as they provide guidance and instruction to students. This verse also highlights that Prophet Muhammad (SAW) was sent as the primary teacher to guide the Muslim community through divine revelation. However, in Islamic religious education, teaching approaches may vary based on school background and gender differences among students. School background is one of the factors that can influence learning, as each school applies different curricula and teaching methods (N. I. P. Nurhikmah, 2025). For example, in Senior High Schools (SMA) and Vocational High Schools (SMK), the educational objectives, curricula, and teaching methods differ. SMA focuses on general subjects such as mathematics, natural sciences, social sciences, and Islamic religious education, whereas SMK provides more specialized subjects tailored to specific fields such as culinary arts, mechanical engineering, and multimedia (Parhaini, 2017).

Thus, school background differences can significantly impact students' academic performance and achievements (Qudratullah, 2014). As mentioned in Surah Al-Hujurat, verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَاهُ
عَلَيْكُمْ حَيْزُ (١٣)

Meaning: "O mankind, indeed We have created you from a male and a female, and made you into nations and tribes so that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware."

This verse explains the diversity of tribes and nations, just as differences in school backgrounds create variations in social and educational experiences. For instance, students from religious-based schools and those from general schools may have different learning environments. However, despite these differences, all students are equal in the eyes of the Almighty Creator. According to Tafsir Ibn Kathir, the 11th verse of Surah Al-Hujurat states that Allah created mankind from a male (Adam) and a female (Hawa). The descendants of Prophet Adam then developed into various nations

and tribes, allowing people to recognize and understand one another. In the sight of Allah, all human beings are equal, possessing neither superiority nor inferiority over one another. However, the most honorable in the sight of Allah are those who are righteous, for Allah is All-Knowing and All-Aware (Bilad, 2016).

Similarly, gender differences among students can also influence learning in Islamic religious education. Each student, whether male or female, has unique intellectual capabilities (Narpila, 2019). However, research by (Yanti & Alimni, 2023) suggests that there is no significant difference in learning styles between male and female students, as most students adopt visual, auditory, and kinesthetic learning styles. Additionally, academic performance among male and female students has become increasingly similar in recent years. This pattern is also observed among undergraduate and postgraduate students, despite differences in their educational backgrounds. (Damayanti, A Pratiti, 2012) Furthermore, a study by (Rosyida et al., 2024) found no significant differences in learning outcomes between male and female students, as the effectiveness of education depends more on teaching models and methods rather than gender. As mentioned in Surah At-Taubah, verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْعَدْلِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٧١)

Meaning: The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and obey Allah. Indeed, Allah is Almighty and Wise."

According to Tafsir Al-Misbah, Surah At-Taubah, verse 71 discusses the hypocrites and the punishment they will face on the Day of Judgment. This warning serves as a motivation for hypocrites to change their negative attitudes. On the other hand, those who have firm faith, both men and women, can unite their hearts and become helpers to one another. In this verse, Allah also promises that true believers, whether male or female, who have strong faith will be granted Paradise in the Hereafter, where they will enjoy eternal blessings, just like rivers flowing endlessly in eternal paradise. (Khanifah, 2023) In education, gender differences among students also influence learning outcomes. Female students tend to be more meticulous in subjects related to values, such as Islamic Religious Education (PAI). On the other hand, male students are more influenced by their environment and teaching methods. (Suntoro & Widoro, 2020) By applying constructivist, behaviorist, and cognitive theories in both contextual and conventional approaches, Islamic religious education can become more effective and flexible, despite differences in school backgrounds and student genders (N. Nurhikmah, 2024). Implementing these theories not only enhances

religious understanding but also requires teachers to use appropriate teaching methods that match students' characteristics.

As mentioned in a hadith narrated by Imam Muslim, "Speak to people according to their level of intellect." This hadith emphasizes the importance of adjusting our speech style and using language that is easily understood by the audience. In Islamic religious education, teachers must carefully choose their words and teaching styles to ensure students can grasp the material effectively (Sumarjo, 2011).

METHOD

This study employs a mixed methods approach with an explanatory sequential design to comprehensively examine students' Islamic Religious Education (PAI) learning outcomes based on different school backgrounds. The quantitative phase involves comparing more than two independent groups across two factors: gender and school origin, while the qualitative phase explores students' learning experiences through interviews and observations with students and Islamic religious education teachers.

The research was conducted at four schools in West Bandung Regency: MI Al-Mubarakah, MI Muslimin Sindangkerta, MI Sabilil Muttaqin, and SD Alam Qurani. The sample consisted of 85 students selected using purposive sampling, with 11 students from MI Al-Mubarakah, 28 students from MI Muslimin Sindangkerta, 36 students from MI Sabilil Muttaqin, and 10 students from SD Alam Qurani. The selection criteria included students' active participation in PAI learning, variation in school backgrounds (public and private), and willingness to participate in the study. Research instruments consisted of tests and questionnaires to measure PAI learning outcomes.

For quantitative data analysis, descriptive and inferential statistical methods were applied using SPSS version 26. Descriptive statistics provided an overview of initial data conditions, while inferential statistics tested hypotheses for generalization. The normality assumption was examined using the Shapiro-Wilk test, which confirmed that the data followed a normal distribution. However, the homogeneity test using Levene's Test indicated unequal variance. To address this violation of homogeneity, a non-parametric Median test was considered as an alternative approach if needed. Two-Way ANOVA was conducted for hypothesis testing, and in cases where significant differences were found, a Post Hoc Test was applied. Bonferroni correction was used for homogeneous variance, while the Games-Howell test was applied when variance was heterogeneous, ensuring the validity of multiple comparisons.

For qualitative data analysis, thematic analysis was used to identify, analyze, and report patterns within the data. This method enabled an in-depth understanding of students' learning experiences based on gender and school background. The analysis

followed six steps: (1) familiarizing with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) writing the analysis report. By integrating both quantitative and qualitative findings, this study provides a comprehensive perspective on the factors influencing students' PAI learning outcomes.

RESULT AND DISCUSSION

Result

Descriptive statistical tests were conducted to analyze and visualize the characteristics of the data without making inferences about the population. The purpose of this test is to provide a general overview of the data under study, particularly regarding the mean, standard deviation, minimum value, maximum value, and range, as presented in the following table.

Table 1. Descriptive Statistics

School	Gender	Mean	Std. Deviasi
MI Al-Mubarakah	Male	74.25	5.058
	Female	80.71	14.84
	Total	78.36	12.27
MI Muslimin Sindangkerta	Male	80.29	5.717
	Female	78.57	5.345
	Total	79.43	5.500
MI Sabilil Muttaqin	Male	83.33	9.324
	Female	81.28	9.731
	Total	82.31	9.450
SD Alam Qurani	Male	81.20	5.404
	Female	82.40	2.510
	Total	81.80	4.022
Total	Male	81.15	7.719
	Female	80.45	8.904
	Total	80.79	8.311

Based on the table above, the mean scores of male and female students at MI Al-Mubarakah were 74.25 and 80.71, with a total mean of 78.36, while their standard deviations were 5.058 and 14.84, with a total of 12.27. The mean scores at MI Muslimin Sindangkerta were 80.29 for males and 78.57 for females, with a total of 79.43, and standard deviations of 5.717 and 5.345, with a total of 5.500. The mean scores at MI Sabilil Muttaqin were 83.33 for males and 81.28 for females, with a total of 82.31, while the standard deviations were 9.324 and 9.731, with a total of 9.450. At SD Alam Qurani, the mean scores for males and females were 81.20 and 82.40, with a total of 81.80, while the standard deviations were 5.404 and 2.510, with a total of 4.022. Overall, the mean scores for male and female students were 81.15 and 80.45, with a total of 80.79, and standard deviations of 7.719 and 8.904, with a total of 8.311.

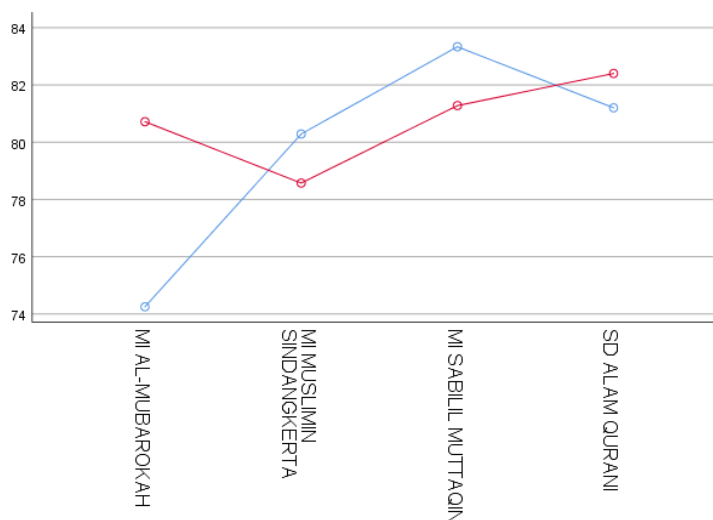


Figure 2. Estimated Marginal Means

Based on the figure above, male and female students are represented by blue and red lines at each school. The highest mean score for male students was observed at MI Sabilil Muttaqin, followed by SD Alam Qurani and MI Muslimin Sindangkerta, while the lowest was at MI Al-Mubarakah. For female students, the highest mean score was at SD Alam Qurani, followed by MI Sabilil Muttaqin and MI Al-Mubarakah, with the lowest at MI Muslimin Sindangkerta.

Table 2. Between Subjets Factors

School	Gender		Total
	Male	Female	
MI Al-Mubarakah	4	7	11
MI Muslimin Sindangkerta	14	14	28
MI Sabilil Muttaqin	18	18	36
SD Alam Qurani	5	5	10
Total	41	44	85

From Table 2, the number of male and female students at MI Al-Mubarakah was 4 and 7, with a total of 11 students. At MI Muslimin Sindangkerta and MI Sabilil Muttaqin, there were 14 and 18 male and female students, totaling 28 and 36, respectively. At SD Alam Qurani, there were 5 male and 5 female students, totaling 10. In total, there were 41 male and 44 female students, amounting to 85 students overall.

Table 3. Tests of Normality

	Statistic	Sig.
Standardized Residual	.977	.126

The table above shows a statistic value of 0.997 with a standardized residual significance of 0.126 > 0.05. Based on the decision-making criteria, this indicates that the data follows a normal distribution. This is further supported by the Normal Q-Q plot shown below.

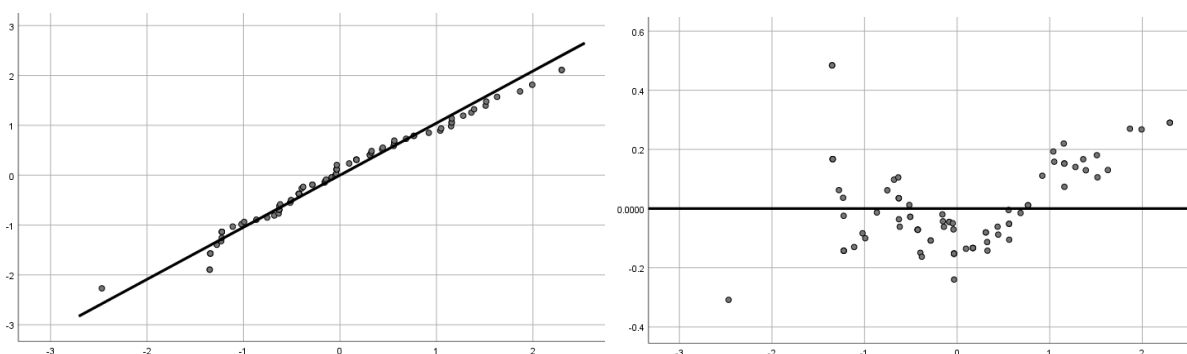


Figure 3. Normal Q-Q and Detrended Normal Q-Q Plot of Standardized Residual

Based on the figure above, the data points are distributed around the line, indicating that the data is predominantly aligned with the normality assumption. Therefore, a parametric statistical test using Two-Way ANOVA is conducted.

Table 4. Levene's Test of Equality of Error Variances^{a,b}

	Levene Statistic	Sig.
Based on Mean	4.300	.000
Based on Median	3.517	.003
Based on Median and with adjusted df	3.517	.005
Based on trimmed mean	4.260	.001

From the table above, the significance value for "Based on Mean" is $0.000 < 0.05$, indicating that the data does not have equal variance, meaning the data is not homogeneous.

Table 5. Tests of Between-Subjects Effects

Source	Mean Square	F	Sig.
School	85.197	1.209	.312
Gender	14.488	.206	.651
School *Gender	54.256	.770	.514

From Table 5, the significance values for school, gender, and the interaction between school and gender are 0.312, 0.651, and 0.514, respectively. Since all significance values are greater than 0.05, it can be concluded that there is no significant difference in students' Islamic education learning outcomes based on school origin and gender. Additionally, there is no significant interaction between school origin and gender regarding Islamic education learning outcomes.

Interviews with several students and teachers provided deeper insights into the learning outcomes of Islamic Religious Education (PAI) across the studied schools. A male student from MI Sabilih Muttaqin stated:

"I find it easier to understand PAI lessons because the teacher often relates the material to everyday life, and there are practical activities, such as memorizing prayers and reading the Qur'an together."

This indicates that a more practical teaching approach can enhance students' understanding of PAI. Meanwhile, a female student from SD Alam Qurani expressed:

"I prefer learning PAI because there are group discussions, so I can ask questions when I don't understand something."

This statement suggests that discussion-based learning approaches help female students grasp the material more effectively. From the educators' perspective, a PAI teacher from MI Muslimin Sindangkerta explained that the school environment and students' motivation also influence learning outcomes. He stated:

"In madrasahs, students receive more reinforcement of Islamic values because their environment supports it. However, in public schools, we use more varied approaches to keep students engaged with PAI material."

This aligns with research findings indicating that despite variations in average scores among schools, there are no significant differences in learning outcomes based on school origin or gender. Additionally, some students acknowledged that access to learning resources outside school also affects their understanding. A student from MI Al-Mubarakah mentioned:

"I often watch Islamic lectures on YouTube to deepen my understanding of what has been taught at school."

Conversely, a female student from MI Sabilil Muttaqin added:

"I prefer learning from books because they provide clearer explanations compared to watching videos."

These differences in learning preferences reflect that success in PAI is not solely determined by school origin or gender but also by individual learning styles and the resources students have access to.

Overall, these interviews reinforce the statistical analysis, which found no significant differences in PAI learning outcomes based on gender or school origin. Other factors, such as teaching methods, school environment, and individual motivation, play a more dominant role in determining students' success in understanding and applying Islamic values in their daily lives.

Discussion

The results of this study indicate that there is no significant difference in Islamic Religious Education (PAI) learning outcomes based on gender or school origin. This finding aligns with Piaget's (1952) constructivist learning theory, which asserts that the learning process is primarily influenced by individual experiences in constructing knowledge rather than external factors such as gender or school environment. Additionally, Vygotsky (Nurhikmah, Mariati, Nursalam, 2024) emphasized the

importance of social interaction in learning, suggesting that students' success in understanding PAI material depends greatly on the teaching methods employed by educators and the support provided by their learning environments, both at school and at home.

Another expert supporting this result is Slavin (Suntoro & Widoro, 2020), who highlighted that the effectiveness of learning is more influenced by pedagogical approaches used by teachers than by students' demographic factors. Teachers who implement active learning methods such as discussions, reflections, and hands-on practice tend to be more successful in enhancing students' understanding of PAI. This is further supported by Arends (Rika Widianita, 2023), who stated that experiential and context-based learning is more effective in improving student outcomes than lecture-based methods that focus solely on theory.

Furthermore, (Fauziah et al., 2021), in his taxonomy theory, emphasized that learning success is not only measured in terms of cognitive aspects (knowledge) but also affective (attitudes) and psychomotor (skills) aspects. In the context of this study, variations in average scores among schools are more influenced by differences in teaching approaches rather than gender or school background. Research by (Arifin & Setiawati, 2021) also reinforces these findings, stating that teaching quality and academic support from the learning environment have a more significant impact on student achievement than individual factors such as gender. Thus, this study strengthens the view that the effectiveness of PAI learning is more influenced by teaching methods, social interactions, and environmental support rather than gender differences or school origin. Therefore, efforts to improve PAI learning outcomes should focus on enhancing teacher competence, implementing innovative teaching methods, and creating a conducive learning environment for all students, regardless of gender.

CONCLUSION

The findings of this study indicate that there is no significant difference in Islamic Religious Education (PAI) learning outcomes based on gender or school background. While variations in average student scores exist across schools, no consistent pattern suggests that these demographic factors significantly influence learning outcomes. This conclusion is supported by the results of the normality test, which confirm that the data follows a normal distribution, and the Two-Way ANOVA test, which reveals no significant interaction between school type and gender. These results highlight that PAI learning effectiveness is shaped more by internal factors such as instructional quality, student engagement, and learning environment support rather

than by external demographic characteristics. This aligns with constructivist learning theory, which underscores the importance of students' experiences and social interactions in shaping their understanding.

These findings have important implications for educational practices and policies. Instead of relying on demographic factors like gender or school type as primary determinants of PAI learning outcomes, educators should focus on enhancing instructional quality through adaptive, interactive, and student-centered approaches. Schools should integrate differentiated instruction, encourage active student participation, and employ technology-enhanced learning strategies to accommodate diverse learning needs. Teacher training programs should also emphasize pedagogical methods that foster engagement, critical thinking, and contextual learning to improve students' comprehension of religious concepts.

For policymakers, the study underscores the need to shift the focus from structural reforms based on school types toward policies that strengthen teacher competencies, curriculum flexibility, and school-based innovations. Future research can further investigate additional variables such as students' learning styles, intrinsic motivation, and family support, which may play a more crucial role in shaping PAI learning outcomes. By prioritizing these internal factors, both educators and policymakers can contribute to a more effective and inclusive Islamic religious education system.

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