Application of Joyful Learning Method in Learning Tafsir Tarbawi for Islamic Religious Education (PAI) Students

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Abstract

Tafsir Tarbawi learning in higher education often experiences methodological obstacles so that the learning atmosphere becomes monotonous and less interesting, especially for millennials and Z generations who need interactive and fun learning methods. This study aims to examine the application of the Joyful Learning approach and its impact on student motivation and understanding. The research used a qualitative method with a case study approach to third semester students of the Islamic Education Study Program at UIN Palangka Raya. Data were collected through participatory observation during the learning process, semi-structured interviews with selected students, and document analysis in the form of teaching materials and student assignments. Data were analyzed using thematic analysis techniques to identify patterns and main themes related to the effectiveness of the Joyful Learning approach. Data validity was maintained through triangulation of data sources and methods, as well as member checking with research participants. The results showed that the application of Joyful Learning - through ice breaking activities, mind-mapping discussions, creative presentations, and interactive quizzes - succeeded in creating a lively and participatory classroom atmosphere. The positive impact can be seen from the increase in enthusiasm, contextual understanding of tarbawi verses, critical thinking skills, and students' emotional and intellectual engagement. This research contributes to the development of innovative and humanist Tafsir Tarbawi learning methods and opens up opportunities for further research with a wider scope and more comprehensive methods.

Keywords: *Joyful Learning, Tafsir Tarbawi, Innovative Learning, Student Motivation, Islamic Religious Education*

Introduction

Tafsir Tarbawi learning is an integral part of the Islamic Religious Education (PAI) curriculum in higher education, which is designed not only to provide an understanding of the Qur'anic texts, but also to internalize the educational values contained there (Mirza & Wahyudi, 2025). The main objective of this course is to form students who are not only proficient in understanding the Qur'anic verses textually, but also able to contextualize them in the dynamics of education and daily life (Rosyid, 2024). This places Tafsir Tarbawi as an important instrument in building character, ethics, and pedagogical competence of prospective Muslim educators (Mufid & Mirza, 2025). However, the reality in the field shows that there is a disparity between the ideal learning objectives of Tafsir Tarbawi and the pedagogical practices that occur in the classroom. The learning process is still dominated by traditional approaches such as one-way lectures, memorization, and literal reading of tafsir (Sihabudin & Mirza, 2025). This model not only lacks student interest and motivation, but also risks inhibiting students' critical thinking and reflective abilities towards educational messages in the Qur'an (Mubarok, 2024). As a result,

Tafsir Tarbawi tends to be perceived as a course that is theoretical, normative, and far from the context of real life. This condition is ironic considering the substance of Tafsir Tarbawi is very rich in contextual values, such as justice, tolerance, moral education, character building, and moral development (Amir, 2023).

These values should be able to serve as a pedagogical foundation that is alive and relevant to the needs of the times (Alwizar et al., 2021). Therefore, it is time to reorient the learning approach of Tafsir Tarbawi so that it can answer the challenges of the times and the characteristics of today's students (Ulum & Hasan, 2024). Therefore, it is time to reorient the learning approach of Tafsir Tarbawi to be able to answer the challenges of the times and the characteristics of today's students (Ulum & Hasan, 2024). Along with the demands of 21st century learning, the learning approach must be more humanistic, interactive, and experience-based. Today's students, who belong to the millennial generation and generation Z, tend to prefer a participatory, visual and meaningful learning atmosphere (Supriadi et al., 2025). In addition, students often face emotional stress due to academic demands and social expectations, making emotion regulation an important skill (Khasanah et al., 2025). They are no longer interested in passive learning patterns, but require learning that involves emotions, creativity and collaboration (Jufri et al., 2023). In this context, the Joyful Learning approach emerges as a relevant and potential alternative to be integrated in Tafsir Tarbawi learning.

Joyful Learning is a learning approach that places joy, comfort, and enthusiasm as part of the learning process (Nurhayati & Handayani, 2025). This is because the joyful learning method prioritizes learning that is fun, interactive, and arouses students' curiosity and happiness during the learning process (Lutfi, et al., 2025). Joyful learning principles, such as positive emotion activation, productive social interaction, active learner engagement, and experiential learning, are perfect for shaping a dynamic and fun classroom atmosphere. This approach not only increases learning motivation, but also impacts the quality of understanding and retention of information. Although it has been widely applied in primary and secondary education, the application of Joyful Learning in the context of higher education, especially in text-based courses such as Tafsir Tarbawi, is still relatively minimal. From the results of the literature study, the majority of previous studies still focused on hermeneutic approaches, linguistic analysis, or contextualization of tafsir with contemporary issues, while approaches that touch on emotional and affective aspects such as Joyful Learning are still not widely explored. This shows an important research gap to be filled in order to encourage pedagogical transformation in tafsir learning.

Thus, the integration of Joyful Learning approach in learning Tafsir Tarbawi is a strategic effort to make this course more meaningful, interesting, and affective impact on students. This pedagogical innovation is also expected to create a learning experience that is not only informative, but also transformational, where students not only understand the meaning of the verse, but are also encouraged to live and practice it in life and educational practices. This research presents novelty in the world of tafsir studies, especially in the context of learning Tafsir Tarbawi in universities. So far, tafsir learning tends to be positioned as a serious, formal, and heavy study, with a dominant approach that emphasizes textual aspects, linguistic analysis, and mastery of religious terminology. This paradigm has been deeply rooted in the tradition of Islamic education, but on the other hand it creates the impression that tafsir courses are something exclusive, rigid, and less touching the affective side of students.

Through this research, an innovative approach is offered, namely the integration of Joyful Learning in learning Tafsir Tarbawi. This approach emphasizes the importance of a learning

atmosphere that is fun, interactive, and builds an emotional connection between students and the material being studied. The novelty of this research lies in the effort to combine the richness of religious texts that are full of spiritual and intellectual meanings with pedagogical approaches that are humanistic, participatory, and emotional. This is an important step in deconstructing the conventional understanding of tafsir learning, as well as opening up new space for the development of learning methods that are more relevant to the characteristics of 21st century students. Aside from being a form of methodological innovation, this research is also unique in its integrative approach, which integrates cognitive, affective, social, and spiritual aspects in the learning process. Joyful Learning not only creates a psychologically pleasant atmosphere, but also encourages students' emotional engagement with the values contained in the Qur'anic verses (Lutfi, et al., 2025). This approach makes students not only as objects of knowledge transfer, but as active subjects in the process of value internalization, reflection, and character building.

Most prior research on Tafsir Tarbawi has predominantly emphasized cognitive and textual dimensions, reflecting traditional paradigms in Islamic higher education (Alfani et al., 2025). Studies have explored Tafsir Tarbawi through hermeneutical and linguistic frameworks, focusing on the exegetical structure, grammatical analysis, and historical context of Qur'anic verses. Similarly, thematic-contextual approaches aiming to relate Qur'anic messages to contemporary social issues have also been highlighted (Kusroni & Zamzami, 2021). While these efforts have contributed meaningfully to the body of knowledge surrounding Qur'anic interpretation, they remain largely confined to intellectual mastery and textual comprehension, often detached from learners' emotional, affective, and motivational engagement in the classroom. In addition, pedagogical concerns in Tafsir Tarbawi learning have been raised, with studies revealing significant limitations in teaching methods (Wahidi et al., 2025). Instruction is still heavily dominated by one-way lectures and rote memorization, which lead to reduced student participation and a lack of critical-reflective thinking. These rigid, teacher-centered approaches often create classroom environments perceived as monotonous, particularly by millennial and Gen Z students who expect learning to be interactive, meaningful, and emotionally engaging (Stack & Bunt, 2023).

Meanwhile, research that explores emotional engagement and student-centered learning in Islamic education is still relatively scarce (Kadafi & Ulpah, 2023). The absence of affective strategies in religious instruction contributes to student disengagement and low motivation. Similarly, the lack of emotionally resonant teaching methods results in students perceiving religious courses as static and disconnected from real-life application (Jenuri et al., 2025). Even in the broader context of Islamic Religious Education (PAI), there is an urgent need for more humanistic, learner-centered paradigms that emphasize emotional connection and value internalization (Mala et al., 2024). Moreover, while the Joyful Learning approach has gained traction in early childhood and general education, its application in higher education—particularly in intellectually dense and text-based courses like Tafsir Tarbawi—remains virtually unexplored. The few studies that do touch on this method in Islamic education tend to treat it as a peripheral strategy rather than a comprehensive pedagogical framework. These gaps underscore a critical need for research that bridges intellectual rigor with affective engagement, and that reconceptualizes *Tafsir Tarbawi* learning to be more responsive to the psychological, emotional, and spiritual needs of today's learners. It is within this context that the novelty of the present study becomes evident. This research introduces a pioneering integration of the *Joyful Learning* approach into the context of *Tafsir Tarbawi* at the university level an area that has received minimal scholarly attention.

While prior studies on *Tafsir Tarbawi* have primarily concentrated on hermeneutic analysis, contextual interpretation, or linguistic inquiry, they have largely overlooked the affective, emotional, and motivational dimensions that are crucial to the learning process. Moreover, the uniqueness of this research lies in its integrative and transformative orientation. Unlike approaches that treat Joyful Learning as a supplementary technique, this study positions it as a comprehensive framework one that harmoniously blends cognitive, affective, spiritual, and social dimensions of learning. Through the incorporation of activities such as ice breaking, mind-mapping discussions, creative presentations, and interactive quizzes, the research repositions *Tafsir Tarbawi* as a student-centered, emotionally resonant, and contextually relevant course. Students are thus no longer passive recipients of information, but active agents in the internalization of Qur'anic values through joyful and meaningful engagement. The importance and urgency of this study are further underscored by the widespread stagnation and disengagement often observed in traditional religious education. As *Tafsir Tarbawi* classes remain constrained by rigid, lecture-centric models, there is an increasing need for a more dynamic, inclusive, and emotionally responsive pedagogy. In this regard, the present study offers a concrete and adaptable instructional model that can guide Islamic education lecturers in transforming conventional classroom settings into vibrant, participatory, and transformative spaces. By aligning the teaching of *Tafsir Tarbawi* with 21st-century educational principles, this research contributes not only to theoretical advancements in Islamic pedagogy but also to practical solutions that can be implemented in real classroom contexts.

In line with this, the urgency of this research becomes even more pronounced when viewed through the lens of pedagogical saturation and the growing disconnect between traditional tafsir learning and contemporary student needs. The integration of Joyful Learning offers an alternative approach that is not only academically rigorous but also emotionally fulfilling and experientially rich. It directly addresses the practical challenges faced by PAI lecturers in designing *Tafsir Tarbawi* learning that is effective, inspirational, and meaningful. The model proposed here is expected to foster positive learning experiences and holistic student empowerment, bridging the gap between textual understanding and real-life value application. Therefore, this study makes a dual contribution: it offers practical relevance for improving teaching and learning in Islamic higher education, and also adds to the theoretical discourse in the field of tafsir studies and Islamic pedagogy. It is hoped that the findings of this research will reaffirm the role of *Tafsir Tarbawi* as a course that is not only academically rigorous but also transformative a medium for value internalization, character building, and the formation of reflective, humanist, and contextually responsive Muslim educators. Ultimately, through the strategic implementation of Joyful Learning, *Tafsir Tarbawi* can evolve into a course that not only informs but also inspires, engages, and transforms.

Method

This research uses a descriptive qualitative approach with a case study method to explore deeply and contextually the application of the Joyful Learning approach in learning Tafsir Tarbawi (Poltak & Widjaja, 2024). The case study method was chosen because it allows researchers to study learning phenomena in detail in a real context, especially the interaction between lecturers and students during the learning process. The research location is the Islamic Education Study Program at UIN Palangka Raya, which is considered representative and relevant as a center for Islamic education studies in the Central Kalimantan region. The research was conducted for one full academic semester, so that researchers could make comprehensive observations starting from the preparation, implementation, and evaluation stages of Tafsir Tarbawi learning.

The research subjects consisted of third-semester students who took Tafsir Tarbawi course and lecturers who taught the course. The subjects were selected purposively based on their direct involvement in the learning process and the application of the Joyful Learning approach. This purposive sampling technique is used so that the data collected is relevant and in-depth according to the research focus. Data collection was conducted using several main techniques. First, participatory observation in the classroom during learning activities took place, aiming to capture interactions, responses, and classroom dynamics directly. Second, in-depth interviews were conducted with lecturers and selected students to obtain qualitative data related to experiences, perceptions, and impacts of the application of the Joyful Learning method. Third, document analysis was conducted on various supporting sources such as Semester Learning Plan (RPS), teaching materials, and learning media used in the course (Assyakurrohim et al., 2023).

The collected data were then analyzed using the interactive analysis model from Miles and Huberman which consists of three main stages: data reduction, narrative presentation of data (data display), and conclusion drawing/verification (Qomaruddin & Sa'diyah, 2024). This approach allows researchers to organize data systematically, identify important patterns, and develop strong and credible findings. To ensure data validity, this study used triangulation of sources and techniques, namely comparing data from observations, interviews, and documents to complement and confirm findings (Sidiq et al., 2019). In addition, member checking was also carried out by submitting interim results to informants to ensure that the researcher's interpretation matches the reality in the field, thus strengthening the validity of the research results. With this method, the research was able to provide a comprehensive and in-depth picture of the application of the Joyful Learning approach in Tafsir Tarbawi, as well as its impact on student motivation and understanding in a specific and contextual Islamic education environment.

Results

The implementation of Joyful Learning in the Tafsir Tarbawi course demonstrated significant improvements in both the process and outcomes of student learning. Observations throughout the sessions revealed that the integration of joyful elements, creative strategies, and interactive media was highly effective in fostering a positive and meaningful learning environment. At the beginning of each meeting, students were engaged through Islamic-themed ice breaking activities, such as short reflective games or value-based stories. These activities created a warm atmosphere, reduced initial anxiety, and prepared students mentally and emotionally to follow the subsequent learning process. As a result, students showed greater readiness to participate actively in discussions and demonstrated openness in expressing their thoughts. Group discussions supported by mind-mapping techniques became another important component that shaped the learning dynamics. The method allowed students to collaboratively analyze verses in depth, identify the main concepts, and link the interpretations with educational issues relevant to their context. By visualizing the flow of ideas, students not only improved their comprehension and memory but also strengthened their ability to organize knowledge systematically.

This practice was observed to nurture higher-order thinking skills, including the ability to evaluate, compare, and apply Qur'anic messages in real-life educational practices. Furthermore, the use of digital media in classroom presentations significantly enriched the learning experience. Students creatively utilized short videos, digital posters, and interactive slides to deliver their ideas. These presentations contributed not only to a more engaging classroom

atmosphere but also enhanced students' confidence, teamwork, communication skills, and technological literacy. The integration of digital tools bridged traditional textual interpretation with modern modes of knowledge dissemination, thereby making the learning process more contextual, relevant, and future-oriented.

Interactive quizzes conducted through applications such as Kahoot and Quizizz added another dimension of joy to the learning process. These activities encouraged active participation, stimulated healthy competition, and created excitement in the classroom. The real-time feedback provided by the quizzes enabled students to immediately evaluate their comprehension and motivated them to improve. Lecturers observed that students became more attentive and eager to master the material, as the quizzes transformed assessment into an enjoyable learning opportunity rather than a source of anxiety. Overall, the findings strongly indicate that the application of Joyful Learning in the Tafsir Tarbawi course not only increased students' enthusiasm but also enhanced their comprehension of ayat tarbawi and their capacity to connect Qur'anic interpretation with contemporary educational realities. The approach successfully addressed cognitive, affective, and social dimensions of learning, thereby producing a holistic impact on students. Joyful Learning proved to be not merely an entertaining approach but a pedagogical strategy that fosters meaningful engagement, deepens critical reflection, and strengthens the integration of Islamic values with modern educational practices.

Disscussion

Implementation of Joyful Learning in Tafsir Tarbawi Learning

The application of Joyful Learning method in Islamic education can increase students' learning motivation, reduce boredom in understanding religious materials, and create a more conducive and interactive learning environment (Lutfi & Anwar, 2025). This also happens in learning Tafsir Tarbawi in the PAI Study Program class at UIN Palangka Raya, showing positive and significant results. Based on interviews with lecturers and students, as well as the results of classroom observations, some of the methods applied include Islamic-themed ice breaking, group discussions with mind-mapping, creative presentations using digital media, and application-based interactive quizzes such as Kahoot and Quizizz. Based on the results of classroom observations and interviews with lecturers, some of the main methods and activities applied include:

Islamic-Themed Ice Breaking

Each lecture session is opened with a light game or short question related to Islamic values and tafsir material to be studied. This activity aims to break the ice, build a warm atmosphere, and focus students' attention on the material to be discussed. One lecturer stated, "Ice breaking helps students to start thinking and feel comfortable so that they are more ready to participate in the discussion. Sometimes I use simple questions that provoke reflection, for example about how certain verses can be applied in everyday life." Ice breaking plays an important role in creating a comfortable and conducive learning atmosphere, so that students are more mentally and emotionally prepared to join the discussion. By using simple questions that provoke reflection, ice breaking not only helps to reduce tension, but also encourages students to start thinking critically and linking learning materials with real experiences in everyday life. A student also added, "During ice breaking, the atmosphere becomes more relaxed. We can laugh together, so we are not tense when we start learning which is sometimes considered heavy."

The interview results indicate that the application of ice breaking in learning plays an important role in preparing students mentally and emotionally to enter the learning process,

especially in in-depth discussions such as learning Tafsir Tarbawi. This is in line with the affective filter theory proposed by Krashen, where a comfortable and stress-free learning atmosphere can reduce learners' emotional barriers so that they are easier to receive and process information (Stander, 2022). Ice breaking as one of the techniques to create a relaxed and interactive atmosphere contributes to lowering the affective filter, so that student motivation and readiness to learn increase ('Aisy et al., 2025). In addition, the ice breaking approach that uses simple but reflective questions supports the concept of constructivist learning theory which emphasizes the importance of active involvement of learners in building knowledge through reflection and social interaction (Mishra, 2023). By providing questions that provoke reflection related to the application of Qur'anic verses in daily life, students not only memorize the text, but also construct meaning based on their experience and understanding, so that learning becomes more meaningful and contextual.

This finding is also reinforced by previous research. For example, the use of ice breaking in learning Islamic religion has been shown to increase student activeness and improve the classroom atmosphere to be more conducive (Hidayatullah et al., 2024). Another study also found that ice breaking can increase students' emotional engagement and reduce anxiety in dealing with subject matter that is considered difficult (Chao & Fan, 2020). Thus, ice breaking techniques not only provide positive psychological effects, but also contribute to improving the quality of the learning process. Overall, the interview results, which show that ice breaking is able to create a relaxed atmosphere and encourage students' openness in learning, are in line with the theoretical basis and the results of previous research. This confirms that integrating ice breaking techniques in Tafsir Tarbawi learning can be an effective strategy to increase students' motivation, engagement, and understanding of complex material.

Group Discussion Using The Verse Mind-Mapping Method

Students are divided into small groups to create a concept map (mind-mapping) of the Qur'anic verses that are the focus of interpretation. This activity stimulates creativity and collaboration among students, as well as deepening their understanding because they have to connect the concepts in the verse systematically. From the interview results, one of the students revealed, "With mind-mapping, it is easier for me to remember and understand the meaning of the verse as a whole, not just one by one. We can also discuss to understand the context and its relation to educational issues." The use of mind-mapping in learning helps students to understand and remember the meaning of verses in a more comprehensive and integrated manner, not just separately (Feng et al., 2023). In addition, mind-mapping encourages discussion among students so that they can jointly understand the context of the verse and its relationship to educational issues more deeply. The lecturer also said, "Mind-mapping makes students more active in critical and reflective thinking, and trains their ability to organize ideas. It is much more effective than just listening to lectures."

The use of mind-mapping in learning increases students' critical and reflective thinking activities and trains their ability to organize ideas systematically (Astriani et al., 2020). This approach has been proven more effective than the passive conventional lecture method, as it encourages students' active participation and intellectual engagement in the learning process (El Sadik & Al Abdulmonem, 2021). The idea that mind-mapping enhances students' critical and reflective thinking while training their ability to organize ideas aligns with the constructivist learning theory, which emphasizes that learning occurs when learners actively construct new knowledge by linking it to prior experiences and knowledge (Chiu & Hwang, 2024). As a visual

technique, mind-mapping helps students organize information systematically and make connections between concepts, thus strengthening deep and holistic understanding.

In addition, Paivio's dual coding theory supports the use of mind mapping, suggesting that information presented in both visual and verbal forms simultaneously enhances comprehension and recall (Dawes, 2024). Mind-mapping, which combines these visual and verbal aspects, makes it easier for students to remember and understand the material holistically. Features such as mind mapping, fishbone diagrams, and real-time collaboration enable students to think more critically, systematically, and creatively (Putri & Surawan, 2025). Research has demonstrated that mind mapping effectively improves students' critical, creative, and reflective thinking skills across various disciplines (Chiu & Hwang, 2024). Specifically, studies in religious education reveal that using mind mapping in Tafsir learning enhances students' ability to construct the meaning of verses and relate them critically and reflectively to contemporary issues (Imamuddin et al., 2023).

In addition, the mind-mapping method that encourages discussion and collaboration between students is in line with social learning theory, which emphasizes the importance of social interaction in the learning process (Hidayati, 2021). The discussion that occurs when creating and discussing mind-mapping allows students to exchange ideas and perspectives, enriching their understanding of the material. Overall, mind-mapping is not only a visual aid, but also a learning strategy that activates various cognitive and social aspects of students (Shi et al., 2023). Thus, this method is much more effective than the traditional lecture method which tends to be passive, as it is able to enhance active engagement and the development of higher order thinking skills.

Creative Presentations Using Digital Media

Students are encouraged to present the results of their discussions using digital media such as short videos, digital posters, or interactive slides. This not only improves confidence and communication skills, but also makes the tafsir material feel more alive and relevant. One student said, "Digital presentations make the material more alive and I can express my understanding in a fun way. We also learn to use technology which will be useful in the future." In conclusion, the use of digital presentations in learning Tafsir can make the material more interesting and livelier, making it easier for students to express their understanding in creative and fun ways. In addition, this method also plays a role in developing students' technological skills, which are very important to face the demands of the future world. This statement aligns with the multimodal learning theory, which states that the use of various modalitiessuch as visual, audio, and kinaesthetic in delivering material can improve learners' understanding and memory (Lisell & Litzinger, 2024). Digital presentations as learning media integrate visual and audio elements, bringing to life material that is usually textual and abstract, such as Tafsir Tarbawi. They also reduce teaching anxiety by shifting students' focus to the media, providing psychological breathing space for teachers (Nurlisda & Surawan, 2025).

Moreover, the use of technology in learning supports the development of students' digital literacy, which is one of the essential competencies in the 4.0 era and beyond (Murtadho et al., 2023). By learning to utilize presentation technology, students not only deepen their understanding of the material but also practice digital skills that are very useful for their future academic and professional needs. Research corroborates these findings, showing that the use of digital presentations in religious learning increases students' motivation and active engagement (Ali et al., 2025). Digital presentations also facilitate the expression of creativity and provide space for students to participate more dynamically in the learning process. Thus, the

integration of technology in Tafsir Tarbawi learning not only enriches the learning experience but also prepares students with essential 21st-century skills, while making learning more enjoyable and meaningful.

App-based interactive quiz (Kahoot, Quizizz)

For formative evaluation, lecturers use digital quiz applications that add an element of excitement and healthy competition in class. Observations show that students are very enthusiastic about taking this quiz, with the spirit of competing to get the highest score. One student expressed, "Quiz using Kahoot is really fun, it makes us excited and lets us know how far we understand the material. If something is unclear, we can ask directly." The conclusion of the interview above shows that the use of interactive quizzes through Kahoot makes the learning process more fun and motivates students to be more active in learning. In addition, Kahoot also helps students to know the extent of their understanding of the material, as well as providing an opportunity to ask questions directly if there are things that are not clear. The lecturer added, "This interactive quiz is effective to measure understanding quickly and encourage students to learn continuously outside of class." Based on interviews with lecturers, the use of interactive quizzes has proven effective in quickly measuring students' understanding while encouraging them to continue learning independently outside of lecture hours. The use of interactive quizzes such as Kahoot in learning aligns with formative assessment theory, which emphasizes the importance of continuously evaluating the learning process to measure understanding and provide immediate feedback to learners (Nadeem & Falig, 2020). Interactive quizzes enable lecturers to rapidly assess students' mastery of the material and identify learning difficulties that may arise, allowing for immediate intervention or further explanation. Furthermore, self-regulated learning theory explains that evaluation tools offering immediate feedback can increase students' awareness of their learning achievements and motivate them to engage in independent and continuous learning (Nilson & Zimmerman, 2023). Quizzes like Kahoot, packaged in a fun and competitive format, also boost students' intrinsic motivation to deepen their understanding of the material beyond class hours.

Research demonstrates that the use of Kahoot significantly improves student engagement, learning motivation, and academic outcomes (Zhang & Yu, 2021). Another study confirms that interactive quizzes not only facilitate quick assessment of understanding but also help reduce learning anxiety and enhance active student participation (Tandiono, 2024). Thus, applying interactive quizzes as a formative evaluation method is not only effective for rapid comprehension checks but also serves as a motivational tool encouraging independent, continuous learning, consistent with modern learning principles and empirical findings. This empirical support corresponds with the interview and observation data in this study, which show that implementing Joyful Learning fosters a lively, dynamic, and participatory classroom atmosphere. This atmosphere contrasts markedly with the conventional, often monotonous and passive, interpretation learning model. Joyful Learning not only increases students' motivation and engagement but also deepens their understanding of Islamic values contained in Qur'anic verses and their relevance to contemporary educational contexts (Aini, 2025).

Theoretically, these results corroborate educational experts' views that learning involving affective and social aspects as promoted by Joyful Learning can enhance learning outcomes and learner character development (Andayanie et al., 2025). This approach also meets the needs of millennials and Generation Z learners, who respond better to interactive, contextual, and technology-based learning (Pramesworo et al., 2023). However, the success of this method depends greatly on lecturers' readiness and the availability of supporting facilities. Some

lecturers admitted needing further training to master these innovative learning techniques optimally. Additionally, limited multimedia resources remain an obstacle to the effective implementation of this learning method. Thus, the application of Joyful Learning in Tafsir Tarbawi learning not only revitalizes the teaching-learning process but also contributes significantly to shaping Islamic educators who are reflective, humanist, and adaptive to the times. Moreover, in the learning process characterized by interaction between educators and students, creating a fun and stimulating learning environment fosters joy in learning, encouraging students to dare to try, ask questions, and express opinions thereby enabling them to focus their full attention and ultimately increasing learning motivation (Lutfi et al., 2024).

The Impact of Joyful Learning Method on Students

In an effort to improve the quality of Tafsir Tarbawi learning, the application of the Joyful Learning method is one of the promising innovations. This method does not only focus on the traditional delivery of material, but prioritizes a learning atmosphere that is fun, interactive, and involves all aspects of the student's personality (Yusuf et al., 2024). Thus, it is important to see how this method impacts the overall learning experience and outcomes of students. Based on the results of interviews and observations, the application of the Joyful Learning approach in learning Tafsir Tarbawi has a significant positive impact on the learning process of students. These impacts are not only cognitive, but also affective and social, which overall support the creation of a holistic and meaningful learning experience.

Increased Enthusiasm for Learning

One of the most striking changes can be seen from the enthusiasm and activeness of students during the learning process. Students who previously tended to be passive and seemed bored, now show a more lively and participatory response. This can be seen from their active involvement in group discussions and enthusiasm when taking interactive quizzes. One student revealed, "I feel less bored and more enthusiastic about coming to the interpretation class." This condition is in line with the principle of Joyful Learning, which places a pleasant atmosphere as the main factor in encouraging learning motivation. When the classroom atmosphere is not monotonous and students feel comfortable, their interest in learning automatically increases, thus increasing the effectiveness of learning. This phenomenon is also in line with the Self-Determination theory, which asserts that intrinsic motivation will increase when basic psychological needs such as a sense of competence, autonomy, and social connectedness are fulfilled in the learning context (Vansteenkiste et al., 2020). Thus, the Joyful Learning approach effectively creates a fun and supportive atmosphere, so that students feel comfortable and intrinsically motivated to learn. In addition, the theory of Constructivism emphasizes the importance of active involvement of students in the learning process so that the understanding gained is deep and meaningful (Abri et al., 2024).

With a lively and interactive classroom atmosphere, students not only receive information passively, but also actively build knowledge through discussions and collaborative activities. Research also found that the application of fun and participatory learning methods significantly increased student motivation and enthusiasm for learning in religious courses (Purnama & Muljadi, 2021). These results reinforce the findings in this study that a learning atmosphere that is not monotonous and provides space for self-expression can increase learning interest and learning effectiveness. Thus, the increase in student learning enthusiasm found in this study is not just a momentary phenomenon, but is supported by theoretical foundations and empirical evidence that shows a positive and interactive learning atmosphere is very instrumental in encouraging student learning engagement and motivation.

Deeper Understanding of Tarbawi Verses

The application of group discussion methods and creative presentations in learning Tafsir Tarbawi provides space for students to explore the meaning of Qur'anic verses critically and contextually. This approach shifts the focus of learning from mere memorization of texts to in-depth interpretation skills, where students are able to relate the spiritual values contained in the verse to the reality of education and daily life. A student revealed, "Now I can see how the verses of the Qur'an provide guidance in education, not just theory but real application." This is in accordance with the principle of contextual teaching and learning (CTL) which emphasizes the importance of linking subject matter with the real experiences of students, so that the learning process becomes relevant and meaningful (Dude, 2020). In the context of Tafsir Tarbawi, CTL facilitates students to not only understand the content of the verse textually, but also internalize and apply it in the context of education. In addition, the constructivist learning theory developed by Burner states that knowledge is built through active interaction with the environment and reflection on learning experiences (Rannikmäe et al., 2020).

With interactive discussion and presentation methods, students are trained to think critically and reflectively, so that the interpretive learning process becomes more dynamic and intellectually and spiritually meaningful. The joyful learning method emphasizes the use of approaches that make the learning process more interesting, interactive, and fun for students. With games and discussions in learning, teachers can encourage students to think critically, collaborate, and gain a deeper understanding of the subject matter (Rezeki et al., 2024). Research shows that tafsir learning using group discussion methods and creative media significantly increases students' understanding of Qur'anic messages applicable in everyday life. This finding supports the results of this study, indicating that interactive and contextual learning methods effectively facilitate the internalization of Islamic values and the formation of students' reflective attitudes (Kasim et al., 2021). Thus, the deeper understanding of tarbawi verses gained by students is not merely a cognitive outcome but also reflects a learning process that harmoniously integrates intellectual, social, and spiritual aspects.

Ability to Reason and Relate Verses to Educational Contexts

Teacher competence facilitates the achievement of educational goals by fostering an effective learning environment (Malisi et al., 2023). Through the collaborative process and mind-mapping visualization, students are trained to organize ideas and reason critically about the relationship between the verses of the Qur'an and the modern educational context. This approach is in line with the concept of critical thinking emphasized in 21st century education, where the ability to analyze, evaluate, and synthesize information is an essential skill for educators (Hassan et al., 2025). Thus, students are not only passive recipients of material, but actively build a deep understanding that is relevant to the real world. This collaborative activity also reflects the theory of social constructivism proposed by Vygotsky, which emphasizes the importance of social interaction in the learning process as a means to develop critical and reflective thinking (Shah, 2022). In the context of Tafsir Tarbawi, collaboration allows students to discuss and exchange perspectives in linking Qur'anic values with contemporary educational challenges. The course lecturer emphasized, "Students are now better prepared to integrate the value of tafsir into their future learning practices."

This statement shows that the applied learning methods not only improve students' theoretical understanding but also prepare them to apply these values creatively and contextually in the educational field. This aligns with the primary goal of Islamic Religious Education, which is to form educators who are not only knowledgeable but also capable of transforming spiritual

values into real and meaningful practices (Altıntaş, 2021). Supporting this, research demonstrates that the use of learning methods integrating discussion and conceptual visualization significantly enhances students' ability to connect religious texts to social and practical contexts (Prihatiningtyas et al., 2025).This reasoning ability is essential for students to become agents of change, capable of developing Islamic education that is both relevant and responsive to contemporary needs. Thus, the growth of students' capacity to reason and relate Qur'anic verses to educational contexts in Tafsir Tarbawi learning marks significant progress in shaping reflective, critical, and applicative Islamic educators. Furthermore, it fosters deeper and more meaningful learning by emphasizing personal growth and everyday relevance (Lutfi, et al., 2025).

Increased Emotional and Intellectual Engagement

The Joyful Learning approach in learning Tafsir Tarbawi provides space for students to feel psychologically comfortable. This comfort encourages openness in expressing opinions and discussing critically but in a relaxed and fun atmosphere. Positive emotional involvement plays an important role in the learning process because it can increase students' motivation, interest, and memory of the subject matter, as explained by Bloom's affective domain theory (Sori et al., 2025). This positive emotional engagement has a direct impact on higher learning motivation and the ability to remember material more effectively, which aligns with Lautenbach's view that positive emotions can improve cognitive functions such as problem solving and creativity (Lautenbach, 2023). Thus, Tafsir Tarbawi learning does not only run mechanically but turns into a holistic learning experience, which builds students' emotional closeness with the teaching material and with fellow learners. Therefore, the use of this structured communication pattern makes the learning process of Islamic Religious Education more effective and meaningful for students (Oktaviana et al., 2025).

In addition to cognitive and emotional aspects, religious learning should ideally also touch on the spiritual dimension. Self-actualization and spiritual needs are part of the higher human needs, which also determine the quality of the learning experience (Kontrimienė, 2024; Brock, 2023). The Joyful Learning approach that integrates a fun atmosphere with religious content allows students to feel spiritual depth in the learning process, so that religious values can be embedded more strongly in their hearts and minds. Research supports this finding by showing that emotional and spiritual experiential learning increases students' closeness to religious material and encourages reflective attitudes and awareness of Islamic value (Hamid, 2024). Thus, the increased emotional and intellectual engagement generated by the Joyful Learning approach is an important factor in creating Tafsir Tarbawi learning that is not only informative but also transformative.

Conclusion

This research shows that the application of the Joyful Learning approach in learning Tafsir Tarbawi has a significant positive impact on the learning process of students. This method succeeded in increasing learning enthusiasm, deepening understanding of tarbawi verses contextually, and honing students' critical and reflective thinking skills in linking Qur'anic values with the context of modern education. In addition, this approach was also able to build stronger emotional and intellectual engagement, creating a fun, participatory, and spiritually meaningful classroom atmosphere. Nevertheless, this study has limitations, including related to the sample coverage which is limited to one study program in one university, as well as the limited implementation time which affects the duration of the application of the Joyful Learning method.

In addition, the aspect of measuring a more quantitative impact on learning outcomes and student motivation is still not optimal, so the research results are more qualitative and descriptive.

For the development of future research, it is recommended to expand the scope of the sample by involving various universities and departments, as well as combining quantitative and qualitative research methods in order to obtain more comprehensive and valid data. In addition, future research can examine more deeply the long-term impact of the application of Joyful Learning on the character and competence of students as prospective Islamic educators, as well as develop innovative learning modules that integrate digital technology more optimally to increase the effectiveness of tafsir learning. Thus, this research not only provides a theoretical contribution in the development of Tafsir Tarbawi learning methods, but also opens opportunities for the development of pedagogical practices that are more humanist, interactive, and inspiring in the Islamic religious education environment.

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