



JSP: Jurnal Studi Pesantren

Published by the Magister's Program in Islamic Education,
Postgraduate of Annuqayah University, Sumenep, Indonesia

Vol. 4, No. 2, September 2025. Hal. 1 – 17

E-ISSN: 3062 – 6552

DOI: <https://10.59005/jsp.v4i2.1075>

Jerold E. Kemp's Instructional Design Model in Islamic Religious Education: A Literature-Based Analysis of Its Systematic and Adaptive Features

Bulkis Husniyah^{*1}, Ainur Rofiq Sofa²,

¹⁻² *Universitas Islam Zainul Hasan Genggong Probolinggo*

*e-mail corresponding: unzahbalqis11@gmail.com

Article History

Submitted : 07-06-2025

Revised : 18-07-2025

Accepted : 20-08-2025

Published : 27-09-2025

Key Word:

Jerold E. Kemp
Instructional Design,
Islamic Religious
Education

Abstract

The use of instructional design models in Islamic Religious Education (IRE) requires a framework that connects learning objectives, learner characteristics, instructional materials, learning strategies, media, assessment, and contextual learning conditions. However, existing discussions of Jerold E. Kemp's model have generally emphasized its components and flexibility without sufficiently synthesizing how its systematic and adaptive features can be understood within IRE. This study examines the relevance of Jerold E. Kemp's instructional design model to Islamic Religious Education through library research. Data were drawn from relevant books, journal articles, and academic documents discussing instructional design, the Kemp model, and IRE. The data were analyzed using qualitative content analysis and critical-comparative synthesis. The analysis identifies three main findings. First, the Kemp model provides an interconnected design framework that links learning objectives, learner characteristics, content organization, instructional strategies, learning resources, media, assessment, facilities, and time allocation. Second, its non-linear and revisable structure allows instructional planning to respond to variations in learners, content, and educational contexts. Third, its relevance to IRE depends on the alignment between cognitive, affective, and psychomotor objectives and the use of appropriate assessment procedures. The study contributes a literature-based interpretation of the Kemp model by clarifying the conditions under which its systematic and adaptive features may support IRE planning. The findings do not establish empirical effects on student achievement but provide a conceptual basis for further research and instructional development.

INTRODUCTION

Instructional design plays an important role in organizing learning activities because it provides a framework for connecting learning objectives, learner characteristics, instructional materials, teaching strategies, learning resources, assessment, and contextual learning conditions. In Islamic Religious Education (IRE), this function is particularly important because learning is not limited to the transmission

of religious knowledge. It also involves the development of attitudes, moral dispositions, and practical religious competencies. Consequently, instructional design for IRE needs to accommodate cognitive, affective, and psychomotor dimensions in an integrated manner (Setiaji et al., 2022; Febriana et al., 2023).

This requirement is increasingly significant because Islamic education is expected to respond to changes in learners' characteristics, digital learning environments, and the complexity of contemporary educational needs. Abd. Warits (2024) argues that innovation in Islamic education should not separate knowledge development from religious values. Instead, learning innovation needs to be contextual, adaptive, and oriented toward the formation of learners who are intellectually capable and ethically grounded. This perspective indicates that the design of IRE should not be understood merely as a technical arrangement of teaching activities. It should also function as a framework for aligning instructional processes with the intellectual, moral, and spiritual purposes of Islamic education.

One instructional design model that offers a broad framework for this purpose is Jerold E. Kemp's model. The model views instructional design as an interconnected and flexible process involving the analysis of learning problems, learner characteristics, learning objectives, content organization, instructional strategies, learning media and resources, assessment instruments, supporting facilities, and time allocation (Samsudin & Junaidin, 2021; Hastutie & Ramli, 2024). Unlike strictly linear models, the Kemp model allows instructional designers to begin with the component most relevant to the instructional situation and to revise the design continuously in response to learning needs. Its central feature is therefore not merely the number of components, but the relationship among those components within an iterative design process.

The relevance of the Kemp model to IRE can be examined through the distinctive objectives of religious education. Learning objectives in IRE may include conceptual understanding, the development of religious and ethical attitudes, and the ability to perform religious practices. These objectives require alignment among content, instructional strategies, learning resources, media, and assessment. For example, a learning objective involving the understanding of a religious concept cannot be assessed in the same way as an objective involving the performance of worship or the development of ethical conduct. The Kemp model provides a conceptual basis for establishing such alignment because it requires the designer to consider objectives, learner characteristics, instructional activities, resources, and assessment as related elements rather than as separate procedures (Abrori et al., 2021; Rahmi & Huda, 2022).

Previous studies have discussed the Kemp model in relation to several educational contexts. Asykur et al. (2021) examined the use of the Jerold E. Kemp model in multimedia-based Qur'an and Hadith learning at the madrasah level. Wahidah et al. (2022) also discussed the development of a multimedia-based learning design using the Kemp model in Qur'an and Hadith lessons. Rahmi and Huda (2022) examined the implementation of the Kemp model through the jigsaw technique, while Alfirdaus et al. (2023) analyzed learning materials from the perspective of the model. These studies demonstrate that the Kemp model has been associated with multimedia learning,

cooperative learning, subject-matter organization, and instructional design in Islamic educational settings.

Nevertheless, the existing discussion remains dispersed across particular subjects, instructional media, or teaching techniques. The literature cited in this study has not yet been sufficiently synthesized to explain how the systematic and flexible characteristics of the Kemp model relate to the broader instructional requirements of IRE. In particular, the relationship among learner analysis, objective formulation, content organization, instructional strategy, media selection, assessment, facilities, and time allocation requires further conceptual clarification. Without such a synthesis, discussion of the Kemp model risks remaining a descriptive presentation of its components rather than an analytical explanation of its relevance to IRE.

This gap is also important because the flexibility of the Kemp model should not be interpreted as an unlimited or automatic capacity to solve instructional problems. Its usefulness depends on the quality of learner analysis, the consistency of alignment among instructional components, the appropriateness of the selected resources, and the feasibility of assessment procedures. In IRE, the challenge is more complex because the learning process may involve knowledge, attitude, moral conduct, and religious practice. Therefore, a literature-based analysis is needed to clarify both the potential and the conditions of applying the model in IRE. Such an analysis can prevent the model from being presented as universally effective without considering contextual limitations.

This study addresses that gap by analyzing Jerold E. Kemp's instructional design model through a qualitative library research approach. It focuses on two questions: how does the literature explain the systematic and adaptive features of the Kemp model, and under what conditions are these features relevant to the design of Islamic Religious Education? The study contributes a literature-based synthesis that connects the components of the Kemp model with the multidimensional objectives of IRE. Rather than measuring the empirical effect of the model on student achievement, this study clarifies its conceptual relevance, possible instructional functions, and implementation conditions based on the literature examined.

RESEARCH METHODS

This study employed a qualitative library research design to examine Jerold E. Kemp's instructional design model and its relevance to Islamic Religious Education (IRE). Library research was selected because the object of analysis was a body of written knowledge rather than the practices or experiences of participants in a particular educational setting. This design is appropriate for identifying conceptual patterns, comparing theoretical perspectives, examining research gaps, and developing an interpretive framework from books, journal articles, and academic documents. Recent methodological discussions describe library research in Islamic education as a qualitative and non-field-based approach that involves the systematic searching, selection, evaluation, analysis, and organization of relevant written sources ([Jamaluddin,](#)

2025). Accordingly, this study did not involve interviews, classroom observations, questionnaires, or other forms of primary field data.

The data consisted of relevant literature discussing instructional design, the Jerold E. Kemp model, Islamic Religious Education, learning objectives, learner characteristics, instructional strategies, learning media, learning resources, assessment, and the contextual conditions of educational implementation. The sources included books addressing instructional design and Islamic education, peer-reviewed journal articles, and academic documents that were relevant to the research questions. The literature was identified through searches using combinations of the following terms: "Jerold E. Kemp instructional design model," "Kemp model in Islamic Religious Education," "Islamic education instructional design," "Kemp model and Qur'an Hadith learning," and "library research in Islamic education." The search process was directed toward sources that provided conceptual explanations, empirical discussion, or analytical treatment of the Kemp model and its application in Islamic educational contexts.

Source selection was based on thematic relevance, academic credibility, clarity of publication information, and contribution to the research focus. Recent publications were prioritized to reflect current discussions of instructional design, digital learning, assessment, and Islamic education. Earlier works were retained only when they functioned as foundational or primary references for the model and could not be replaced by a more recent source without losing the original theoretical context. Sources that were unrelated to instructional design, Islamic education, learning assessment, or the Kemp model were excluded from the analytical corpus. This procedure was necessary because a library research study should not treat every document found through a database search as equally relevant evidence.

Data collection was conducted through documentation. Relevant passages were identified, read, and recorded in an analytical matrix containing the source identity, publication year, research focus, explanation of the Kemp model, educational context, main argument, and relevance to IRE. The recorded data were then organized into thematic categories. These categories included the systematic structure of the Kemp model, learner and contextual analysis, alignment of learning objectives and content, instructional strategies and media, assessment and revision, and implementation challenges. The categorization process enabled the study to distinguish between statements that directly described the Kemp model and interpretations concerning its relevance to IRE.

The data were analyzed using qualitative content analysis followed by critical-comparative synthesis. The analysis involved three related activities. First, the selected literature was examined to identify explicit descriptions of the model's components, principles, and instructional functions. Second, similar and contrasting arguments were compared across the sources. Third, the findings were synthesized to explain how the systematic and adaptive features of the Kemp model may be related to the cognitive, affective, and psychomotor objectives of IRE. The analysis focused on conceptual

relationships among instructional components rather than on calculating the effect of the model on student achievement.

The trustworthiness of the analysis was addressed through source triangulation, transparent categorization, careful distinction between description and interpretation, and repeated checking of the relationship between claims and their supporting sources. Source triangulation was conducted by comparing books, journal articles, and academic documents rather than relying on a single publication or author. The analytical categories were reviewed to minimize overlap and to ensure that each category represented a distinct aspect of the research focus. The interpretation was also limited to claims supported by the selected literature. As this study is based on published sources and does not examine implementation in a specific institution, its findings should be understood as a conceptual synthesis rather than as empirical evidence of the effectiveness of the Kemp model in all IRE contexts.

RESULTS AND DISCUSSION

Results

Systemic Structure

The analysis of the selected literature indicates that Jerold E. Kemp's model presents instructional design as an interconnected system rather than a sequence of isolated teaching procedures. The model connects learning problems, learner characteristics, learning objectives, content organization, instructional strategies, learning resources, media, assessment, facilities, and time allocation. These components are treated as mutually related elements that can be reviewed and revised when instructional conditions change ([Samsudin & Junaidin, 2021](#); [Hastutie & Ramli, 2024](#)).

The literature also identifies the non-linear structure of the Kemp model as one of its defining characteristics. Instructional designers are not required to begin with one fixed component. They may begin with the instructional problem, learner characteristics, learning objectives, or another component that is most relevant to the learning context. Other components are then developed in relation to the initial point of analysis. This structure distinguishes the Kemp model from instructional designs that require a rigid sequence of stages ([Bakri et al., 2024](#); [Rahmi & Huda, 2022](#)).

The analysis further shows that the systematic character of the model does not mean that instructional planning must be rigid. Systematic planning refers to the deliberate alignment of instructional components. The model requires the designer to examine whether objectives, materials, strategies, media, assessment procedures, facilities, and available time support one another. Its adaptive character is reflected in the possibility of revising these relationships in response to learner needs and contextual conditions.

Alignment With IRE

The literature indicates a conceptual relationship between the Kemp model and the multidimensional objectives of Islamic Religious Education (IRE). IRE involves religious knowledge, ethical attitudes, moral values, and practical religious competencies. Therefore, instructional planning cannot be limited to the selection of subject matter. It must also establish a relationship between learning objectives, learning activities, learning resources, and assessment procedures (Abrori et al., 2021; Febriana et al., 2023).

The analysis shows that the Kemp model accommodates the formulation of objectives in cognitive, affective, and psychomotor domains. Cognitive objectives may involve understanding religious concepts, affective objectives may involve the development of religious and ethical attitudes, and psychomotor objectives may involve the performance of religious practices. The literature presents these domains as related dimensions that require consistency among content, instructional strategies, learning resources, and assessment procedures (Umam, 2020; Ningsih & Zalisman, 2024).

Learner analysis is also identified as an important component in applying the Kemp model to IRE. Learners may differ in their prior religious knowledge, learning abilities, interests, family backgrounds, and experiences of religious practice. These differences have implications for the selection of content, strategies, media, and assessment procedures. The model therefore provides a framework for adapting instructional planning to learner diversity rather than applying one identical instructional procedure to all learners (Muhammadiyah, n.d.; Munawaroh et al., 2025).

Instructional Components

The analysis identifies several instructional components that repeatedly appear in the literature on the Kemp model and IRE. The first is content organization. IRE materials may include faith, Islamic jurisprudence, ethics, Islamic history, Qur'anic studies, and Hadith. The literature indicates that these materials need to be organized according to the learning objectives and the learners' level of understanding. The contextual relevance of the content is also considered important for connecting religious knowledge with learners' everyday experiences (Isya, 2017; Almadani, 2025).

The second component is the selection of instructional strategies. The literature associates the Kemp model with varied strategies, including discussion, cooperative learning, simulation, problem-based activities, and project-oriented learning. However, the model does not prescribe one particular teaching method. Its function is to assist teachers in selecting strategies that are consistent with the objectives, content, learner characteristics, available resources, and time allocation (Robbaniyah, 2023; Siregar, 2024).

The third component is the use of learning resources and media. The literature discusses textbooks, the Qur'an, Hadith, classical Islamic texts, audio materials, visual materials, multimedia, and digital learning platforms as possible resources for IRE. Their

use is considered relevant when it corresponds to the instructional objectives, learning content, and learner conditions. Multimedia-based applications of the Kemp model have also been discussed in Qur'an and Hadith learning ([Asykur et al., 2021](#); [Wahidah et al., 2022](#)).

The fourth component is assessment. The literature describes assessment in the Kemp model as a process that should be aligned with learning objectives and used to provide information for instructional revision. In IRE, assessment may address conceptual understanding, religious attitudes, and practical religious skills. Assessment is therefore presented not only as a final measurement but also as a source of feedback for reviewing the instructional design ([Febriana et al., 2023](#)).

Contextual Conditions

The analysis of the additional literature by Warits and Muthhar indicates that the design of Islamic learning needs to consider curricular and social contexts. Their discussion of the implementation of the Merdeka Curriculum with a religious moderation perspective in Sumenep emphasizes the relevance of learner conditions, institutional context, and the development of learning materials that reflect the objectives of Islamic education ([Warits & Muthhar, 2024](#)). This finding is consistent with the contextual orientation of the Kemp model, particularly its emphasis on analyzing learners, objectives, content, resources, and instructional conditions before determining the learning strategy.

The literature also indicates that instructional planning is connected to broader educational innovation. Warits et al. ([2024](#)) show that innovation in Islamic higher education involves the interaction of institutional leadership, technology, organizational capacity, and the development of educational services. In relation to the Kemp model, this finding suggests that the implementation of a comprehensive instructional design depends not only on the teacher's ability to prepare learning activities. It also requires institutional support, access to appropriate resources, and an organizational environment that allows instructional revision and innovation.

These findings do not indicate that the Kemp model automatically produces educational innovation or religious moderation. Rather, they show that the model's adaptive features are meaningful only when instructional planning is connected to the actual conditions of learners and institutions. The model provides a framework for organizing those considerations, but the quality of its implementation remains dependent on the competence of teachers, the availability of resources, institutional support, and the suitability of the design to the educational context.

Implementation Constraints

The literature identifies several constraints in applying the Kemp model to IRE. These include limited instructional time, inadequate learning resources, insufficient

technological facilities, and differences in teachers' capacity to design integrated learning activities (Saputra et al., 2025; Hastutie & Ramli, 2024). The comprehensiveness of the model may support better alignment among instructional components, but it may also require greater planning capacity and more time.

The literature also shows that the model should not be applied mechanically. Its components need to be adjusted to the objectives of the subject, learner characteristics, institutional context, and available facilities. Accordingly, the Kemp model is identified as a flexible design framework rather than a universal procedure that guarantees similar outcomes in every IRE setting.

Overall, the literature-based findings show that the Kemp model offers a framework for organizing IRE around the relationship among objectives, learners, content, instructional strategies, resources, media, assessment, facilities, and time. The findings also indicate that its relevance is conditional upon contextual analysis and institutional support. These results remain conceptual and do not constitute empirical evidence that the Kemp model improves student achievement or guarantees successful implementation in all Islamic educational settings.

Discussion

Systemic and Adaptive Logic of Kemp

The findings indicate that Jerold E. Kemp's model presents instructional design as an interconnected system rather than a fixed sequence of teaching procedures. The model connects instructional problems, learner characteristics, learning objectives, content organization, instructional strategies, learning resources, media, assessment, facilities, and time allocation. These components are not independent because a change in one component may require adjustment in other components (Abrori et al., 2021; Samsudin & Junaidin, 2021).

This interpretation is consistent with studies that describe the Kemp model as a comprehensive instructional design framework. Bakri et al. (2024), Hastutie and Ramli (2024), and Kusnadi and Sodiq (2025) emphasize that the model enables the designer to consider several instructional elements simultaneously. Its systematic character therefore does not derive from a rigid sequence of stages. It derives from the effort to establish coherence among instructional decisions.

The non-linear structure of the model also explains its adaptive character. The designer may begin with an instructional problem, learner characteristics, learning objectives, or another component that is most relevant to the learning context. Other components are subsequently developed in relation to the initial analysis. Rahmi and Huda (2022) show that the model can be combined with particular learning techniques, while Suparti and Daliman (2021) describe its adaptability to different educational processes.

However, flexibility should not be interpreted as the absence of planning. An adaptation is meaningful only when it is connected to learning objectives, learner

characteristics, content, available resources, assessment, and contextual conditions. In this sense, the Kemp model provides a framework for revising instructional decisions without abandoning the coherence of the overall design. Its contribution lies in connecting systematic planning with contextual responsiveness.

The adaptive character of the model is particularly relevant to Islamic Religious Education because learners may differ in their prior religious knowledge, learning ability, family background, linguistic competence, and experience of religious practice. Munawaroh et al. (2025) emphasize the importance of considering learner conditions in educational planning. The Kemp model may therefore help teachers design IRE activities that respond to learner diversity, although its application remains dependent on the teacher's capacity to conduct learner analysis and translate it into appropriate instructional decisions.

Alignment with IRE Objectives

The findings show that the Kemp model is conceptually compatible with the multidimensional objectives of Islamic Religious Education. IRE involves the development of religious knowledge, ethical attitudes, moral values, and practical religious competencies. Consequently, instructional planning cannot focus only on the transmission of religious information. It must also connect learning objectives with appropriate activities, resources, strategies, and assessment procedures.

Umam (2020) explains that Islamic Religious Education requires strategies that connect religious knowledge with attitudes and practices. Febriana et al. (2023) similarly emphasize the importance of assessment in the development of religious and moral character. These perspectives support the finding that the Kemp model can provide a framework for aligning cognitive, affective, and psychomotor objectives in IRE.

The alignment is particularly visible in the relationship between objectives and assessment. Conceptual understanding may be assessed through written or oral tasks, whereas practical religious competencies require performance-based assessment. Religious attitudes and moral dispositions also require assessment procedures that are different from cognitive tests. The Kemp model allows these differences to be considered during the planning process.

This finding corresponds with studies on Islamic Religious Education materials and strategies. Isya (2017) emphasizes the organization of IRE materials according to instructional objectives and learner needs. Almadani (2025) discusses Kemp-based design in Islamic jurisprudence learning, while Siregar (2024) and Robbaniyah (2023) emphasize contextual and varied instructional strategies in IRE. These studies indicate that the model can be adapted to different IRE subjects, provided that the objectives, materials, strategies, and assessments remain aligned.

The model does not prescribe one particular method or medium. Asykur et al. (2021) and Wahidah et al. (2022) discuss its use in multimedia-based Qur'an and Hadith learning, while Ningrum et al. (2024) relate the model to cooperative learning in IRE. These studies demonstrate that the Kemp model functions as a design framework for selecting instructional strategies and media rather than as a single teaching method.

The use of multimedia, cooperative learning, or digital resources does not automatically guarantee effective instruction. Such resources become meaningful when they correspond to the learning objectives, content, learner characteristics, and available facilities. The contribution of the Kemp model is therefore located in the alignment of instructional choices rather than in the use of a particular technology or teaching technique.

Contextual and Institutional Implementation

The findings indicate that Islamic Religious Education should be designed in relation to the educational and institutional context in which learning takes place. Curriculum orientation, institutional values, learner conditions, religious traditions, and social realities may influence the development and implementation of instructional design.

Warits and Muthhar (2024), in their discussion of the implementation of the Merdeka Curriculum with a religious moderation perspective in Sumenep, emphasize the importance of learner characteristics, institutional context, curriculum orientation, and relevant learning materials. This finding supports the present interpretation that Islamic learning cannot be separated from the social and educational environment in which it is implemented.

The connection with the Kemp model lies in its emphasis on contextual analysis. The model requires the designer to consider the learners, objectives, content, resources, facilities, and time allocation before selecting instructional strategies. In this respect, the model may support the development of IRE that is responsive to the characteristics of a particular school, madrasah, or pesantren.

Nevertheless, the Kemp model does not independently determine the meaning of religious moderation or the content of Islamic education. Those meanings must be derived from relevant curricular, theological, and educational sources. The Kemp model provides an organizational framework for aligning instructional decisions; it does not replace the need for valid religious and pedagogical references.

Institutional support is another important condition. Warits et al. (2024), in their discussion of the Doblin Innovation Model in Islamic higher education, show that educational innovation is related to leadership, technology, institutional capacity, and educational services. This comparison suggests that the implementation of a comprehensive instructional design requires more than individual teacher initiative.

The comparison does not imply that the Doblin Innovation Model and the Kemp model are identical. Rather, Warits et al. (2024) provide a broader institutional perspective that helps explain the conditions supporting instructional innovation. Teachers may require access to learning media, digital resources, professional development, adequate time, and institutional support to implement the Kemp model effectively.

The model's comprehensiveness may also create practical challenges. Teachers may experience difficulty when they are expected to analyze learners, formulate multidimensional objectives, organize materials, select appropriate media, develop

assessment instruments, and revise instructional plans within limited time. Accordingly, the Kemp model should be treated as an adaptable planning framework rather than a universal formula.

Theoretical Implications and Limitations

The theoretical contribution of this study lies in clarifying the relationship between systematic design and contextual adaptation in Islamic Religious Education. Previous discussions often describe the Kemp model as systematic because it contains several components and adaptive because it has a non-linear structure. This study connects these two characteristics by showing that adaptation becomes meaningful only when it is conducted through the alignment of instructional components.

A change in learning strategy, for example, should be related to learner characteristics, learning objectives, content, learning resources, and assessment. Adaptation is therefore not an arbitrary modification of teaching activities but a reasoned adjustment within an instructional system. The Kemp model can thus be interpreted as a framework of relational alignment.

This perspective is particularly relevant to IRE because its objectives involve knowledge, values, attitudes, and practical competencies. The model may help teachers connect these objectives with suitable content, teaching strategies, learning resources, media, and assessment procedures. Its contribution is not the creation of a new instructional procedure but the provision of a framework for coordinating diverse instructional requirements.

The study also contributes to Islamic education research by placing instructional design within a broader curricular and institutional context. The discussions of religious moderation, curriculum development, technology, educational innovation, and institutional support indicate that IRE design should be connected to the conditions in which learning occurs.

However, this contribution remains conceptual and literature-based. The study does not establish that the Kemp model improves student achievement, strengthens religious attitudes, or guarantees successful learning outcomes. It also does not provide evidence from a particular school, madrasah, or pesantren. The findings explain the potential relevance and implementation conditions of the model but do not substitute for empirical evidence.

Future research may examine the implementation of the Kemp model through classroom observation, interviews with teachers and learners, lesson-plan analysis, and assessment analysis. Comparative research may also investigate how the model is applied in schools, madrasahs, and pesantren with different curricula and institutional conditions. Further studies should examine how assessment procedures can represent cognitive, affective, and psychomotor objectives in IRE.

Overall, the discussion shows that Jerold E. Kemp's model is relevant to Islamic Religious Education because it provides a framework for coordinating objectives, learners, content, instructional strategies, resources, media, assessment, facilities, and time. Its adaptive value depends on systematic learner and contextual analysis. The

model should therefore be understood as a conceptual framework for developing IRE that is systematic, context-sensitive, and open to continuous revision, rather than as empirical proof of improved learning outcomes.

CONCLUSION

This study concludes that Jerold E. Kemp's instructional design model provides a systematic and adaptive framework for Islamic Religious Education. Its relevance lies in the alignment of learner characteristics, learning objectives, content, instructional strategies, learning resources, media, assessment, facilities, and time allocation. The model is particularly compatible with IRE because it accommodates cognitive, affective, and psychomotor objectives within an interconnected instructional design.

The literature-based analysis also shows that the adaptive character of the model depends on contextual analysis, teacher competence, institutional support, available resources, and appropriate assessment procedures. Therefore, the Kemp model should not be understood as a universal formula or as empirical evidence of improved student achievement. Its theoretical contribution lies in clarifying how systematic instructional planning can remain responsive to learner diversity and institutional conditions.

This study is limited by its reliance on published literature and does not examine implementation in a particular school, madrasah, or pesantren. Future research should investigate the model through classroom observation, teacher and learner interviews, lesson-plan analysis, and assessment of cognitive, affective, and psychomotor outcomes.

REFERENCES

- Abrori, M. S., Wicaksono, Y., & Tripitasari, D. (2021). System approach and design models of PAI learning: Pendekatan sistem dan model-model desain pembelajaran PAI. *Journal of Contemporary Islamic Education*, 1(2), 111–124.
- Almadani, T. (2025). Efektivitas model pembelajaran kooperatif brainstorming dengan desain pembelajaran Kemp pada mata pelajaran Fiqih SMP Al-Qonita Palangka Raya. *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 2(2), 66–73.
- Asykur, A., Zainiyati, H. S., & Munawaroh, S. (2021). Desain pembelajaran Qur'an Hadis model Jerold E. Kemp berbasis multimedia di Madrasah Tsanawiyah. *JPDI: Jurnal Pendidikan Dasar Indonesia*, 6(1).
- Bakri, N., Yusuf, D. M., Sulistiawati, Y., Elya, Z., Darmansyah, D., & Demina, D. (2024). Model-model desain pembelajaran. *Jurnal Manajemen Pendidikan Al-Multazam*, 6(3), 325–331.
- Febriana, E., Fauzi, A., & Herwati, H. (2023). Metode asesmen guru PAI terhadap pengembangan karakter moral keagamaan. *Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan*, 4(3), 264–274.
- Hastutie, G., & Ramli, M. (2024). Desain pembelajaran: Model Dick and Carey, Jerold E. Kemp, dan model lainnya. *An-Nashr: Jurnal Ilmiah Pendidikan dan Sosial Kemasyarakatan*, 2(1), 41–51.

- Isya, M. A. (2017). Pengembangan model pembelajaran instructional design dengan model ADDIE mata pelajaran PAI pada materi mengulang-ulang hafalan Surah Al-Ma'un dan Al-Fil secara klasikal, kelompok, dan individu kelas V SDN Gedongan 2 Kota Mojokerto. *Jurnal Ilmiah Pendidikan Agama Islam*, 7(1), 71–80.
- Kusnadi, E., & Sodik, M. F. (2025). System approach and design models of PAI learning: Pendekatan sistem dan model-model desain pembelajaran PAI. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 11(2), 250–254.
- Muhammadiyah, M. (n.d.). Definisi model pembelajaran Jerrold Kemp. In *Model-model desain sistem pembelajaran*.
- Munawaroh, S., Fauzi, A., & Herwati, H. (2025). Peran guru dalam membentuk karakter siswa di SMA Syekh Abdul Qodir Al-Jailani Rangkang Kraksaan Probolinggo. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 5(1), 209–227.
- Ningrum, W. M. J., Soraya, I., & Hamdani, A. S. (2024). Penerapan model pembelajaran kooperatif jigsaw model Kemp untuk meningkatkan keterlibatan siswa dalam pembelajaran PAI. *Kariman: Jurnal Pendidikan Keislaman*, 12(1), 94–106.
- Ningsih, W., & Zalisman, Z. (2024). *Pembelajaran pendidikan agama Islam dalam konteks global*. PT Sonpedia Publishing Indonesia.
- Rahmi, M. N., & Huda, I. W. A. U. (2022). Desain pembelajaran model Kemp dan implementasinya dengan teknik jigsaw. *INCARE: International Journal of Educational Resources*, 3(2), 182–194.
- Robbaniyah, Q. (2023). *Strategi dan metode pembelajaran PAI*. Zahir Publishing.
- Samsudin, S., & Junaidin, J. (2021). Prinsip-prinsip dan model desain dalam pembelajaran. *Fitrah: Jurnal Studi Pendidikan*, 12(1), 65–74.
- Saputra, M. A. W., Nur, M. D. M., & Syahid, A. (2025). Implementasi prinsip-prinsip manajemen Islam dalam pengelolaan lembaga pendidikan: Studi pada madrasah aliyah di Indonesia. *Jurnal Integrasi Manajemen Pendidikan*, 4(1), 13–22.
- Siregar, M. (2024). Strategi pembelajaran PAI kontekstual. *Jurnal Kualitas Pendidikan*, 2(2), 280–286.
- Suparti, H., & Daliman, M. (2021). Jerold E. Kemp model in the Christian education learning process. *Psychology and Education*, 58(5), 1553–1563.
- Umam, C. (2020). *Inovasi pendidikan Islam: Strategi dan metode pembelajaran PAI di sekolah umum*. CV Dotplus Publisher.
- Wahidah, Y. N., Assidiq, M. L., & Maliki, M. (2022). Jerold E. Kemp model learning design based on multimedia in Qur'an Hadith lessons. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), 634–644.
- Warits, A. (2024). Membangun sinergisitas antara sains dan nilai-nilai agama: Inovasi pembelajaran dalam pendidikan Islam dalam perspektif ontologis, epistemologis, dan aksiologis. *Al-Iman: Jurnal Keislaman dan Kemasyarakatan*, 8(1), 282–302.
- Warits, A., & Muthhar, M. A. (2024). Implementasi Kurikulum Merdeka Belajar berwawasan moderasi beragama di Sumenep. *GUYUB: Journal of Community Engagement*, 5(3). <https://doi.org/10.33650/guyub.v5i3.8744>

- Warits, A. (2024). The implementation of the Doblin Innovation Model in strengthening competitive advantage at Islamic religious higher education institutions in Madura. *Belajea: Jurnal Pendidikan Islam*, 9(2), 69–86. <https://doi.org/10.29240/belajea.v9i2.11281>
- Yazmi, A., Putri, N. E., & Azwendra, W. (2025). Transformasi digital dalam efektivitas pembelajaran di pondok pesantren. *Proceeding of International Conference on Islamic Boarding School*, 2(1).