



Improving the Learning Achievement of Catholic Religious Education in Elementary School Students through the AMOS Method

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Abstract

The main issue in the process of Catholic Religious Education (PAK) learning at St. Antonius Bangun Mulia Catholic School in Medan is the suboptimal achievement of student learning outcomes. This is caused by the frequent use of lectures and assignments by PAK teachers. The dominance of such methods leads to boredom and disinterest among students in participating in the learning process. Another issue is the lack of creativity among PAK teachers in finding and implementing alternative teaching methods that can motivate students to engage in PAK learning. In response to these situations, the AMOS method can be used as an alternative method for PAK learning with the aim of improving student learning outcomes. The research subjects in this study were 22 fourth-grade students. The data for this research were obtained from observing the activities of the students and conducting final tests in each cycle. The research data were analyzed descriptively and qualitatively. The results of the study show that the application of the AMOS method can improve student learning outcomes. In the pre-cycle, the percentage of students who completed their learning was 18.18%, while those who did not complete it were 81.82%. In cycle 1, 94.46% of students completed their learning, while 5.54% did not. In cycle 2, 100% of students completed their learning. Based on these research findings, it can be concluded that the use of the AMOS method can improve the learning achievement of fourth-grade students at St. Antonius Bangun Mulia Catholic Elementary School in Medan.

How to Cite

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INTRODUCTION

Education essentially aims to humanize humans and bring about meaningful change in society (Dewantara, 2018). The fundamental reason for the two statements above is that humans always live and are bound in a social group or community, so educating individuals inherently involves educating the community itself. If an educated person is not found within a community, then underdevelopment will characterize that society. Education plays a crucial role in the development and progress of a nation. The more intelligent and educated its citizens are, the more a nation is guaranteed to advance and flourish. Conversely, the less educated its citizens are, a nation will experience its downfall (Purwanto, 2006; Irianto, 2017; Susilawati, 2020). The Fourth Paragraph of the 1945 Constitution of the Republic of Indonesia (UUD 1945) reaffirms one of the functions and goals of nation-building, which is to educate the nation. This function and goal are reiterated in Law No. 20 of 2003 concerning the National Education System (UU Sisdiknas), specifically in Chapter 2, Article 3, which emphasizes that “national education functions and aims to develop the abilities and shape the character and civilization of the nation in order to enlighten the lives of the nation, with the aim of developing the potential of learners to become individuals who have faith and piety towards the One and Only God, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens”.

St. Antonius Bangun Mulia Catholic Elementary School in Medan, as an educational institution rooted in the Catholic faith, in the management of Religious Education (PAK), relies not only on the 1945 Constitution and the National Education System Law (UU Sisdiknas) but also on the document *Gravissimum Educationis* (GE) on Christian Education, which affirms that “Every person, regardless of their ethnicity, condition, or age, based on their dignity as individuals, has an inalienable right to education” (Vatican Council, 1993). This fundamental right does not merely focus on the transfer and acquisition of knowledge but also aims at the holistic development of individuals, encompassing their physical, moral, and intellectual growth. The harmonious and balanced development of these three aspects lays the foundation for the emergence of responsible adults who are committed to their own well-being and the well-being of society around them. In this document, the Catholic Church pays serious at-

tention to education in human life and its impact on the development of contemporary society. Education is indeed the right of every individual, with the ultimate goal of (1) building personal maturity in the light of their divine dignity, (2) contributing to and promoting the well-being of the community in which they reside, (3) enabling Christian individuals to discern their vocation, and (4) training oneself to bear witness to and support the transformation of the world according to Christian values (Vatican Council, 1993; Yulis & Goa, 2016).

Ki Hajar Dewantara asserts that, psychologically, education is related to cognition, emotion, and will (Wardani, 2010; Hendratmoko et al., 2018). Cognition is connected to the capacity of the mind to seek truth through experiences or knowledge of what is right and wrong. Emotion is linked to all the movements of our hearts, such as joy or sadness, satisfaction or disappointment, hatred or love. Meanwhile, will is the result of a synergistic process between thoughts and emotions. These three elements are essential requirements for individuals to realize their ideal selves, the expected or envisioned human beings who manifest their attitudes and behaviors derived from the teachings of God through religious teachings, their cultural heritage, and their own selves. Individuals who possess such character will eventually give rise to mature and outstanding human beings with accountable physical, moral, and intellectual development.

To achieve such educational goals, the tripartite role of education is crucial, which includes parents, schools, and the community. Parents, as the first and primary educators and the foundation of social virtues, play a vital role in a child's life. The family is the dominant and most important factor in instilling moral values, starting with the processes of identification, internalization, and serving as a direct model and reproduction of the desired moral values. The role of parents in a child's education is to serve as agents of socialization in providing a foundation in education, attitudes, and basic skills, such as religion, character development, manners, aesthetics, love, and a sense of security. The social virtues instilled in the family continue to be nurtured in the educational process at school (Hendratmoko et al., 2018; Wuryandani, 2010; Lumbanbatu and Sihotang, 2022).

Catholic Religious Education teachers at St. Antonius Bangun Mulia Catholic Elementary School in Medan also hold a position as continuers of the education that has begun within the family. Catholic Religious Education teachers are

educators who provide Catholic religious education in Catholic schools. To become a Catholic Religious Education teacher, one must possess adequate personal integrity characterized by intelligence, innovation, creativity, honesty, humility, independence, and responsibility. A Catholic Religious Education teacher must strike a balance between the quality of Catholic religious knowledge and the quality of character and exemplary living, which can stimulate and motivate students to shape and organize their lives in accordance with Catholic teachings. Through education, teaching, and their own exemplary behavior, Catholic Religious Education teachers make a significant contribution to changing students' behavior towards positive directions in line with religious and national expectations (Datus & Wilhemus, 2018; Pranyoto, 2018).

Becoming a Catholic Religious Education teacher is not an easy task because the responsibilities of educating and teaching are not only about guiding students to understand the core teachings of Catholicism but also about encouraging and guiding them to internalize and practice the essence of Catholic teachings in their daily lives (Prasetya, 2007; Tibo, P. 2017, Batu & Sihotang, 2022). The role of Catholic Religious Education teachers is important and urgent because in the classroom, they serve as heralds of salvation and conduits of Christ's life to students in order to achieve fullness of life. Every step and effort of Catholic Religious Education teachers in the classroom aims to nurture students' religious experiences as early as possible, with the hope of giving birth to students who acknowledge their lives as gifts from God, with the awareness of their limitations and powerlessness in the face of the divine (Iryanto & Ardijanto, 2019; Daga, 2019).

Catholic Religious Education teachers, in transferring and instilling Catholic teachings, must meet several requirements explicitly stated in the 1983 Code of Canon Law. In the third book concerning the Church's teaching mission, particularly canons 804 and 805, the authority of the Church over the teaching and education of Catholicism in schools is emphasized, regardless of the means of social communication used. The authority to teach Catholicism is granted by the diocesan ordinary to Catholic Religious Education teachers who excel in sound doctrine, exemplary Christian life, and expertise in education. Regarding excellence in sound doctrine, Catholic Religious Education teachers must possess reliable intellectual maturity because their task involves teaching faith and morality based on the Holy Scriptures and the Magisterium of the Church

(Turu, 2019). In terms of exemplary Christian life, a Catholic Religious Education teacher must have spiritual, affective, and psychomotor maturity as it pertains to the task of educating and internalizing faith and morality based on the Scriptures. Catholic Religious Education teachers must believe in themselves and their calling as disciples of the Lord, carrying out their responsibilities responsibly through faith consciousness while continuing to accompany students with advice, a friendly attitude, and a life example based on the love and goodness of Christ Himself (Albert et al., 2018; Hamu, 2015). As for expertise in education, a Catholic Religious Education teacher must equip themselves with religious knowledge and other areas of knowledge, as well as possess various pedagogical skills that align with the discoveries of the modern era. These three factors are supportive attributes in achieving the mission of Catholic Religious Education, which is the establishment of the Kingdom of God in this world.

St. Antonius Bangun Mulia Catholic Elementary School in Medan, as one of the formal educational institutions, has the responsibility to manage Catholic Religious Education in order to enhance the academic achievements of its students. However, during this process, many obstacles are encountered, such as the lack of effort and creativity by teachers in finding, discovering, and implementing contextual and enjoyable alternative methods of Catholic Religious Education. The teaching methods commonly used so far are classical teaching methods, such as lectures, discussions, and question-and-answer sessions, which are sometimes ineffective and inefficient for students to understand and internalize the concepts of Catholic religious values being taught. Another obstacle encountered is that Catholic Religious Education teachers often lack strategic steps in controlling and managing the classroom, resulting in the learning process not proceeding smoothly according to the initial lesson plans prepared.

Based on these considerations, the researcher proposes the Amos method as an alternative method in teaching Catholic Religious Education to fourth-grade students at St. Antonius Bangun Mulia Catholic Elementary School in Medan. The name of this model is based on the reflection on the characteristics of the Prophet Amos as a fighter for justice and truth. Amos was a shepherd and a gatherer of wild figs. He originated from Tekoa, a village in the Kingdom of Judah, near Bethlehem, approximately 9 km southeast of the city of Jerusalem. Inspired by the Spirit of God to

become a prophet, he later confronted King Jero-boam II (783-743) and was expelled by the priest of Bethel, Amaziah, to return to Judah (Habur, 2020). The Amos method is a new way of reading the Scriptures, starting from the realities of life in which the students are situated, and allowing the Word of God to illuminate those realities.

This is felt important and urgent as an initial planting of biblical values in students so that when they encounter various problems in life as adults, they are able to analyze and overcome them independently and maturely. The implementation of the Amos method in teaching Catholic Religious Education is a model of faith formation that should touch the entire personality of the students, including cognitive, affective, and psychomotor aspects. The touch on the cognitive aspect is related to acquiring accurate information about the teachings of faith, which can generate faith conviction. The touch on the affective aspect is related to instilling the spirit of prayer, worship, and spirituality. Meanwhile, the touch on the psychomotor aspect is related to the emergence of students' commitment to imitate the attitudes and example of Jesus in their daily actions (Habur, 2018; Setiyono & Supriyadi, 2018, Ginting et al, 2023).

The implementation of the Amos method in teaching Catholic Religious Education at St. Antonius Bangun Mulia Catholic Elementary School in Medan follows the following procedures: (1) observing the realities of life. In this step, the Catholic Religious Education teacher invites students to observe social problems or concrete cases that occur in the context of their lives. Social problems or concrete cases are presented simply in the form of narratives, pictures, posters, photos, or videos. The Catholic Religious Education teacher, as a facilitator, seeks to sharpen students' understanding of the theme through several exploratory questions about the narratives, pictures, posters, photos, or videos. These questions should be presented in a simple manner according to the students' comprehension level, with the aim of helping them search for and discover the root causes of the problems they experience; (2) listening to the Word of God.

In this step, the Catholic Religious Education teacher guides the students to make the Word of God as a source of inspiration to enlighten the problem so that it can be overcome. As a facilitator, the Catholic Religious Education teacher strives to sharpen students' understanding of the core of the Word of God through several exploratory questions about the Scriptures being read. These questions should be presented in a

simple manner to facilitate the students in finding the connection between the message of the Scriptures and their life experiences. (3) planning activities. The Catholic Religious Education teacher, together with the students, plans concrete actions as a response to the message of the Word of God they have heard. The planned action should be concrete and realistic, and can be carried out either individually or in a group, promoting unity and Christian brotherhood (Habur, 2020; Tisera, 2002).

The practical implementation of the Amos method in Catholic Religious Education aims to improve students' learning achievement. However, so far, there have not been many previous research results explicitly discussing the role of the Amos method in the process of Catholic Religious Education in the classroom. Previous research often encountered and can be used as a reference to support this study is research that focuses on other contextual learning models that also emphasize the aspect of context or students' experiences as the basis for the learning process. Previous research that can be used as supporting references in this study is the Contextual Teaching and Learning (CTL) model because the Amos method and the CTL learning model share similar principles and characteristics. They both help students understand the subject matter by relating it to concrete situations and real-life faith experiences, enabling students to have dynamic, flexible, and autonomous knowledge and skills in constructing their own understanding. The Amos method and the CTL learning model provide space for teachers to connect the taught material with the real-world situations of students and encourage students to make connections between their knowledge and its application in their lives as members of society (Prasetyawati, 2021; Dwi Kurino, Y. 2015; Adriyanti, W. 2016; Anjani, P.A., & Putra, D.K.N.S. 2020). The slight difference between the Amos method and the CTL learning model lies in the teaching procedure. In the Amos method, the Scriptures hold a central and determining position as the foundation and source of inspiration for students to assess concrete situations and real-life faith experiences, leading to the formation of a metanoia (conversion) attitude towards a new life in line with the Church's expectations. At this moment, students are trained to view concrete situations and real-life faith experiences from the perspective of the Word of God, aiming for a positive and mature transformation in accordance with God's Will in the Scriptures.

Here are several previous studies that used

the CTL model in religious education, namely: (1) Sitindaon (2018) in his research proved that the use of the CTL model can improve the learning outcomes of Grade VIII students at SMP Negeri 2 Babalan in the academic year 2018-2019 in the subject of Islamic Education; (2) Taufik (2019) in his research also proved that the CTL learning model can improve the learning outcomes of Grade XI Administration 3 students at SMK Negeri 1 Palopo in the academic year 2018/2019 in the subject of Islamic Education; (3) Humaya, M. (2019) in her research proved that CTL can improve the learning outcomes of Grade VI students at SD Negeri 212 Bontobangun, Bulukumba Regency; (4) Menaka, I.N., & Yogantara, I.W.L. (2020) in their research concluded that the application of the CTL learning model can improve the learning outcomes of Hindu Religious Education and Character Education for Grade X.IBB.1 students at SMA Negeri 1 Bebandem in the academic year 2018/2019; and (5) Hyun et al. (2020) in their research proved that the CTL model is the most appropriate action to enhance the concept and practice of love in the integration of learning and faith for Sunday School participants at Yeollin. Efendi (2023) in his research also proved that the Contextual Teaching and Learning (CTL) model of learning in Grade VIII of SMP 3 Negeri Panji can improve the learning outcomes of Islamic Religious Education (PAI) with the subject of tauhid in Islam.

The results of previous research implicitly affirm and provide confidence to Catholic Religious Education teachers at any educational level that the use of contextual methods (amos method) in Catholic Religious Education can significantly contribute to improving students' learning achievements. Therefore, in the design and implementation of Catholic Religious Education lessons, Catholic Religious Education teachers can use contextual methods while still striving to maintain their role as facilitators who respect the potential and abilities of students, while maximizing efforts to distance themselves from authoritarian approaches in order to maximize the development of meaningful ideas, theories, or aspirations for quality progress in education development in Indonesia. This is aimed at realizing the goals of Indonesian development, namely the intellectual advancement of the nation (Gandhi, H. W., & Wangsa, T., 2011; Yunus, 2016; Fadlilah, 2017).

The study proposes the Amos method as an alternative approach to teaching Catholic Religious Education to fourth-grade students at St. Antonius Bangun Mulia Catholic Elementary

School in Medan. The Amos method is named after the prophet Amos and aims to connect the Word of God to students' real-life experiences and challenges. The research suggests that implementing the Amos method can improve students' learning achievements and foster a deeper understanding of Catholic teachings. The study also draws on previous research that supports the use of contextual learning models, like the Contextual Teaching and Learning (CTL) model, in religious education. Overall, the research highlights the importance of education in shaping individuals and society, and it proposes the Amos method as an effective way to teach Catholic Religious Education. By using real-life experiences as a basis for learning, students can better understand and internalize the teachings of faith, leading to a positive transformation in their lives.

METHOD

This type of research focuses on the efforts of Catholic Religious Education teachers to improve the learning achievement of Grade IV students at SDK St. Antonius Bangun Mulia Medan through the application of the amos method. The research used is qualitative research that employs a deductive-inductive approach, starting from a theoretical framework, expert ideas, or the researcher's understanding, which is then developed into problem statements and their solutions supported by empirical data in the field. The research method used in this study is Classroom Action Research (PTK). PTK is a research activity conducted in the teacher's own classroom by designing, implementing, observing, and reflecting on actions through several collaborative and participatory cycles aimed at improving or enhancing the quality of the learning process in the classroom (Kunandar, 2007).

Classroom Action Research (PTK) practically involves a systematic study of the efforts to improve educational practices by a group of teachers through actions taken in teaching based on their reflections on the results of those actions. The model used in this PTK is the Kemmis & Taggart model, which follows the following stages: (1) planning, (2) implementation, (3) observation, and (4) reflection (Hanifah, 2014; Sanjaya, 2016). The data collection techniques used include observation, interviews, questionnaires, documentation, and tests. The data collection instruments in this research consist of multiple-choice and essay test items. The students' test results at the end of each cycle are processed by assigning scores to each test item. Each test

item is weighted based on its level of difficulty. After obtaining the learning achievement scores, they are categorized based on the Minimum Completion Criteria (KKBM) in SDK St. Antonius Bangun Mulia Medan for Catholic Religious Education, which is 70. All the research data is analyzed descriptively and qualitatively (Supardi & Suharsimi, 2009). This research was conducted from February 10, 2023, to April 14, 2023, with the subjects being 22 Grade IV students at SDK St. Antonius Bangun Mulia Medan.

Here is the data analysis table based on the learning achievement scores of Grade IV students at SDK St. Antonius Bangun Mulia Medan on Quiz 1:

Table 1. Students' achievement scores of Quiz 1

Students' Name	AS	Category
Andi Perangin Angin	85	Completed/Passed
Bernadeth T. Sipayung	75	Completed/Passed
Cintay Rebecca S	60	Not Completed
Dika Chandra, F. Sinaga	95	Completed/Passed
Elkana Sinambela	65	Not Completed
Fandi Perangin Angin	80	Completed/Passed
Grogeria C. Lee	68	Not Completed
Hani Astusi Sihombing	55	Not Completed
Immanuel Bangun	90	Completed/Passed
Jeremia Lbn. Batu	75	Completed/Passed
Joseph W. Silitonga	40	Not Completed
Laita Br. Sembiring	85	Completed/Passed
Michael F. Sembiring	70	Completed/Passed
Nuela Fransiskus Tarigan	50	Not Completed
Ovelita Rebecca Sembiring	75	Completed/Passed
Putri Natalia Sinaga	60	Not Completed
Rebecca Deliana Naibaho	80	Completed/Passed
Sari Maria Sihombing	70	Completed/Passed
Tapian Dauli Karo-Karo	55	Not Completed
Vina Br. Bangun	76	Completed/Passed
Vonelita Siskan Perangin	65	Not Completed
Yanastasia Sinulingga	65	Not Completed

Explanation: AS = Achievement Score of the students' learning achievement scores on Quiz 1. Category (KKBM=70) = The student's learning achievement category based on the Minimum Completion Criteria (KKBM=70) is "Completed/Passed" for scores above or equal to 70, and "Not Completed" for scores below 70.

RESULT AND DISCUSSION

This Classroom Action Research was conducted in two (2) cycles. The first cycle was carried out on Tuesday, February 13, 2023, at Primary School Catholic St. Antonius Bangun Mulia Medan. Before implementing the first cycle, the researcher conducted a pre-action activity. In this activity, the teacher explained the topic of respect for parents to the Grade IV students at Primary School Catholic St. Antonius Bangun Mulia Medan using the lecture method. At the end of the explanation, the teacher distributed pre-test question sheets to the students to be completed within 30 minutes.

The pre-test consisted of 15 multiple-choice questions and aimed to assess the students' basic knowledge of the topic of respect for parents before the amos method was implemented. After checking the students' pre-test answer sheets, the level of learning achievement of the students was displayed in Figure 1.

Based on the Figure 1, it is known that only 18.18% or about 4 students have achieved learning mastery. Meanwhile, the percentage of students who did not meet the mastery criteria reached 81.82% or 18 students. The unsatisfactory percentage of students' learning mastery in the pretest phase prompted the researcher to reflect and analyze to identify the root of the problem, which is the lack of engaging instructional media in Catholic Religious Education during the pre-test phase. Therefore, in Cycle 1, as part of the first step, "observing real-life situations," the researcher incorporated a video titled "Maling Kundang." The video presentation was able to liven up the learning atmosphere as students actively participated in answering questions posed by the teacher and other students.

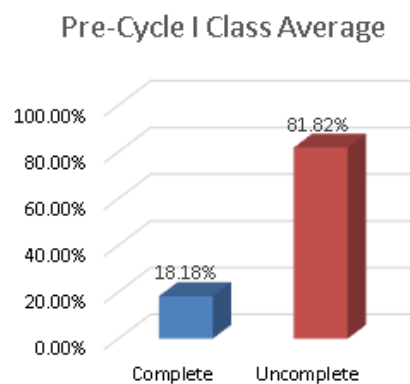


Figure 1. Diagram of the Actual Condition of Learning Achievement in the Pretest Phase.

To prove the effectiveness of using video

media in improving students' learning achievement, the researcher distributed a post-test worksheet for Cycle 1 (consisting of 15 multiple-choice questions and 5 fill-in-the-blank questions) for the students to complete. The actual condition of learning achievement in Cycle 1 is presented in the following Figure 2:

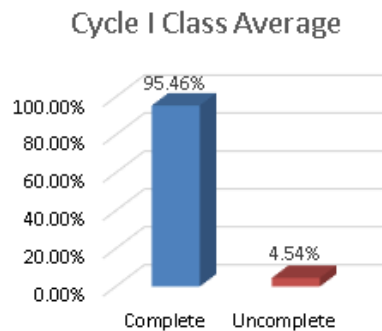


Figure 2. Diagram Actual Condition of Learning Achievement in Cycle 1.

Figure 2 shows that the percentage of students' learning mastery in cycle 1 has increased. In the pre-test phase, only 4 students or approximately 18.18% achieved learning mastery. In the post-test of cycle 1, there was an increase to 21 students or approximately 95.45% who achieved learning mastery. Meanwhile, the percentage of non-mastery in the pre-test phase was 18 students or 81.82%, and in the post-test of cycle 1, it decreased to 1 student or 4.54% who did not achieve mastery. The implementation of the AMOS method in Catholic Religious Education in cycle 1 has shown its positive contribution to improving students' learning achievement. However, during cycle 1, several real obstacles were encountered by the students, namely: (1) the students' completion of the Student Worksheets (LKS) was slightly inconsistent with the allocated time because the language used in the LKS did not correspond to the students' comprehension abilities; (2) during the learning process, some students were not fully engaged, requiring the researcher to allocate additional time to calm them down; (3) there was still one student whose cognitive abilities were below average; (4) the majority of students did not bring their Bibles, which hindered the smooth implementation of the AMOS method, especially in the third step of listening to the Word of God.

Cycle 2 was conducted on Thursday, November 14, 2019, following the steps of the AMOS method while considering some improvements and notes obtained from cycle 1, namely: (1) all instructions in the Student Worksheets (LKS) were rearranged in simple language so that they

could be understood by the students; (2) to calm the students in cycle 2, during the step of exploring real-life situations, the researcher no longer played a video but replaced it by sharing a story titled "The Crying Stone"; (3) providing special assistance to a student whose cognitive abilities were below average; (4) preparing Bibles for students who forgot to bring them. At the end of this process, the researcher distributed the post-test worksheets for cycle 2 (15 multiple-choice questions and 5 fill-in-the-blank questions). The teacher made efforts to create a calm atmosphere for the students while working on the test, allowing them to complete the cycle 2 post-test questions effectively. After checking all the answer sheets, the real condition of students' learning achievement in cycle 2 is presented as follows:

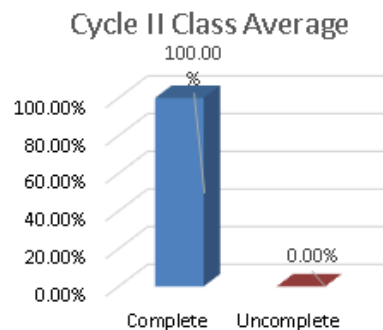


Figure 3. Diagram of the Actual Condition of Learning Achievement in Cycle II.

Figure 3 above shows that PAK learning, which starts from concrete situations and the real faith experiences that students encounter and feel every day, can influence maximum improvement in learning achievement. This is evidenced by the development of the percentage of students' learning mastery, which was only 18.18% in the pre-cycle but increased to 77.28% in cycle 1, reaching 95.46%. In cycle 2, there was another increase of 4.54% to reach 100% mastery.

The improvement in learning achievement through the AMOS method has been implicitly proven by previous research. These studies have demonstrated that the use of the CTL model in religious education can enhance student learning outcomes. The following are the findings from previous studies: (1) Sitindaon (2018) found that the use of the CTL model improved the learning outcomes of Grade VIII students at SMP Negeri 2 Babalan in the subject of Islamic Education. The average scores increased from 66.3 (pre-cycle) to 75.8 (cycle 1) and further to 82.1 (cycle 2); (2) Taufik (2019) discovered that the CTL learning model also improved the learning

outcomes of Grade XI Administration 3 students at SMK Negeri 1 Palopo in the subject of Islamic Education. The results showed an increase from 73.52% in cycle 1 to 81.48% in cycle 2 across cognitive, affective, and psychomotor domains; (3) Humaya, M. (2019) demonstrated that the CTL model improved the learning outcomes of Grade VI students at SD Negeri 212 Bontobangun, Bulukumba. The percentage of students who achieved mastery increased from 36.36% to 90.91%; (4) Menaka, I.N., & Yogantara, I.W.L (2020) concluded that the application of the CTL learning model improved the learning outcomes of Hindu Religious Education and Character Education for Grade X.IBB.1 students at SMA Negeri 1 Bebandem in the academic year 2018/2019; (5) Hyun et al. (2020) found that the CTL model was effective in improving the concept and practice of love in the Integration of Learning-Belief for Yeollin Sunday School participants in Korea. The concept of love improved continuously (34% -> 55% -> 79%), while the practice of love-1 fluctuated (34% -> 100% -> 89%) and the practice of love-2 increased and stabilized (0% -> 78% -> 78%) (Sitindaon, n.d.).

Based on the achievement of students' learning mastery from the pre-test phase, post-test cycle 1, and post-test cycle 2, the following is a comparison diagram of the percentage of students' learning mastery:

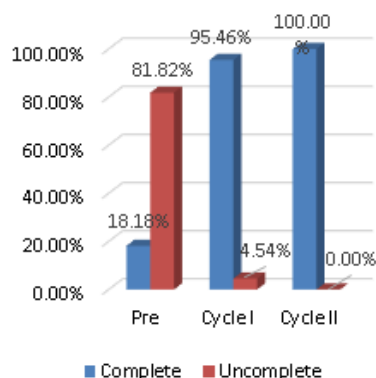


Figure 4. Comparison Diagram of the Percentage of Learning Mastery Achievement in Pre-test, Cycle 1, and Cycle 2.

Based on Figure 4, it is evident that the use of the AMOS method in each cycle, with several improvements taken into account, can improve the learning achievement of students in PAK (Religious Education) at St. Antonius Elementary School, Medan. The percentage of students' learning mastery in the pre-test phase was only 18.18%. However, in Cycle 1, there was an increase of 77.28%, resulting in a mastery level of

95.46%. In Cycle 2, there was a further increase of 4.54%, reaching a mastery level of 100%.

CONCLUSION

Based on the research results of implementing the AMOS method in the subject of PAK (Religious Education) for 4th-grade students, specifically on the topic of respecting parents at St. Antonius Catholic Elementary School, Bangun Mulia Medan, it can be concluded that the application of the AMOS method in PAK learning can improve student learning achievement. This can be observed from the students' mastery level achieved in each cycle. In the pre-cycle, the percentage of students' learning mastery was only 18.18%. However, in Cycle 1, the percentage of students' learning mastery reached 95.46%, indicating an increase of 4.54% from the mastery level in Cycle 1. Based on these research findings, it is recommended that all PAK teachers in primary, middle, and high schools consider using the AMOS method as an alternative method in PAK teaching to enhance student learning achievement.

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