The Implementation of Islamic-Based Learning at Al-Madaniyah Samuda Integrated Islamic Senior High School

Ahmad Akwan[1], M.Tri Ramadhani[2]

[1,2,]Universitas Muhammadiyah Palangkaraya

E-Mail: akwanahmd1234@gmail.com

Abstract : *Islamic-based learning is an educational approach that emphasizes the integration of Islamic values into the entire learning process, including planning, implementation, and evaluation stages. This study aims to describe and analyze the implementation of Islamic-based learning in the Akidah Akhlak subject at Al-Madaniyah Samuda Integrated Islamic Private Senior High School (SMAS IT Al-Madaniyah Samuda). The focus of the study is directed toward the learning planning process, learning implementation, learning evaluation, as well as supporting and inhibiting factors in its implementation. This research employs a qualitative approach with a field research design. Data were collected through observation, in-depth interviews, and documentation, while data analysis was conducted using data reduction, data presentation, and conclusion drawing techniques. The results indicate that Islamic-based learning at SMAS IT Al-Madaniyah Samuda has been systematically integrated into lesson planning through the preparation of instructional tools that internalize Islamic values. The implementation of Akidah Akhlak learning is carried out using contextual approaches, role modeling, and habituation, supported by the use of the classical text Akhlāqul Lil Banīn as the main reference. Learning evaluation is not only oriented toward cognitive aspects but also includes affective and psychomotor aspects of students. The main supporting factors include teacher competence, a religious school culture, foundation support, and continuous religious habituation. Meanwhile, inhibiting factors consist of limited instructional time, differences in students' abilities, and the influence of the family environment. This study contributes to enriching the body of knowledge in Islamic education, particularly regarding the implementation of Islamic-based learning at the secondary school level.*

Keywords: *Islamic-Based Learning, Akidah Akhlak, Integrated Islamic School*

INTRODUCTION

Education plays a strategic role in shaping the character and civilization of a nation. In the context of modern society, which is confronted with the rapid flow of globalization and technological development, the educational world faces serious challenges in the form of moral

degradation, identity crises, and the weakening of spiritual values among the younger generation. This phenomenon

The challenges of globalization have significantly influenced the moral and spiritual development of students, requiring Islamic educational institutions to strengthen value-based learning systems (Ridwan & Salim, 2021). In response to these challenges, Islamic-based holistic education models have been developed to integrate cognitive, affective, and spiritual dimensions within a unified framework (Rahmawati, 2025).

Integrated Islamic Schools (Sekolah Islam Terpadu/SIT) have emerged as one of the alternative solutions to these challenges. SIT adopts an educational concept that integrates general knowledge and Islamic values within a holistic learning system. This integrative concept aims to produce students who are not only intellectually competent but also spiritually strong and possess noble character. In practice, SIT integrates Islamic values into the curriculum, instructional methods, school culture, and the habituation of religious practices in daily life.

The integrative learning system implemented in Sekolah Islam Terpadu emphasizes the harmonization between general sciences and Islamic values through structured curriculum integration and religious school culture (Azhar & Munir, 2021; Fitriani & Huda, 2022).

One of the subjects that plays a strategic role in Islamic-based learning is Akidah Akhlak. This subject functions as a primary medium for instilling faith-based values and fostering students' moral character. Through Akidah Akhlak learning, students are guided to understand the principles of faith correctly and to internalize Islamic moral values in their everyday behavior.

SMAS IT Al-Madaniyah Samuda is one of the schools that implements the concept of Islamic-based learning comprehensively. The school not only integrates Islamic values into its curriculum but also builds a religious school culture reflected in various religious habituation activities. One distinctive feature of Akidah Akhlak learning at this school is the use of the classical text Akhlāqul Lil Banīn as the primary reference, which is relatively uncommon in general secondary schools.

Based on this context, this study is important to conduct in order to examine in depth the implementation of Islamic-based learning in the Akidah Akhlak subject at SMAS IT Al-Madaniyah Samuda, as well as the factors influencing its effectiveness. The findings of this study are expected to provide both theoretical and practical contributions to the development of Islamic education, particularly within the context of Integrated Islamic Schools.

METHODOLOGY

This study employs a qualitative approach with a field research design. The qualitative approach was chosen because the study aims to gain an in-depth understanding of the phenomenon of Islamic-based learning as it naturally occurs within the school environment.

The object of this research is Islamic-based learning in the Akidah Akhlak subject at SMAS IT Al-Madaniyah Samuda. The research subjects include Akidah Akhlak teachers, the school principal, foundation leaders, and students. The selection of informants was conducted using purposive sampling, based on the consideration that the informants possess relevant knowledge and are directly involved in the implementation of the learning process.

Data collection techniques consisted of observation, in-depth interviews, and documentation. Observation was used to directly examine the learning process and the school culture. Interviews were conducted to obtain detailed information regarding lesson planning, implementation, evaluation, as well as supporting and inhibiting factors. Documentation was used to complement the data in the form of instructional materials, curriculum documents, and other supporting records.

Data analysis was carried out through three stages: data reduction, data presentation, and conclusion drawing. To ensure data credibility, this study employed source triangulation and technique triangulation.

FINDINGS

Planning of Islamic-Based Learning

The planning of Islamic-based learning in the Akidah Akhlak subject at SMAS IT Al-Madaniyah Samuda is conducted in a systematic and structured manner. Teachers prepare instructional documents, including the syllabus and lesson plans, which integrate Islamic values into each basic competency and learning achievement indicator. The planning process is not solely oriented toward achieving cognitive competencies but also emphasizes the formation of students' Islamic attitudes and behaviors. Values such as honesty, discipline, responsibility, and Islamic manners are inseparable components of the learning objectives. Systematic value integration within lesson planning documents is a crucial indicator of successful Islamic-based learning implementation (Hidayat & Nur, 2022). Explicit inclusion of character indicators in learning objectives strengthens the alignment between instructional planning and moral education goals.

The use of the classical text Akhlāqul Lil Banīn as the main instructional material constitutes an integral part of the learning planning. This text is selected due to its practical moral content and its relevance to students' daily lives. Teachers adapt the material from the text to the students' context and needs, thereby making the learning process more contextual and meaningful. The incorporation of classical Islamic texts in modern educational settings has been proven effective in deepening students' moral understanding and strengthening religious identity (Maulana, 2024).

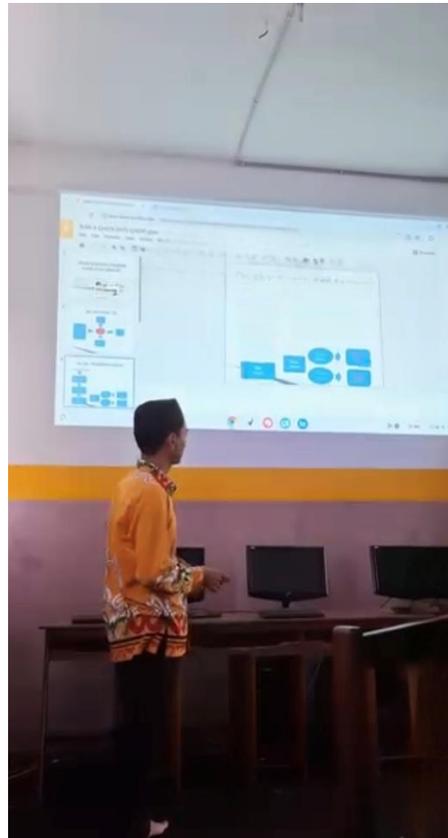**Implementation of Islamic-Based Learning**

Figure 1. Akidah Akhlak Learning Process in Classroom

The implementation of Akidah Akhlak learning at SMAS IT Al-Madaniyah Samuda employs contextual and exemplary approaches. Teachers do not merely deliver theoretical material but also relate it to the real-life experiences of students. The learning process begins with prayers and the recitation of Qur'anic verses, serving as an early internalization of spiritual values.

Various instructional methods are applied, including interactive lectures, discussions, question-and-answer sessions, and case studies. Teachers act as facilitators as well as role models for students. The teachers' exemplary behavior, both in attitude and speech, plays a crucial role in Islamic-based learning. The exemplary method remains one of the most effective pedagogical strategies in Islamic

moral education, as students tend to internalize values through imitation of teacher behavior (Wibowo, 2020; Sari & Hamzah, 2021).

Contextual learning approaches in Islamic education enhance students' ability to relate moral teachings to real-life situations, making value internalization more meaningful and sustainable (Pratama & Fauzi, 2024).

Religious habituation is an integral part of the learning implementation, where students are accustomed to practicing Islamic moral values not only in the classroom but also in their daily lives within the school environment. Continuous religious habituation activities significantly contribute to the formation of Islamic character and behavioral consistency among students (Kurniawan, 2022; Lestari, 2024).

Figure 2. Religious Habituation Activities at SMAS IT Al-Madaniyah

Learning Evaluation

The evaluation of Akidah Akhlak learning is conducted comprehensively by assessing cognitive, affective, and psychomotor aspects. Cognitive assessment is carried out through written and oral tests, while affective and psychomotor assessments are conducted through observations of students' attitudes and behaviors. Assessment of the affective domain remains a complex aspect of Islamic education, requiring structured observation instruments and continuous monitoring (Hasanah, 2023). Teachers utilize assessment instruments that include indicators of religious attitudes and noble character. Evaluation is not merely intended to measure learning outcomes but also serves as a reflective tool for improving the learning process.

Supporting and Inhibiting Factors

Figure 3. School Religious Culture Environment

Supporting factors for Islamic-based learning at SMAS IT Al-Madaniyah Samuda include teacher competence, a religious school culture, foundation support, and adequate facilities. Religious school culture functions as a hidden curriculum that subtly shapes students' attitudes and behavioral patterns (Zulkifli, 2020). Consistent religious habituation also plays a significant role in supporting the effectiveness of learning. In contrast, inhibiting factors include limited instructional time, differences in students' abilities, and the influence of family environments that do not fully support the internalization of Islamic values. Parental involvement and family religious environment play a decisive role in reinforcing Islamic character formation initiated at school (Hakim & Dewi, 2023).

DISCUSSION

This discussion examines in depth the implementation of Islamic-based learning in the Akidah Akhlak subject at SMAS IT Al-Madaniyah Samuda by linking the empirical findings of the study with relevant Islamic education theories as cited in the references of this thesis. The analysis focuses

on the aspects of learning planning, implementation, evaluation, as well as the supporting and inhibiting factors affecting its implementation.

Islamic-Based Learning from the Perspective of Islamic Education

The implementation of Islamic-based learning at SMAS IT Al-Madaniyah Samuda demonstrates alignment with the concept of Islamic education, which emphasizes the formation of individuals who are faithful, pious, and possess noble character. Ramayulis (2018) explains that Islamic education is a process of physical and spiritual guidance based on Islamic teachings aimed at shaping a complete Muslim personality. Accordingly, Akidah Akhlak learning is not merely oriented toward the transfer of knowledge but also toward the cultivation of Islamic attitudes and behaviors among students.

Syed Muhammad Naquib al-Attas emphasizes that the primary objective of Islamic education is the instillation of adab (ta'dīb), which refers to the recognition and acknowledgment of the proper place and status of all things within the order of Allah's creation (Al-Attas, 2018). The findings of this study indicate that Akidah Akhlak learning at SMAS IT Al-Madaniyah Samuda has been directed toward this objective, as reflected in the emphasis on the formation of students' moral character and adab.

Thus, the learning practices identified in the field are consistent with the ideal objectives of Islamic education as formulated in the theories of Islamic education that serve as the theoretical foundation of this study.

Integration of Islamic Values in Learning Planning

The planning of Akidah Akhlak learning at SMAS IT Al-Madaniyah Samuda demonstrates a systematic integration of Islamic values within instructional planning documents. Teachers design the syllabus and lesson plans by considering not only cognitive competency targets but also the objectives of fostering religious attitudes and noble character.

According to Tafsir (2016), learning planning in Islamic education should originate from the ultimate goal of education, namely the formation of individuals who are faithful and morally upright. Therefore, learning objectives should inherently contain value elements that direct students toward Islamic character development. The findings of this study indicate that Akidah Akhlak teachers have applied this principle in their learning planning.

The use of the classical text Akhlāqul Lil Banīn as the primary instructional material further strengthens the integration of Islamic values in learning planning. This text contains moral teachings that are practical and relevant to students' daily lives. An-Nahlawi (2017) emphasizes that the use of

instructional sources rich in values and exemplarity is a crucial component of moral education. Therefore, the utilization of this text can be regarded as an effective strategy in Akidah Akhlak learning.

Implementation of Akidah Akhlak Learning Based on Value Internalization

The implementation of Akidah Akhlak learning at SMAS IT Al-Madaniyah Samuda emphasizes the process of internalizing Islamic values through exemplary behavior and habituation approaches. Teachers begin the learning process with prayers and the recitation of Qur'anic verses as a means of spiritual reinforcement and the habituation of religious values.

An-Nahlawi (2017) states that the method of exemplarity (uswah hasanah) is the most effective approach in moral education, as students tend to emulate the behavior of their educators. The findings of this study show that Akidah Akhlak teachers do not merely function as transmitters of knowledge but also serve as role models in their daily attitudes and behaviors.

The contextual approach employed by teachers—linking moral teachings to students' real-life experiences—is consistent with Ramayulis' (2018) view that moral education must be applicative so that the values taught can be genuinely internalized in students' lives. Consequently, Akidah Akhlak learning at SMAS IT Al-Madaniyah Samuda is not merely normative in nature but also transformative.

Learning Evaluation from the Perspective of Moral Education

The evaluation of Akidah Akhlak learning at SMAS IT Al-Madaniyah Samuda is conducted comprehensively by assessing cognitive, affective, and psychomotor aspects. This evaluative approach aligns with the paradigm of Islamic education, which positions moral character (akhlak) as a primary indicator of educational success.

Tafsir (2016) emphasizes that evaluation in Islamic education should not be limited to the measurement of cognitive achievement but must also assess changes in students' attitudes and behaviors. The findings of this study indicate that teachers assess students' attitudes through daily behavioral observations, although they still face limitations in terms of objectivity and consistency. This condition highlights the need to develop more systematic affective evaluation instruments so that moral assessment can be conducted optimally and continuously.

Supporting and Inhibiting Factors in Learning Implementation

The success of Islamic-based learning at SMAS IT Al-Madaniyah Samuda is supported by teacher competence, a religious school culture, foundation support, and consistent religious habituation. The religious school environment functions as a hidden curriculum that reinforces the

internalization of Islamic values. An-Nahlawi (2017) asserts that the educational environment has a significant influence on the formation of students' personalities. Therefore, a religious school culture becomes a strategic factor in Akidah Akhlak learning.

Meanwhile, inhibiting factors such as limited instructional time and the influence of the family environment indicate that moral education cannot be fully entrusted to the school alone. Tafsir (2016) emphasizes that Islamic education is a shared responsibility among schools, families, and the wider community. Accordingly, strong synergy among these three elements is required to ensure that Islamic-based learning can be implemented optimally.

Theoretical and Practical Implications

Theoretically, this study reinforces the concept of Islamic education that emphasizes value internalization and the cultivation of adab as the core of Akidah Akhlak learning. Islamic character education in integrated Islamic schools requires synergy between curriculum design, teacher competence, and institutional culture to achieve holistic educational outcomes (Abdullah & Halim, 2020; Yusuf & Latif, 2023). Practically, the findings of this study may serve as a reference for Islamic schools in developing Akidah Akhlak learning that is well-planned, contextual, and oriented toward the formation of students' noble character.

CONCLUSION

Islamic-based learning in the Akidah Akhlak subject at SMAS IT Al-Madaniyah Samuda has been implemented in a systematic and integrated manner across the stages of learning planning, implementation, and evaluation. The learning process is not solely oriented toward cognitive aspects but also emphasizes the formation of students' character and Islamic moral values. Teacher support, a religious school culture, and consistent religious habituation constitute the key factors contributing to the success of the learning process, while limited instructional time and differences in students' backgrounds remain challenges that need to be addressed through strengthened synergy between schools and families.

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