Integration of Islamic Values in Islamic Education Learning Methods

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Abstract: Islamic education emphasizes not only cognitive mastery but also aims to develop students' character and spiritual values holistically. In this context, integrating Islamic values into learning methods is a crucial strategy for achieving the holistic and integral goals of Islamic education. This paper theoretically examines how Islamic values can be internalized in various learning methods. Using a qualitative approach through literature review, it was found that learning methods in Islamic education must incorporate fundamental values such as monotheism, trustworthiness, sincerity, justice, and brotherhood. The value integration process is carried out through three main stages: learning planning that incorporates values as part of the learning outcomes; learning implementation that emphasizes exemplary and habituation approaches; and learning evaluation that considers students' affective and spiritual aspects. Methods such as reflective lectures, Islamic case studies, experiential learning, and teacher role models have been shown to support the process of internalizing values more effectively. The study results indicate that integrating Islamic values into learning can increase religious awareness, social ethics, and character development in accordance with Islamic teachings. Therefore, value integration is an important element in the development of Islamic education learning methods in the modern era.

Keywords: Islamic Education Methods, Islamic values, learning methods, integration, character.

INTRODUCTION

Islamic education has a significant responsibility in developing students who are not only intellectually superior but also morally and spiritually strong. However, in practice, many Islamic educational institutions place greater emphasis on achieving cognitive and academic aspects, often neglecting the affective and psychomotor dimensions of students. As a result, graduates are produced who are intellectually intelligent but weak in morals and integrity (Yusuf & Yunus, 2020). This situation raises concerns and poses a serious challenge to the development of an ideal Islamic education system. The problem formulation in this discussion is: how can strategies for integrating Islamic values into learning methods be effectively implemented in Islamic education to achieve a balance between cognitive, affective, and psychomotor aspects?

Along with the development of character-based and values-based learning approaches (value-based education), Islamic education is encouraged to design learning methods that not only transfer knowledge but also instill core Islamic values, such as

monotheism, trustworthiness, sincerity, justice, and brotherhood. This integration reflects the holistic paradigm of Islamic education, which emphasizes the unity of knowledge and good deeds (Zuhdi, 2021). Contemporary studies show that an integrative approach to values in learning has a significant impact on the formation of students' personalities (Nasution, 2020; Rahmah, 2022).

The theoretical framework in this discussion refers to the concept of values education developed by Lickona (2014), which encompasses three essential components: moral knowing, moral feeling, and moral action. From an Islamic perspective, these values are derived from revelation and instilled through a planned, contextual, and exemplary learning process (Syamsuddin & Zaini, 2019). Therefore, teachers play a key role in the internalization of values. They not only convey material but also serve as moral and spiritual models for students. This is very much in line with Islamic teachings, which emphasize the importance of knowledge, appreciation, and practice of moral values in life.

In Islam, the source of values comes not only from rationality or social consensus, but also from the revelation of Allah SWT, conveyed through the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). One relevant verse of the Qur'an is: "Indeed, in the Messenger of Allah you have a good example to follow..." (QS. Al-Ahzab: 21). This verse emphasizes that the Prophet Muhammad (peace be upon him) is the primary model in values education for Muslims, both in terms of knowledge, attitudes, and actions. This strengthens the role of teachers as moral and spiritual role models in education. Furthermore, the hadith of the Prophet Muhammad (peace be upon him) also supports the importance of integrating knowledge and morals: "Indeed, I was sent to perfect noble morals." (Narrated by Al-Bukhari in al-Adab al-Mufrad and Ahmad). This hadith shows that the core of the prophetic mission is to shape noble character and morals, which encompass the cognitive, affective, and psychomotor dimensions. From an Islamic perspective, values education is not merely cognitive but must also be embodied in concrete attitudes and behaviors through teacher role models and a learning process integrated with revealed values.

The urgency of this discussion lies in the urgent need to revitalize learning methods in Islamic educational institutions to align with the goal of developing noble character. This is particularly relevant in the modern context, characterized by a moral crisis, individualism, and the disintegration of spiritual values in students' daily lives (Wahid & Nugraha, 2021). This discussion aims to emphasize that learning that integrates Islamic values not only enriches the learning process but also provides a clear moral direction for the Muslim generation in the global era.

Previous studies have demonstrated various forms of value integration in learning, such as through role models (uswah hasanah), habituation, and a reflective approach based on Islamic cases (Alamsyah & Fitriyah, 2020; Maulana, 2019). However, few have systematically examined how this value integration is designed into learning planning, implementation, and evaluation. Therefore, this research is expected to provide theoretical and practical contributions in developing a holistic and values-based Islamic education learning model.

METHODS

This discussion uses a qualitative approach with a library research method, aimed at in-depth analysis of the integration of Islamic values into Islamic education learning methods. This method was chosen because it aligns with the conceptual and normative nature of the problem under study, namely how Islamic values such as monotheism, trustworthiness, sincerity, and justice can be systematically internalized in the learning process. This study did not involve direct participants, as all data was sourced from scientific documents and literature, including books, national and international journal articles, and contemporary Islamic education policy documents. The literature used was

selected purposively, primarily those published within the last ten years (2015–2025) and relevant to the study's focus.

The research procedure was carried out through several stages: first, identification of issues and problem formulation regarding the weak integration of Islamic values into the learning process. Second, literature search and collection through various scientific databases. Third, selection and classification of literature based on topic relevance, academic validity, and contribution to the development of the concept of values-based Islamic education. Fourth, an in-depth study of the text using content analysis techniques was conducted to systematically extract conceptual data.

The primary instrument in this study was a reading guide compiled based on indicators of Islamic values, pedagogical approaches aligned with those values, and relevant Islamic learning strategies. The analysis material included Islamic educational theories, values-based learning models, and empirical research findings supporting the integration of values in education. The data obtained were analyzed using content analysis techniques with a thematic approach. The analysis process involved coding concepts, categorizing values and learning strategies, identifying patterns of relationships between concepts, and interpreting meaning within the context of Islamic education. This technique is considered capable of uncovering the depth of the text's meaning and providing a comprehensive understanding of the integration of Islamic values into learning methods (Creswell & Poth, 2018; Wahid & Nugraha, 2021; Zed, 2014).

RESULTS AND DISCUSSION

Integration of Islamic Values in Islamic Education Learning Methods

The integration of Islamic values into Islamic education learning methods is a strategic effort to shape students who are not only intellectually intelligent but also possess noble character and noble morals. Islamic education goes beyond simply transferring religious knowledge; it also instills values such as monotheism, trustworthiness, sincerity, and piety throughout the learning process. Through a planned approach oriented toward role models, habituation, and the emotional and spiritual involvement of students, the educational process becomes more meaningful and has a real impact on daily life. Therefore, the integration of Islamic values is the primary foundation for realizing the primary goal of Islamic education, namely to develop a perfect human being balanced in cognitive, affective, and psychomotor aspects. This integration can be achieved through:

A. Approach Overview

The integration of Islamic values in Islamic education is a fundamental element that reflects the essence of the goal of education itself, namely to develop a complete human being who is faithful, knowledgeable, and has noble morals. This process cannot be separated from a holistic approach encompassing the cognitive, affective, and psychomotor domains. Research and literature review indicate that effective internalization of Islamic values requires three main approaches: conceptual, pedagogical, and strategic. These three forms an integrated framework in the Islamic education process that not only transfers knowledge but also instills values and shapes Islamic character.

B. Conceptual Approach

The conceptual approach emphasizes the importance of a deep understanding of the core values of Islamic teachings. Values such as tauhid (the oneness of God), amanah (responsibility), ikhlas (sincerity), and taqwa (obedience to God) are the main foundations for building an Islamic paradigm of thought. In this approach, students are guided to understand the spiritual meaning behind each value, so they have a strong ideological and theological foundation. Abdullah (2019) states that a conceptual understanding of these values will foster a transcendental awareness that can guide attitudes and actions in real life. This marks a shift from a purely cognitive approach to a spiritual approach that

fosters personal integrity. Education is no longer secular and intellectual, but rather a spiritual and transcendental vehicle.

Pedagogical Approach

The pedagogical approach focuses on the learning strategies and methods used to internalize Islamic values in the teaching and learning process. The chosen learning methods must be able to stimulate thought, touch emotions, and encourage real action. Some methods that have proven effective include:

a. Problem-Based Learning (PBL): Trains students to face real-life problems by considering solutions based on Islamic values. PBL encourages students to think critically and solve problems ethically and religiously.
b. Exemplary Behavior (Uswah Hasanah): Teachers serve as moral and spiritual models. Teacher behavior that reflects Islamic values in everyday life provides concrete examples for students.
c. Contextual and Reflective Learning: Methods that link Islamic values to students' daily experiences and provide space for reflection to instill these values personally.
d. According to Nasir & Hidayah (2021), learning that utilizes a contextual approach and role models tends to produce more lasting changes in attitudes and behavior because the process intensively involves the affective dimension.

Strategic Approach

a. The strategic approach addresses the systemic aspects of education, namely curriculum planning, evaluation systems, and the instillation of values within the educational environment. In this context, Islamic values are integrated in a structured manner throughout the educational design. Some important strategies include:
b. a. Islamic Curriculum Design: The curriculum is designed not only to focus on cognitive achievement but also to shape students' morals and spirituality.
c. b. Instilling Values in Daily Life: Through activities such as congregational prayer, Quranic recitation (Tadarus), charity, and other Islamic social activities.
d. c. Attitude- and Value-Based Evaluation: Measures not only knowledge but also behavior, ethics, and morals in students' daily lives. The approach to integrating Islamic values in education can be described as follows.**:**

Conceptual Approach

Monotheism	Trust	Sincere	Piety

Pedagogical Approach

Problem Based Learning (PBL)	Exemplary Behavior (Uswah Hasanah)	Contextual and Reflective Learning

Strategic Approach

Islamic Curriculum Design	Habituation of Values in Life	Attitude and Value Based Evaluation

A. Method Review

Literature reviews also show that the most effective learning methods for instilling Islamic values are those that involve direct and reflective experience. For example, discussions of values based on real-life case studies allow students to interpret and apply

Islamic values in real life. Furthermore, the use of learning media based on Islamic narratives (stories of the prophets and Muslim figures) and digital technology such as interactive videos, Islamic podcasts, and applications based on Islamic values have been shown to significantly improve understanding of values (Amirullah, 2020; Suryana & Safitri, 2022). The following is a comparison of the effectiveness of Islamic values learning methods:

Method	Excess	Engagement Level
Problem-Based Learning	➢ Train reasoning, critical thinking	Tall
Exemplary behavior	➢ Concrete figures to emulate	Currently
Islamic narrative	➢ Inspirational and touching emotions	Tall
Interactive Video	➢ Attractive visuals, appropriate for the digital era	Tall

B. Review of Integrated Curriculum and Holistic Learning Strategies

Content analysis of various studies shows that a curriculum and learning strategies designed in an integrated manner, encompassing cognitive, affective, and psychomotor aspects, can result in a comprehensive and in-depth internalization of Islamic values. Islamic educational institutions that are successful in developing Islamic character generally implement:

a. Habitual Daily Worship: Such as the Dhuha prayer, morning and evening dhikr, and Qiyamul Lail.
b. Collaborative Learning: Students are encouraged to work in groups to solve problems together, fostering the values of cooperation, empathy, and responsibility.
c. Evaluation of Attitudes and Behavior: Teachers assess not only cognitive tasks but also students' morals, discipline, and social interactions.

The following is a model of an integrated curriculum designed based on Islamic values, holistically integrating cognitive, affective, and psychomotor aspects throughout the learning process..

Internalization of Islamic Values

Kognitif   **Afektif**   **Psikomotorik**
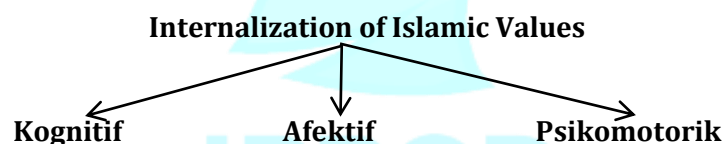
The components of the Islamic Education curriculum integration include objectives, materials, methods, evaluations, and learning environments that are in line with Islamic values and support the formation of students' character.

Aspek	Praktik Implementasi
Kognitif	Understanding Islamic concepts, study of interpretation, hadith, fiqh
Afektif	Discussion of values, evaluation of attitudes, reflective activities
Psikomotorik	Pembiasaan ibadah, kerja sosial Islami, praktik akhlak

C. Review of the Role of Teachers and the Environment

Teachers play a key role in the process of integrating Islamic values. In addition to being educators, teachers serve as role models, value facilitators, and moral guides. A teacher's strong personality and behavior that reflects Islamic values will be more easily imitated and internalized by students. The learning environment must also support the

creation of a religious atmosphere, for example by providing prayer facilities, displaying verses or hadith quotations in the classroom, and holding regular spiritual activities.

The integration of Islamic values into Islamic education learning methods is a necessity that must be carried out in a structured, systematic, and comprehensive manner. Three main approaches: conceptual, pedagogical, and strategic, form the essential foundation of this process. Reflective and experiential methods have proven highly effective in helping students understand and apply Islamic values in real life. A curriculum integrated with worship habits, attitude evaluation, and collaborative learning is a key instrument in instilling values sustainably. Effective Islamic education produces not only intellectually intelligent students but also spiritually and socially mature students. Therefore, the reformulation of contemporary Islamic education must be directed toward establishing a holistic, meaningful, and transformative, values-based learning system.

Analysis of the integration of Islamic values into Islamic education learning methods shows that successful internalization of values cannot rely solely on cognitive aspects; it requires a holistic, comprehensive, and well-planned approach. Three main approaches: conceptual, pedagogical, and strategic, form the essential foundation of this integration process. The conceptual approach emphasizes a deep understanding of core Islamic values such as monotheism, trustworthiness, sincerity, and piety as the foundation for developing students' Islamic thinking paradigms. Meanwhile, the pedagogical approach emphasizes active and reflective learning methods such as Problem-Based Learning (PBL), role models, and Islamic narratives, which can stimulate students' affective and psychomotor aspects. The strategic approach, on the other hand, encompasses curriculum design, evaluation systems, and the inculcation of values in school life, supporting the practical application of values. A literature review and content analysis indicate that experiential learning methods, such as discussions of real-life cases and the use of Islamic digital media, are highly effective in enhancing understanding and appreciation of Islamic values. An integrated curriculum, combining cognitive, affective, and psychomotor aspects, has proven more successful in shaping a holistic Islamic character. Furthermore, the role of teachers as moral role models and a spiritually conducive learning environment are also crucial factors in supporting the internalization of values. Therefore, contemporary Islamic education is required to reformulate its learning system, not only transferring knowledge but also shaping students' morals and spirituality in a sustainable, contextual, and transformative manner.

CONCLUSION

This study concludes that the integration of Islamic values into Islamic education learning methods has significant potential in shaping the character of students who are religious, trustworthy, sincere, and responsible. The learning process, which focuses not only on knowledge transfer but also emphasizes the formation of attitudes and behaviors through a holistic approach, has proven to be able to create a transformative educational environment. An approach that combines cognitive (understanding of value concepts), affective (appreciating and embracing values), and psychomotor (real-life practice) aspects has proven effective when implemented synergistically through contextual and meaningful learning methods. Teacher role models, familiarizing themselves with religious activities, discussions of values based on real-life cases, and personal reflection are concrete examples of strategies that successfully internalize Islamic values naturally in students' daily lives. This strategy strengthens the role of Islamic education as a means of building character and spirituality in students, rather than simply conveying religious theory.

However, this study has limitations, given its qualitative nature and its literature-based nature. This approach does not provide a concrete picture of the effectiveness of implementing Islamic values learning strategies in the field. Therefore, it is recommended that further research employ a mixed-methods approach involving field studies, direct observation, and empirical evaluation of implementation outcomes across various formal

and non-formal educational institutions. Further studies should also consider the influence of students' socio-cultural contexts and the role of digital technology in supporting or hindering the internalization of values in modern-day learning. Within this context, it is necessary to explore digital-based learning innovations that maintain the substance of Islamic values, such as the use of Islamic digital narrative media, interactive value-based platforms, and the integration of character education into online learning applications. This approach is expected to address the challenges of the times without diminishing the essence of Islamic education as a means of developing noble personalities and noble morals.

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