


## The Implementation and Evaluation of Islamic Values Integration in Local Content Subjects in Bengkulu's Senior High Schools

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**Citation:** HK, N. (2025). The Implementation and Evaluation of Islamic Values Integration in Local Content Subjects in Bengkulu's Senior High Schools. *Journal of Cultural Analysis and Social Change*, 10(3), 792–800. <https://doi.org/10.64753/jcasc.v10i3.2492>

**Published:** November 28, 2025

### ABSTRACT

Education plays a crucial role in shaping generations that are not only academically excellent but also characterized by strong moral values rooted in religion and local culture. This study aims to describe the implementation and evaluate the effectiveness of Islamic values integration in local content subjects in Bengkulu's senior high schools, while also analyzing teachers' strategies, students' responses, and the supporting and inhibiting factors of the integration process. The study employed a mixed-methods approach with a sequential explanatory design. The quantitative phase involved administering Likert-scale questionnaires to 137 students and 30 teachers, while the qualitative phase included interviews, classroom observations, and document analysis involving six teachers, six students, and two principals. The findings indicate that teachers ( $M = 4.706$ ) and students ( $M = 4.657$ ) hold highly positive perceptions toward the integration of Islamic values in local content, with over 93% of respondents falling into the agree and strongly agree categories. Qualitative data confirm that integration strategies are implemented through brief lectures, practical activities such as the call to prayer and funeral washing, and reflective discussions. Students demonstrated greater enthusiasm for practice-based learning compared to lectures, while document analysis revealed that affective indicators such as responsibility and tolerance had been incorporated into lesson plans. Overall, the study concludes that the integration of Islamic values in local content subjects effectively strengthens students' character education. Recommendations include enhancing practice-based learning strategies, developing lesson plans with clearer affective indicators, providing training for non-Islamic Education teachers, and formulating official evaluation guidelines for policymakers.

**Keywords:** Values Education, Islamic Integration, Local Content, Character Education, Bengkulu

### INTRODUCTION

Education plays a vital role in shaping generations that are not only intellectually competent but also possess strong character and deep roots in cultural and religious values (Armayoga et al., 2024; Sakti et al., 2024). Pacheco (2020) explains that amid rapid globalization and technological advancement, Indonesia's education system faces the major challenge of preparing students to compete globally without losing their cultural and spiritual identity. Zafar and Abu-Hussin (2025) further highlight that globalization has brought significant changes in lifestyles, value systems, and ways of thinking among the younger generation, potentially distancing them from local wisdom and religious values.

Astuti (2024) and Sakti et al. (2024) argue that in this context, integrating Islamic values into local content subjects becomes an essential strategy to strengthen character education. Values such as honesty, responsibility, tolerance, and cooperation need to be internalized not only in Islamic Education classes but also across various local content subjects, such as regional languages, arts and culture, and entrepreneurship (Masuwai et al., 2024). This approach aligns with the national education vision that emphasizes holistic human development.

Bengkulu Province, with its predominantly Muslim population and rich local culture, provides a strategic context for examining the implementation of Islamic values integration into local content at the senior high school level. Previous studies integrating Islamic values into subjects such as biology (Putri et al., 2022) and sociology (Hidayat et al., 2020) have successfully increased students' learning engagement. However, an important question arises regarding how systematically and effectively such integration has been implemented. Are Islamic values truly internalized within students, or are they merely formal elements of the curriculum? Moreover, it is crucial to examine how teachers, curricula, and the school environment contribute to supporting—or possibly hindering—the process of integration.

This study aims to: (1) describe the implementation of Islamic values integration in local content subjects in senior high schools across Bengkulu Province; (2) evaluate the effectiveness of this integration in shaping students' attitudes and character; (3) analyze teachers' strategies in integrating Islamic values; (4) identify students' responses toward its implementation; and (5) explore the supporting and inhibiting factors in the process of Islamic values integration in schools. Theoretically, this study is expected to contribute to the development of Islamic education studies and local content curricula, particularly those related to value-based character education. Practically, it provides insights for teachers in designing instructional strategies, for schools in developing programs grounded in Islamic values, and for policymakers in formulating official guidelines on the implementation of Islamic values. Furthermore, the findings may serve as a reference for future researchers to expand similar studies on regional and national levels.

## LITERATURE REVIEW

### Integration of Islamic Values in Education

The integration of Islamic values in education is an approach aimed at shaping students' holistic character encompassing cognitive, affective, and spiritual aspects. Values such as honesty, responsibility, tolerance, and gratitude are believed to strengthen students' identity in facing global challenges. According to Putri et al. (2022) and Shah and Lopes Cardozo (2014), integrating Islamic values into science subjects such as mathematics helps develop a generation of Muslim scientists who are not only academically competent but also ethically conscious in applying knowledge. This is reinforced by Hidayat et al. (2020), who integrated Islamic values into sociology classes and demonstrated that combining Islamic principles with social sciences enhances students' sense of responsibility toward knowledge and social phenomena.

Meanwhile, in the field of language education, Wahyuni et al. (2025) show that the development of Bahasa Indonesia teaching materials infused with Islamic values can improve both language proficiency and character education. Studies by Faliyandra et al. (2025), Ferdinan et al. (2025), Jasiah et al. (2024), and Tohirin et al. (2025) reveal that many textbooks used in Islamic senior high schools already contain implicit Islamic values. However, such integration remains uneven and needs to be reinforced through clearer pedagogical guidelines.

### Local Content as a Medium for Integrating Islamic Values

Local content subjects in the school curriculum provide a strategic platform for integrating Islamic values due to their flexible and contextual nature. According to Shah and Lopes Cardozo (2014b), the development of locally and Islamically based teaching materials—such as student worksheets (LKS) grounded in local culture and religious values—has proven effective in building character and enhancing students' critical thinking skills. In the context of history learning, Madonna Uli Hasibuan et al. (2025) successfully integrated Islamic values through local traditions such as *selamatan*, which conveys messages of togetherness, sincerity, and respect for ancestors.

Furthermore, Harini et al. (2024) explain that Muhammadiyah's educational approach in Bengkulu serves as a concrete example of Islamic value integration across general subjects. Since the colonial era, Muhammadiyah educational institutions have emphasized the synergy between modern science and Islamic teachings through value-based and integrative curricula. In addition, Masuwai et al. (2024b) and Sulayman (2014) highlight the role of mosques in supporting the internalization of Islamic values within education, particularly within Muslim communities.

### Challenges and Evaluation of Islamic Values Integration

Despite its great potential, the implementation of Islamic values integration in local content subjects faces several challenges. Nejad et al. (2016) and Zaluchu et al. (2025) reveal that Islamic Education (PAI) materials still lack sufficient multicultural perspectives, even though diversity is an inevitable reality in school environments. Therefore, integrating Islamic values must be aligned with an inclusive approach that maintains the essence of the teachings. Hamidi et al. (2025) also emphasize that value-based Islamic character education should include interfaith tolerance and the strengthening of social relationships within schools.

In terms of evaluation, many schools still lack systematic instruments to measure the extent to which Islamic values are truly internalized by students. Thus, a more structured and targeted evaluative approach is needed to ensure the effectiveness of value integration.

## METHOD

This study employed a mixed-methods approach using a sequential explanatory design (Oeschger et al., 2022), which combines quantitative and qualitative data in consecutive phases. The first phase involved distributing Likert-scale questionnaires to 137 students and 30 teachers from three senior high schools in Bengkulu—SMA Negeri 5 Bengkulu, SMA Negeri 7 Bengkulu, and SMA Negeri 1 Bengkulu—to measure their perceptions of the implementation of Islamic values in local content subjects. The questionnaire consisted of five sections, each containing five statement items. The second phase included in-depth interviews, classroom observations, and document analyses to clarify and deepen the quantitative findings.

The qualitative informants comprised six teachers, six students, and two principals, selected through purposive and snowball sampling techniques. Quantitative data were analyzed using descriptive statistics, while qualitative data were analyzed through data reduction, presentation, and conclusion drawing based on the Miles and Huberman model. The integration of both data types provided a comprehensive understanding of implementation strategies, learning impacts, and students' responses toward the integration of Islamic values. All research instruments were reviewed and approved by experts.

## RESULTS AND DISCUSSION

### Teachers' Perceptions of Islamic Values Integration in Local Content Subjects in Bengkulu's Senior High Schools

The quantitative phase was conducted by distributing questionnaires to 30 teachers from three senior high schools in Bengkulu. The questionnaire comprised five sections: (1) learning design, (2) implementation of Islamic values integration in local content, (3) teaching strategies and methods, (4) evaluation and assessment, and (5) impact on students' attitudes. Based on the responses from 30 teachers regarding the implementation and evaluation of Islamic values integration in local content subjects, the overall mean score obtained was 4.706. According to the Likert scale interpretation by Joshi et al. (2015), this score falls within the range of 4.21–5.00, which corresponds to the "Strongly Agree" category. These findings indicate that teachers hold highly positive perceptions of the application of Islamic values in local content learning.

More specifically, several items obtained the highest scores—items 3 and 13—with an average of 4.78. These items indicate that teachers perceive the integration of Islamic values as being conducted consistently throughout the learning process and contributing to more meaningful lessons. This suggests that teachers genuinely recognize the relevance of Islamic values in enhancing the quality of students' character education. On the other hand, relatively lower scores were found for items 1 and 4, with an average of 4.64, although both still fall within the "Agree" category. This finding implies that initial planning aspects, such as the preparation of lesson plans and the formulation of Islamic value-based learning strategies, still have room for improvement to achieve more optimal and systematic value integration (Asyafah, 2014; Chow & Mann, 2023).

Overall, the distribution of teacher responses shows that 20 out of 25 items fall under the "Agree" category, while the remaining five items fall under "Strongly Agree." Thus, it can be concluded that teachers view the implementation of Islamic values integration in local content subjects as well executed, particularly in classroom practices. However, consistency in planning and evaluation remains an area that needs strengthening to ensure that value-based educational goals are fully achieved (Sahlan, 2014a).

Item	N	Mean	Scale
1	30	4.64	Agree
2	30	4.69	Agree
3	30	4.78	Strongly Agree
4	30	4.64	Agree
5	30	4.71	Agree
6	30	4.71	Agree
7	30	4.73	Agree
8	30	4.71	Agree
9	30	4.75	Strongly Agree
10	30	4.73	Strongly Agree

11	30	4.73	Agree
12	30	4.69	Agree
13	30	4.78	Strongly Agree
14	30	4.67	Agree
15	30	4.75	Strongly Agree
16	30	4.71	Agree
17	30	4.71	Agree
18	30	4.67	Agree
19	30	4.69	Agree
20	30	4.69	Agree
21	30	4.67	Agree
22	30	4.69	Agree
23	30	4.73	Agree
24	30	4.73	Agree
25	30	4.65	Agree

The analysis results show that most teachers responded within the “Strongly Agree” category (77.82%), followed by “Agree” (16.58%). Therefore, more than 94% of respondents expressed positive perceptions of the integration of Islamic values in local content learning. The percentage of respondents who selected “Undecided” was relatively small at 4.58%, indicating that only a few teachers were uncertain in their assessments. Meanwhile, the “Disagree” (0.72%) and “Strongly Disagree” (0.29%) categories were nearly absent, suggesting minimal rejection of this implementation.

When viewed by item, the statements with the highest agreement levels were Item 3 (83.6% Strongly Agree) and Item 9 (81.8% Strongly Agree). This finding confirms that teachers highly appreciate the consistent integration of Islamic values into lesson content and believe that such implementation makes learning more meaningful. On the other hand, items with relatively lower agreement levels were Item 4 and Item 18 (72.7% Strongly Agree). Although still within the positive category, this suggests that aspects related to planning and the consistent application of Islamic values in lesson plans (RPP) remain areas for improvement.

Item	Frequency (Percentage)				
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	74.5%	16.4%	7.3%	1.8%	0%
2	78.2%	16.4%	3.6%	1.8%	0%
3	83.6%	10.9%	5.5%	0%	0%
4	72.7%	18.2%	9.1%	0%	0%
5	76.4%	18.2%	5.5%	0%	0%
6	78.2%	18.2%	1.8%	1.8%	0%
7	80.0%	14.5%	3.6%	1.8%	0%
8	78.2%	14.5%	7.3%	0%	0%
9	81.8%	10.9%	7.3%	0%	0%
10	80.0%	16.4%	1.8%	1.8%	0%
11	78.2%	18.2%	1.8%	1.8%	0%
12	78.2%	12.7%	9.1%	0%	0%
13	80.0%	18.2%	1.8%	0%	0%
14	76.4%	16.4%	5.5%	1.8%	0%
15	81.8%	14.5%	1.8%	1.8%	0%
16	76.4%	18.2%	5.5%	0%	0%
17	80.0%	14.5%	3.6%	1.8%	0%
18	72.7%	23.6%	1.8%	1.8%	0%
19	76.4%	16.4%	7.3%	0%	0%
20	74.5%	20.0%	5.5%	0%	0%
21	74.5%	21.8%	1.8%	0%	1.8%
22	76.4%	20.0%	1.8%	0%	1.8%
23	80.0%	16.4%	1.8%	0%	1.8%
24	81.8%	12.7%	3.6%	0%	1.8%
25	74.5%	16.4%	9.1%	0%	0%

### Students' Perceptions of Islamic Values Integration in Local Content Subjects in Bengkulu's Senior High Schools

The student questionnaire consisted of five sections: (1) Learning Materials, (2) Learning Experiences, (3) Teachers' Methods and Media, (4) Attitudes and Character, and (5) Perceptions and Impacts. Each section contained five statements. The results show that, overall, students hold highly positive perceptions toward the integration of Islamic values in local content learning. With an overall mean score of 4.657, students perceived lessons associated with Islamic values as highly meaningful and relevant.

A total of 12 items fell within the Strongly Agree category. Among them, Item 9 (Mean = 4.72) and Item 21 (Mean = 4.71) obtained the highest scores, indicating that students highly appreciate teachers who consistently integrate Islamic values into lesson content and classroom practices. Meanwhile, 13 items were categorized as Agree. The item with the relatively lowest score was Item 24 (Mean = 4.61), although it still remained within the positive category. This suggests that while most students have already experienced the benefits of Islamic values integration, certain aspects—such as lesson planning or the variety of teaching methods—could still be strengthened.

Item	N	Mean	Range
1	137	4.58	Agree
2	137	4.65	Agree
3	137	4.68	Strongly Agree
4	137	4.66	Strongly Agree
5	137	4.68	Strongly Agree
6	137	4.64	Agree
7	137	4.66	Strongly Agree
8	137	4.65	Agree
9	137	4.72	Strongly Agree
10	137	4.66	Strongly Agree
11	137	4.64	Agree
12	137	4.67	Strongly Agree
13	137	4.69	Strongly Agree
14	137	4.66	Strongly Agree
15	137	4.69	Strongly Agree
16	137	4.65	Agree
17	137	4.66	Agree
18	137	4.64	Agree
19	137	4.64	Agree
20	137	4.66	Strongly Agree
21	137	4.71	Strongly Agree
22	137	4.64	Agree
23	137	4.64	Agree
24	137	4.61	Agree
25	137	4.64	Agree

The frequency analysis shows that most students rated the integration of Islamic values in local content learning very positively. A total of 74.76% of students selected Strongly Agree, and 18.25% chose Agree. Thus, more than 93% of students expressed agreement or strong agreement with this implementation. The Undecided category appeared at 5.67%, indicating that only a small portion of students were uncertain in their responses. Meanwhile, Disagree (0.56%) and Strongly Disagree (0.79%) were almost nonexistent, suggesting that student opposition to the integration of Islamic values in local content subjects was extremely low.

When analyzed by item, the highest Strongly Agree responses were found in Item 9 (78.8%) and Item 3 (76.6%), indicating that students highly appreciate teachers' efforts to integrate Islamic values into lessons, particularly in terms of consistent delivery and relevance to the learning material. Meanwhile, items with relatively lower agreement levels were Item 1 (70.1% Strongly Agree) and Item 18 (72.7% Strongly Agree), though both remained within the positive category.

Item	Frequency (Percentage)				
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	70.1%	20.4%	8.0%	0%	1.5%
2	73.7%	19.7%	5.1%	0.7%	0.7%
3	76.6%	16.8%	5.1%	0.7%	0.7%
4	75.9%	15.3%	7.3%	1.5%	0%
5	76.6%	16.1%	6.6%	0%	0.7%
6	75.2%	16.1%	7.3%	0%	1.5%
7	74.5%	19.7%	4.4%	0.7%	0.7%

8	75.2%	16.1%	8.0%	0%	0.7%
9	78.8%	15.3%	5.1%	0.7%	0%
10	75.2%	17.5%	5.8%	0.7%	0.7%
11	73.0%	19.0%	7.3%	0%	0.7%
12	75.2%	16.8%	8.0%	0%	0%
13	76.6%	18.2%	3.6%	0.7%	0.7%
14	75.2%	17.5%	6.6%	0%	0.7%
15	75.9%	19.0%	3.6%	0.7%	0.7%
16	74.5%	17.5%	7.3%	0%	0.7%
17	75.2%	18.2%	5.1%	0.7%	0.7%
18	72.7%	23.6%	1.8%	1.8%	0%
19	74.5%	18.2%	5.8%	0%	1.5%
20	74.5%	19.0%	5.1%	0.7%	0.7%
21	76.6%	19.0%	2.9%	1.5%	1.8%
22	73.7%	19.7%	4.4%	1.5%	0.7%
23	73.0%	19.7%	5.8%	0.7%	0.7%
24	73.7%	17.5%	6.6%	0.7%	1.5%
25	73.0%	20.4%	5.1%	0%	1.5%

### Qualitative Findings: Teachers' and Students' Perceptions of Islamic Values Integration in Local Content Subjects in Bengkulu's Senior High Schools

Qualitative data obtained from interviews, classroom observations, and document analysis revealed several key aspects related to the integration of Islamic values into local content subjects.

#### *Teachers' Strategies*

Interviews with teachers indicate that Islamic values are integrated into learning practices through several approaches: (1) short lectures on Islamic ethics, (2) hands-on activities such as the adzan (call to prayer) and funeral washing simulations, and (3) reflective discussions on values such as gratitude, responsibility, and tolerance. One teacher stated:

*"I usually insert Islamic values by teaching how to deliver a sermon properly or by practicing funeral washing. However, sometimes students are less enthusiastic when I use the lecture method."*

This statement suggests that while the lecture method is still used, practical activities are more effective in capturing students' attention and fostering the internalization of values.

#### *Students' Responses*

Classroom observations revealed that students were more enthusiastic during practice-based learning compared to lecture-based sessions. For instance, during the funeral washing practice, students showed seriousness, collaboration, and were able to articulate values such as gratitude and perseverance during group presentations. This indicates that contextual and experiential learning is more effective in instilling Islamic values in students' attitudes and behaviors.

#### *Document Analysis*

An analysis of the Lesson Plans confirmed that teachers had formally included affective indicators such as:

*"Demonstrating responsibility and tolerance during learning activities."*

This finding suggests that the integration of Islamic values is not only reflected in classroom practices but is also systematically embedded in lesson planning and curriculum design.

#### *Synthesis of Findings*

Overall, these qualitative findings reinforce the quantitative results, showing that both teachers and students hold positive perceptions toward the integration of Islamic values. Although the lecture method remains in use, practical and reflective methods have proven more effective in encouraging student participation and value internalization. Furthermore, the presence of Islamic values in lesson planning documents demonstrates institutional commitment to value-based education within local content subjects.

## DISCUSSION

The integration of Islamic values into local content has been implemented successfully and received positive responses from students. The high questionnaire scores indicate that students perceive learning as more meaningful

when accompanied by Islamic values. This finding aligns with classroom observations, where students were more active and engaged in practical activities such as the *adzan* and funeral washing.

Value-based learning emphasizes the explicit expression of fundamental values. Such values can directly influence the development of competencies, particularly students' attitudes and behaviors (Phi & Clausen, 2021). The theory of Value-Based Education (Sprinthall & Sprinthall, 1994) highlights the importance of value internalization in the learning process, enabling students to apply these values in daily life. Sahlan (2014b) further argues that developing Islamic religious education cannot rely solely on formal religious instruction in the classroom. The delivery of religious materials can be strengthened by allocating additional teaching time through local cultural approaches.

Aliyah et al. (2025) also found that Islamic value-based learning modules not only contribute to improving learning outcomes but also foster Islamic character traits in students, such as honesty, helpfulness, and other moral virtues. Thus, the integration of Islamic values is not merely an additional component of the curriculum but a vital element in shaping students' character. Putri et al. (2022) reported that 87.5% of teachers believe Islamic values are integrated with mathematics, and the majority (95%) believe that understanding Islamic values influences their teaching approach.

Similarly, Kosim (2024), using gain score analysis, independent t-tests, and MANOVA, found that science teaching materials integrated with Islamic values led to a significant increase in students' religious attitudes (average gain = 0.70), a moderate improvement in positive attitudes toward science (average gain = 0.57), and a moderate improvement in science achievement (average gain = 0.55).

The qualitative findings further indicate that both teachers and students hold positive perceptions of Islamic values integration in local content subjects. From lesson planning to classroom activities, evaluation, and learning outcomes, there is clear evidence of commitment to Islamic values. Hidayat et al. (2020), through qualitative analysis, found that the integration of Islamic values in sociology subjects at the senior high school level occurs at the justification model stage—where the Qur'an is used to validate sociological concepts during the beginning, middle, and end phases of lessons. These phases were designed to create an environment that supports value integration throughout the learning process.

Likewise, Wahyuni et al. (2025) found that incorporating Islamic values into Bahasa Indonesia teaching materials can enhance both language proficiency and character education. However, their study also identified challenges, particularly related to limited teaching methods. Teachers still tend to rely heavily on lectures, while students show a preference for more practical approaches. This aligns with Zaluchu et al. (2025), who, in their study on the concept of religious moderation, emphasize the need for developing creative teaching materials to facilitate more effective internalization of Islamic values.

## CONCLUSION AND RECOMMENDATIONS

The findings indicate that the implementation and evaluation of Islamic values integration in local content subjects at senior high schools in Bengkulu have been highly positive. Quantitative data reveal that teachers ( $M = 4.706$ ) and students ( $M = 4.657$ ) largely agreed or strongly agreed that integrating Islamic values makes learning more meaningful. Teachers consistently included values such as responsibility and tolerance in their lesson plans, while students demonstrated high enthusiasm—particularly during practice-based activities such as the *adzan* and funeral washing simulations. Qualitative findings from interviews, classroom observations, and document analysis further reinforce these results, showing that practical and reflective methods are more effective than lectures in fostering Islamic character and promoting active student participation. Overall, the integration of Islamic values significantly contributes to strengthening students' moral and spiritual development through the local content curriculum.

Based on these results, several recommendations can be proposed. First, teachers are encouraged to employ more practice-based and reflective learning strategies and to enrich their lesson plans with clear affective indicators and character assessment instruments. Second, schools should provide training programs for non-Islamic Education (non-PAI) teachers and develop Islamic value-based learning modules and media. Third, policymakers need to formulate official guidelines and standardized instruments to evaluate the affective aspects of Islamic values integration in local content subjects. Fourth, future researchers are advised to expand the scope of study to other regions and employ experimental designs to measure the direct impact of Islamic values integration on students' character formation and learning outcomes.

In conclusion, the integration of Islamic values in local content subjects has proven both effective and relevant in strengthening character education while maintaining the relevance of learning in the era of globalization.



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