

Research Article

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Author for correspondence:

Ferdinan

 ferdinan@unismuh.ac.id

 University of Muhammadiyah Makassar, Indonesia

Integration of Islamic Values in the Field of General Studies at SMP Unismuh Makassar: Evaluation of the Stake Countenance Model Approach

Ferdinan , Nurhidayah M , Mawardi Pewangi 

Abstract

Background/purpose. This study investigates the integration of Islamic values into the general curriculum at SMP Unismuh Makassar, addressing the evolving educational need that combines academic excellence with spiritual and moral development. Using the Stake Countenance Model, this study aims to evaluate the effectiveness of this integration in planning, implementation, and outcomes while identifying areas for improvement.

Materials/methods. A mixed-methods approach was used, involving 20 teachers and 30 students. Data collection includes observation, interviews, and document analysis. The Stake's Face Model is applied, assessing three components: antecedent (planning), transaction (implementation), and outcome (result). Evaluation matrices and descriptive statistics are used to analyze quantitative and qualitative data.

Conclusion. The integration of Islamic values into lesson planning received a high score (average score of 4.33), with significant strength in aligning teaching materials with Islamic principles. The implementation of Islamic values in teacher-student interactions achieved very good results (average score of 4.7), although the use of references from the Qur'an and Hadith in lessons needs improvement (average score of 3.0). The results show significant success in fostering Islamic character in students, such as honesty (average score 4.76) and responsibility (average score 4.26). This program effectively promotes the development of Islamic character in students while identifying gaps in the integration of religious references. Further teacher training and the use of technology are recommended to enhance implementation. These findings affirm the value of integrating Islamic principles into education to achieve holistic character development in line with broader educational goals.



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1. Introduction

Education is the foundation for building individuals who are intellectually smart and possess strong moral and spiritual character. In globalization and modernization, there is an urgent need to align formal education with religious values, particularly Islamic values. The integration of values such as honesty, responsibility, and discipline into the general education curriculum has great potential to shape students' holistic and balanced character (Fawns, 2019); (Forster, 2019); (Fahyuni et al., 2020); (Umar et al., 2021); (Körkkö, 2021). Therefore, character education based on Islam not only aims to improve students' academic performance but also to build high morality.

Collaboration between educators and parents is a key element to ensure the success of monitoring and implementing these character values in students' daily lives (Harmanto et al., 2024); (Gollopenni & Baruti Sylejmani, 2024). With an effective approach, character education is capable of shaping individuals who are moral and have good personalities (Zurqoni et al., 2018); (Hakam, 2018); (Peterson, 2020). In Indonesia, value-based education strategies often emphasize habituation, exemplary behavior, internalization, integration, and the cultivation of values within the school environment (Cruess & Cruess, 2019).

However, efforts to integrate Islamic values into general education often face various challenges. These challenges include limited teacher resources, inadequate training, and the complexity of aligning lesson plans with Islamic references, such as the Quran and Hadits. Furthermore, although many studies have emphasized the importance of Islamic values in education, few have provided actionable frameworks to evaluate their implementation and outcomes (Abbas et al., 2019); (Drake & Reid, 2020); (Muhammad et al., 2021); (Muassomah et al., 2022).

The Stake Countenance Model offers a solution by providing a comprehensive evaluation framework that includes the stages of planning, implementation, and outcome evaluation. This model allows for a comprehensive evaluation of curriculum consistency, the role of teachers, and its impact on student character (Suyatno et al., 2019). By applying this model at SMP Unismuh Makassar, this study aims to assess the extent to which Islamic values are embedded in general education subjects, identify areas for improvement, and propose actionable recommendations.

This study has three main objectives: (1) to evaluate the extent to which Islamic values are incorporated into the planning of general education curricula, (2) to analyze the implementation of Islamic values by teachers during learning activities, and (3) to assess the impact of this integration on the character development of students, particularly in terms of honesty, responsibility, and discipline. With a focus on general education subjects such as science, mathematics, social studies, and language, this study provides a comprehensive overview of the successes and challenges of integrating Islamic values into formal education.

Through this research, it is hoped that significant findings can be discovered to support the development of more effective Islamic value-based education. In addition, this study contributes to a deeper understanding of the importance of value-based education in shaping a generation that is not only academically excellent but also possesses strong moral and spiritual character.

2. Methodology

The integration of Islamic values into general education subjects has received increasing attention as educators and policymakers strive to align academic excellence with the spiritual, intellectual, and social development of students (Marshall, 2018); (Liu et al., 2020); (Kovalchuk et al., 2022). Islam-based character education plays an important role in building an excellent generation capable of facing the challenges of the times. In this regard, emotional intelligence becomes a significant element that supports the formation of an effective spirituality approach, allowing values of honesty, responsibility, and discipline to be integrated into learning. As a result, students are

expected to achieve a balance of spiritual, intellectual, and social aspects (Chanifah et al., 2021); (Aderibigbe et al., 2023). Value-based education is also expected to produce resilient individuals who are ready to face modern demands (Beemsterboer, 2022).

A holistic learning environment can strengthen students' character and enhance learning engagement, teacher motivation, and learning outcomes (de Cámara et al., 2021); (Pulford et al., 2023). Moreover, a harmonious relationship between educators and learners, based on empathy and the management of a comfortable learning environment, contributes to the enhancement of students' social-emotional competencies (García-Moya et al., 2020); (Hawkins et al., 2023). Teachers with high emotional intelligence can create a productive classroom atmosphere, thereby encouraging active student engagement in learning (Burić, 2019); (Su et al., 2022).

Islamic character education plays an important role in shaping an excellent generation, both academically and morally (Setyono & Widodo, 2019); (Widiastuti et al., 2020). In modern education, technology provides great opportunities to develop students' intellectual and character competencies in an interdisciplinary manner (Gao et al., 2020); (Basilotta-Gómez-Pablos et al., 2022). The development of education is also directed towards addressing the challenges of the times by utilizing technology to support professional responsibilities and human relationships (Buchanan et al., 2022). This approach not only enhances job satisfaction and students' psychosocial engagement but also prepares teachers to face the complexities of contemporary education (Caena & Redecker, 2019); (Kumari et al., 2022).

The importance of integrating Islamic values, such as honesty, responsibility, and discipline, into the curriculum is key to the holistic character development of students (Fawns, 2019); (Fahyuni et al., 2020); (Körkkö, 2021). In this regard, cooperation between educators and parents becomes a crucial factor in ensuring the successful implementation of character values in students' daily lives (Gollopeni & Baruti Sylejmani, 2024). Character education also supports the formation of moral individuals with good personalities (Peterson, 2020). Strengthening moral education through character formation based on social and personal values has proven effective in supporting the overall development of students and building their moral competence (Zhang et al., 2020); (Eryong & Li, 2021). The value education strategy in Indonesian schools emphasizes habituation, exemplification, internalization, integration, and culturalization of values, which play a crucial role in shaping students' morality and professional identity (Cruess & Cruess, 2019).

However, efforts to integrate Islamic values into general education, such as in the subjects of Pancasila Education, Mathematics, Cultural Arts, Natural Sciences, Social Sciences, Physical Education, Health, English, and Indonesian, still face various challenges. These challenges include limited teacher resources, inadequate training, and the complexity of aligning lesson plans with Islamic references such as the Qur'an and Hadith. Moreover, although many studies emphasize the importance of Islamic values in education, few provide actionable frameworks to evaluate their implementation and outcomes. Addressing this gap requires a systematic evaluation model to assess the processes and outcomes of integrating Islamic values. A strategic approach is needed to address every emerging issue (Gopalan & Nelson, 2019); (Shabazian, 2020); (Drake & Reid, 2020); (Muhammad et al., 2021); (Muassomah et al., 2022).

3. Findings

The methodological framework of this research is anchored in the Stake's Countenance Model, which provides a structured approach to evaluating educational programs. This section outlines the research design, data collection strategies, and data analysis procedures used to assess the integration of Islamic values in general education subjects at SMP Unismuh Makassar.

3.1. Research Design

This research adopts a mixed-methods approach, utilizing both qualitative and quantitative data to comprehensively evaluate the integration of Islamic values. The Stake Countenance Model was chosen as the evaluation framework due to its ability to examine educational programs through three components:

1. Antecedent (Planning): Focused on preparing and designing lesson plans that incorporate Islamic values.
2. Transaction (Implementation): Analyzing lesson delivery and teacher-student interactions during class activities.
3. Results: Evaluating the impact of integrated Islamic values on character development

The methodology structure based on the Stake Countenance Model includes the Description Matrix and Judgment Matrix for the three main elements: Antecedents, Transactions, and Outcomes.

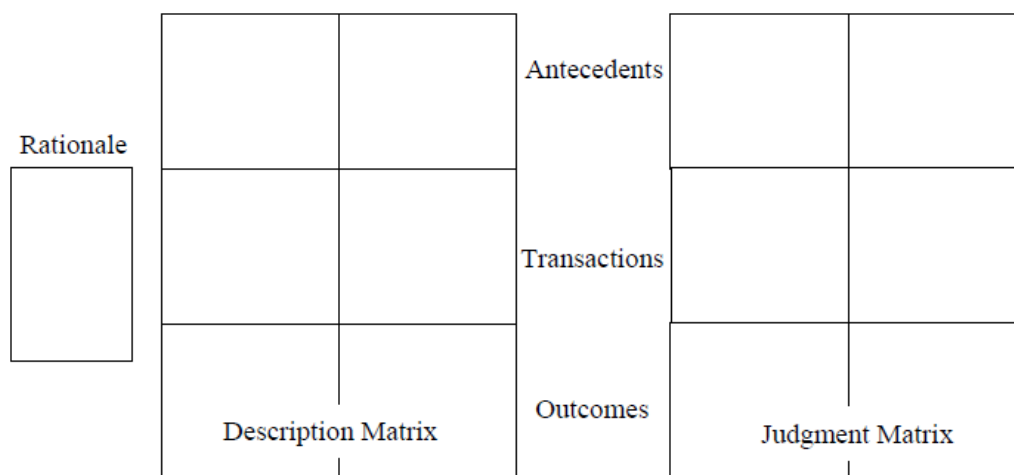


Figure 1. Stake Countenance Model

3.2. Data Collection

This study involved 20 teachers and 30 students from Unismuh Junior High School Makassar. Teachers' selection criteria were based on their teaching experience, subject specialization, and their involvement in integrating Islamic values into general education subjects. Meanwhile, students were selected using purposive sampling to ensure representation from different grade levels and academic performance categories. This method allowed for a comprehensive evaluation of the impact of Islamic values integration on various student backgrounds.

3.3. Instruments Data were collected using the following instruments:

1. Observation Sheet

Given to teachers and students to gather insights about their experiences with the integration of Islamic values. The guidelines for the observation sheet and scoring using the Likert scale (Mumu et al., 2022); (Dauzón-Ledesma & Izquierdo, 2023) are as follows:

Table 1. Guidelines for Observation Sheets and Scoring with a Likert Scale

Code/Symbol	Information	Weight/Scoring
V	Very inappropriate	1
N	Not Suitable	2
Q	Quite Suitable	3
A	Appropriate	4
P	Perfect fit	5

2. Interview Form

Semi-structured interview guides were used to collect qualitative data from teachers and students. The interview guide was developed based on an initial literature review and expert consultation to ensure validity and relevance. The main topics included:

- a. Teachers' strategies in integrating Islamic values into general education subjects.
- b. Challenges faced during the integration process.
- c. Students' perceptions of how Islamic values influence their learning and character development. Interviews were audio-recorded with participants' consent and then transcribed for thematic analysis.

3.4. Procedure

The data collection process follows these steps:

1. Antecedents: Observation of lesson plans and curriculum documents to assess alignment with Islamic values.
2. Transaction: Classroom observation and questionnaire will be used to evaluate the delivery process and interaction.
3. Results: Analysis of student behavior and attitudes, as observed and reported by teachers, to measure the impact of the integration of Islamic values.

3.5. Data Analysis

Assessment and Categorization This study uses a scoring system to analyze data from observation sheets and questionnaires. Scores are categorized into three levels:

Table 2. Average Value Capain Measurement Interval

Interval	Achievements
3.67 – 5.00	H = High
2.34 – 3.66	M= Medium
1.00 – 2.33	R= Low

3.6. Description and Assessment Matrix

1. Matrix Description: Used to detail findings from antecedents, transactions, and outcomes.
2. Assessment Matrix: Used to evaluate each component based on relevance, effectiveness, and alignment with Islamic educational goals.

3. Statistical and Thematic Analysis Quantitative data is analyzed using descriptive statistics to calculate average scores and identify trends. Qualitative data from interviews were analyzed thematically to uncover recurring patterns and contextual insights.

3.7. Visualization of Results *The findings are presented using tables and charts to enhance clarity and provide a comprehensive overview of the evaluation. For example:*

1. Table 1: Score of lesson plan alignment with Islamic values.
2. Table 2: Islamic Value Scores in Lesson Implementation.
3. Table 3: Score results for student character development.

By utilizing the Stake's Countenance Model and employing rigorous data collection and analysis techniques, this research provides a systematic evaluation of the integration of Islamic values into general education subjects. This methodology ensures a holistic understanding of successes and challenges, offering valuable insights for educators and policymakers.

4. Results

Evaluation of the implementation of the integration of Islamic values in general education using the Stake Countenance model examines three main components, namely Antecedents (Preparation), Transactions (Implementation), and Outcomes (Results). Here is the discussion of the research results.

4.1. Antecedents (Preparation)

The antecedent component evaluates the integration of Islamic values in the planning of general subject lessons. The evaluation is conducted through the assessment of several key indicators. To provide a clear picture of the data, here is the evaluation results table:

Table 3. Tabulation of Observer Assessment Scores on the Integration of Islamic Values in Lesson Planning

No	Standard Lens	Rating					Jumlah Respondent	Total Value	Average Score	Category
		1	2	3	4	5				
1	The alignment of teaching materials with Islamic Values	0	2	2	7	11		93	4,65	H
2	The Use of Quran and Hadith References in Teaching Materials	5	3	2	4	8	20	73	3,65	M
3	Strengthening Islamic Character through Learning Competencies	0	0	2	2	16		94	4,7	H
Amount		5	7	9	17	40		260	4,33	H

Explanation H = High (3.67 – 5.00), M = Medium (2.34 – 3.66), and L = Low (1.00 – 2.33)

The evaluation of the integration of Islamic values in the planning of general subject lessons shows that the suitability of teaching materials with Islamic values recorded an average score of 4.65, which falls into the high category. This reflects that the lesson materials have been designed in a relevant manner and by Islamic principles, indicating success in maintaining the harmony between religious values and the learning content. However, in the aspect of using references from the Qur'an and Hadith, the average score obtained is 3.65, which falls into the moderate category. This indicates that although efforts to integrate Islamic sources are already in place, their implementation still requires improvement to be more optimal and consistent. Furthermore, the strengthening of Islamic character through learning competencies is also considered good, but the detailed scores have not been explained. Overall, the total average evaluation score reached 4.33, which falls into the high category. This indicates a good achievement, although there are still areas that require more attention, particularly in maximizing the use of Islamic references to strengthen the comprehensive integration of Islamic values in lesson planning.

The results of interviews with several teachers indicate that they generally assess the alignment of the teaching materials with Islamic values as having been well implemented in the learning process. One of the teachers, for example, stated that the learning materials at this school have been designed in such a way as to align with Islamic principles. "In Mathematics lessons, I often use example problems that relate to the concepts of zakat or charity, so that students not only learn theory but also understand the importance of the concept of sharing in Islam," said one of the mathematics teachers, (Interview, November 3, 2024).

Another teacher added that this integration is also applied to the subject of Social Sciences. "When teaching history or culture, we often emphasize the role of Islam in building civilization." This helps students understand the contributions of Islam in various fields of life," he explained. However, some teachers also acknowledge that there are still challenges in ensuring that all learning materials are truly consistent with Islamic values. "Sometimes, we have difficulty aligning certain lesson materials with Islamic values, especially in the field of modern science," said a Natural Sciences teacher (Interview, November 3, 2024).

The use of references from the Qur'an and Hadith in teaching materials was a major focus in this interview. One of the teachers mentioned, "We have tried to incorporate Quranic verses into the lessons, but the implementation has not been optimal." There is a need for further training so that we can become more skilled in integrating relevant references from the Qur'an and Hadith into the lesson materials. Another teacher expressed a similar sentiment, stating that time and resource limitations often pose obstacles. "When teaching Citizenship Education, I often refer to hadiths about responsibility or honesty." However, it is difficult for me to always find directly suitable references. (Interview, November 3, 2024).

Table 4. Results of Input Evaluation (Antecedents) by the Observer Based on Objective Standard Criteria for the Integration of Islamic Values in General Study Subject Lesson Planning

Standard Objectives for Program Implementation	Objective Intensity	Achievement	Decision
	The alignment of teaching materials with Islamic Values	High	Achieved
Integration of Islamic values in the planning of general subject lessons	The Use of Quran and Hadith References in Teaching Materials	Currently	Nough
	Strengthening Islamic Character through Learning Competencies	High	Achieved

The evaluation results show that the integration of Islamic values in the planning of general study subjects has largely been successfully implemented, especially in the aspects of the suitability of teaching materials with Islamic values and the strengthening of Islamic character through learning competencies, both of which have reached a high level of achievement and are considered accomplished. This reflects success in ensuring that religious values are effectively integrated into the learning process. However, in the aspect of using references from the Qur'an and Hadith in teaching materials, the achievement level is considered moderate, thus still requiring improvement to enhance the relevance and legitimacy of teachings based on Islamic sources. This improvement effort can be realised through training educators to use Islamic references more optimally to improve the quality of integration of Islamic values in education.

4.3. *Transacciones (Implementación)*

This component evaluates the implementation of the integration of Islamic values during the learning process. The assessment data is summarized in the following table:

Table 5. Tabulation of Observer Assessment Scores on the Integration of Islamic Values in Lesson Implementation

No	Standard Lens	Rating					Jumlah Respondent	Total Value	Average Score	Category
		1	2	3	4	5				
1	The Application of Islamic Values in Teacher-Student Interactions	0	0	2	2	16		94	4,7	H
2	Integration of Quranic Verses and Hadiths in Material Explanation	8	4	2	2	4	20	60	3	M
3	Implementation of Islamic Values Practices in Learning Activities	0	4	2	2	12		82	4,1	H
Amount		8	8	6	6	32		236	3,93	H

Explanation H = High (3.67 – 5.00), M = Medium (2.34 – 3.66), and L = Low (1.00 – 2.33)

The results of the evaluation of the implementation of Islamic values in learning show positive achievements in several important aspects. The aspect of applying Islamic values in the interaction between teachers and students received an average score of 4.7, which falls into the high category. This reflects success in building interpersonal relationships based on Islamic values, such as respecting, appreciating, and guiding students with an Islamic approach. In the aspect of integrating Quranic verses and Hadith in the explanation of the material, an average score of 3.00 indicates a moderate category, which suggests the need for improving teachers' competencies in linking learning materials with Islamic references more effectively. Meanwhile, the application of Islamic values in learning activities received an average score of 4.1, which also falls into the high category, indicating success in creating a learning environment that reflects Islamic values in daily practice. Overall, the average evaluation score is 3.93, which falls into the high category, indicating the successful

implementation of Islamic values in learning, although there is room for improvement in the aspect of integrating Islamic references into the learning materials.

The results of the interview with the teacher regarding the application of Islamic values in learning are outlined as follows:

The interview results revealed that the implementation of Islamic values in teacher-student interactions has been carried out well. One of the teachers stated, "We always strive to set a good example for the students." For example, when a student makes a mistake, we reprimand them politely, in accordance with Islamic teachings to maintain good manners. Another teacher added that Islamic values such as mutual respect and fairness are applied in every interaction. "We always ensure that all students are treated equally, without discrimination, so that they feel valued and motivated," he said (Interview, November 3, 2024).

The teacher also emphasized the importance of building relationships based on Islamic values with students. "When students face problems, we try to be good listeners and provide advice based on Islamic principles, such as the importance of patience and trust in God," said a Guidance and Counseling teacher. This interaction, according to the teachers, not only strengthens the relationship with the students but also builds an Islamic learning environment.

The integration of Quranic verses and Hadith in explaining the material has become one of the important aspects of learning. One of the teachers explained, "When teaching Citizenship Education, I often quote relevant verses from the Qur'an or hadith, for example, about honesty and responsibility."

However, there are challenges acknowledged by some teachers. "Sometimes it's difficult to find verses or hadiths that match certain subjects, especially for subjects like Natural Sciences or Mathematics," said a science teacher. Another teacher expressed the importance of training to enhance the ability to find and relate Quranic references to teaching materials. "We need more specific guidelines so that we can be more consistent in using these references," he said (Interview, November 3, 2024).

Meanwhile, in the aspect of applying Islamic values in learning activities, the interview results show that teachers actively integrate these values into various classroom activities. "We always start and end the lesson with prayer, and we encourage students to help each other when there are classmates who have difficulty in understanding the material," said an Indonesian language teacher. Another teacher added that Islamic values are also applied in group assignments. "When doing group work, we always emphasize the importance of cooperation, responsibility, and tolerance." This also serves as a means to internalize Islamic values in their lives," she explained.

Some teachers also utilize extracurricular activities to reinforce Islamic values. "We often hold activities such as Friday charity or Islamic discussions, which aim to teach students about the importance of sharing and caring for others," said an Islamic Religious Education teacher. These practices are considered effective in building the Islamic character of students not only in the school environment but also in everyday life.

Additionally, the results of interviews with students indicate that the strengthening of Islamic character through learning competencies has been felt by them. A student stated, "We are taught to always be disciplined and honest in every task." Our teachers always remind us that cheating is not in accordance with Islamic teachings. Another student added that activities in the classroom often reflect Islamic values, such as cooperation, respecting friends, and maintaining cleanliness. "We are taught to always pray before and after studying." That makes us feel closer to God," said a 9th-grade student.

Some students also feel that the school environment provides many real examples of Islamic values. "Our teachers not only teach but also set an example." For example, they always remind us to share with friends in need, and that is very inspiring," said one of the students. Overall, this interview shows that Islamic values such as honesty, responsibility, and discipline are not only taught theoretically but also applied in various teaching and learning activities (Interview, November 3, 2024).

The results of the Transactions (Implementation) can be seen in the table below:

Table 6. Results of Input Evaluation (Antecedents) by the Observer Based on Objective Standard Criteria for the Integration of Islamic Values in the Implementation of General Study Subjects

Standard Objectives for Program Implementation	Objective Intensity	Achievement	Decision
	The Application of Islamic Values in Teacher-Student Interactions	High	Achieved
Integration of Islamic values in the implementation of lessons	Integration of Quranic Verses and Hadiths in Material Explanation	Currently	Enough
	Implementation of Islamic Values Practices in Learning Activities	High	Achieved

The evaluation decision shows that two indicators, namely the application of Islamic values in teacher-student interactions and the application of Islamic values in learning activities, have successfully reached a high category. This reflects success in building an Islamic learning environment, both in terms of interpersonal relationships between teachers and students and in daily practices during the learning process. However, the indicators of integrating Quranic verses and Hadith in the explanation of the material fall into the adequate category. This indicates that although integration efforts are present, teachers' competence in linking learning materials with references from the Qur'an and Hadith still needs to be improved to support achieving a more comprehensive Islamic quality of education. Thus, overall, this program can be considered successful, with some notes for improvement that need to be addressed in certain aspects.

4.1 Outcomes (Results)

The outcomes component measures the impact of the integration of Islamic values program on general study subjects related to students' Islamic character. The assessment results are summarized in the following table:

Table 7. Tabulation of Observer Assessment Scores on the Impact of the Integration of Islamic Values Program in General Studies Related to Students' Islamic Character

No	Standard Lens	Rating					Jumlah Respondent	Total Value	Average Score	Category
		1	2	3	4	5				
1	Honesty	0	0	1	4	25	30	143	4,76	H
2	Discipline	0	2	3	11	14		127	4,23	H
3	Responsibility	0	4	2	6	18		128	4,26	H
4	Social piety	0	3	4	8	15		125	4,16	H
Amount		0	9	10	29	57		523	4,35	H

Explanation H = High (3.67 – 5.00), M = Medium (2.34 – 3.66), and L = Low (1.00 – 2.33)

The main findings of the evaluation show significant success in shaping students' Islamic character values through the integration of Islamic values in general subjects at Unismuh Junior High School Makassar. Honesty recorded the highest score with an average of 4.76, which falls into the high category, reflecting significant success in building the character of honesty among students. In addition, other Islamic values such as discipline, responsibility, and social piety also showed high achievements, with average scores above 4.0. The total average of 4.35 confirms the program's success in comprehensively promoting Islamic character values.

The results of the interviews with students show that the school has successfully integrated Islamic values into the learning process, particularly in honesty, discipline, responsibility, and social piety. Here are the students' responses:

1. Honesty

One of the students said, "We are taught to always be honest in doing assignments and exams." The teacher always reminds us that cheating is not only wrong according to school rules but it is also prohibited in Islam. Another student added, "When we make mistakes, we are encouraged to admit them and apologize." Our teachers often provide examples of honesty in everyday life.

2. Discipline

Regarding discipline, a student said, "We are always asked to arrive on time, whether for lessons or other activities." If we are late, we are made to understand that punctuality is part of a Muslim's responsibility. Another student added, "Our teacher also teaches us to manage our study time well at home because discipline is important to achieve success in this world and the hereafter."

3. Responsibility

In terms of responsibility, a student explained, "We are taught to complete tasks on time and be accountable for what we do." If there is a group project, the teacher always reminds us that each member must contribute according to their abilities. Another student added, "We are also asked to keep the classroom clean as part of our responsibility towards the environment."

4. Social Piety

Regarding social piety, a student shared their experience, "We are often invited to participate in social activities such as sharing food with friends in need." Teachers teach that helping others is a practice highly loved by God. Another student said, "When a friend is sad or in trouble, we are taught to comfort and support them." The teacher always reminds us that caring for one another is part of Islamic teachings." (Interview, November 3, 2024).

Overall, interviews with students show that Islamic values such as honesty, discipline, responsibility, and social piety have been deeply instilled through learning and daily activities at school. Students feel that the application of these values not only helps them become better in the school environment but also shapes their character to face life outside of school.

The Outcomes (Results) can be seen in the table below:

Table 8. Observers' Outcomes Based on Objective Standard Criteria The Impact of the Program for Integrating Islamic Values in General Lessons Related to Students' Islamic Character

Standard Objectives for Program Implementation	Objective Intensity	Achievement	Decision
The impact of the integration program of Islamic values in general studies related to the Islamic character of students.	Honesty	High	Achieved
	Discipline	High	Achieved
	Responsibility	High	Achieved
	Social piety	High	Achieved

All indicators of students' Islamic character, including honesty, discipline, responsibility, and social piety, are in the high category. This indicates the successful implementation of Islamic values in learning in the general field of study. This success reflects the effectiveness of the program in shaping students' characters in accordance with Islamic values, both in personal and social aspects. With these achievements, it can be concluded that the Islamic values integration program has had a significant positive impact on the formation of students' Islamic character while strengthening value-based religious education holistically.

5. Discussion

This research evaluates the integration of Islamic values in general studies at SMP Unismuh Makassar through three main components, namely Antecedents (Preparation), Transactions (Implementation), and Outcomes (Final Results). Here is a narrative discussion based on the research findings.

5.1. Antecedent Components (Preparation)

The preparation for integrating Islamic values into learning has shown good results, particularly in the aspect of the suitability of teaching materials with Islamic principles. With an average score of 4.65 (high category), the teaching materials are designed to reflect values such as honesty, responsibility, and discipline. For example, the concept of zakat is used in mathematics lessons, and Islamic history is emphasized in social studies subjects. This emphasizes that Islamic values have been strategically integrated into the curriculum.

However, challenges are still found in the aspect of using references from the Qur'an and Hadith, which received an average score of 3.65 (moderate category). Many teachers report difficulties in finding relevant and applicable references for various subjects. This condition indicates the need for more structured training for teachers so that they can understand and effectively use religious references in teaching. On the other hand, in the aspect of strengthening Islamic character through learning competencies, the results achieved are very good, with a score of 4.7 (high category). The learning materials have been designed not only to meet academic needs but also to deeply shape the Islamic character of the students.

Furthermore, this study found that the integration of core and supporting learning allows students to achieve a higher level of spirituality. By integrating cognitive and affective understanding, spirituality-based teaching not only strengthens students' religious awareness but also builds a strong foundation of Islamic character (Komalasari & Saripudin, 2018); (Chanifah et al., 2021). In the era of globalization, this approach is essential to address the challenges of the times. Islam-based education aims to build individuals who are not only intellectually superior but also possess noble morality and ethics (Ibraheem Shelash Al-Hawary et al., 2023).

In addition, research shows that textbooks based on religious values and local wisdom effectively improve students' English skills without neglecting religious and cultural values (Darmayenti et al., 2021). This approach demonstrates how local and religious values can play a role in enhancing cross-disciplinary learning.

On the other hand, strengthening the personality competence of teachers also plays an important role in the success of Islamic value-based education. Research emphasizes that strong Islamic behaviors, such as modesty (*al-iffah*), courage (*al-syaja'ah*), wisdom (*al-hikmah*), and justice (*al-Adalah*), help teachers view the teaching profession as a form of worship. This directly enhances work motivation and teaching quality (Tambak & Sukenti, 2020). This personality competence has also been proven to have a significant impact on the improvement of learning assessment quality, particularly in the subject of Indonesian Language at the secondary school level (Tambak & Sukenti, 2020).

Overall, these studies show that the integration of Islamic values in education not only improves academic results but also strengthens the spiritual and moral character of students and teachers. This holistic and value-based approach becomes a strategic solution in facing the challenges of globalization, while also building a generation with noble character and high competitiveness.

5.2. Transaction Components (Execution)

The implementation of Islamic value-based learning shows encouraging results. The teacher successfully created interactions that emphasized Islamic values with students, as evidenced by a score of 4.7 (high category) in the aspect of applying Islamic values in teacher-student interactions. In practice, the teacher emphasizes the importance of Islamic etiquette, such as respecting one another, giving advice gently, and being a role model in behavior. This shows that teachers not only play the role of educators but also serve as moral guides who shape the Islamic character of the students.

However, challenges are still found in the aspect of integrating Quranic verses and Hadith into the curriculum, especially for science and mathematics subjects. With an average score of 3.0 (moderate category), some teachers reported difficulties in connecting the subject matter with religious references. This highlights the need for additional guidance and technological support that can help teachers integrate Quranic verses or Hadiths relevantly in various learning contexts.

On the other hand, the implementation of Islamic values in the classroom recorded quite encouraging results, with an average score of 4.1 (high category). Teachers actively encourage students to apply Islamic values in their daily lives, such as cooperation in group tasks, discipline in completing assignments on time, and showing concern for friends in need. Activities such as Friday charity and communal prayers are part of a systematic effort to create an Islamic learning environment that supports the character development of students.

Furthermore, through the application of variation theory, students are introduced to the concept of personal responsibility towards their faith. This encourages students to critically reflect on their religious choices and understand the implications of their beliefs in daily life (Demirel Ucan & Wright,

2019). This approach not only enhances students' religious understanding but also strengthens their responsibility towards the Islamic values being taught.

One solution to the implementation of Islamic values in general subjects is to enhance teachers' motivation to teach. This motivation involves morality, social responsibility, and moral development that can guide students more effectively (Ye et al., 2019); (Meyers et al., 2019); (Liu et al., 2020); (Toropova et al., 2021); (Abdulla & Alkaabi, 2023). This motivation needs to be supported by the teacher's personality, such as patience, exemplary behavior (Lukman et al., 2021), perseverance, emotional stability, and extroversion (Kim et al., 2019). With a combination of motivation and strong personality, teachers can create learning experiences that are not only academically effective but also morally and spiritually meaningful.

These approaches highlight the importance of the teacher's role as the main agent in creating an Islamic, relevant, and transformative learning environment so that students can develop into individuals who are not only knowledgeable but also possess Islamic character.

5.3. Outcomes Component (Final Result)

The research results show that the integration of Islamic values in general education has a significant impact on the character formation of students. The value of honesty recorded the highest score, with an average of 4.76 (high category). Students are taught to always be honest in completing tasks and to have the courage to admit mistakes. Discipline scores also received a high rating, with an average of 4.23, reflecting the teachers' success in instilling the importance of punctuality and self-regulation.

Additionally, the responsibility score recorded an average of 4.26 (high category), which is evident from the students' ability to complete their tasks well and maintain the cleanliness of the school environment. The value of social piety, with an average score of 4.16, indicates the active involvement of students in social activities, such as sharing with friends in need and providing support to friends facing difficulties. These values not only shape the Islamic character of the students but also contribute to building a resilient and responsive personality towards their social environment.

Overall, this research demonstrates success in the aspects of preparation, implementation, and final outcomes of integrating Islamic values into general education. This program successfully shaped the Islamic character of students holistically, although challenges were still found in the aspect of using references from the Quran and Hadith in teaching. More intensive teacher training and the use of technology can be solutions to enhance the effectiveness of this program in the future. This is in line with the research of (Fahyuni et al., 2020) and (Umar et al., 2021), which emphasizes the importance of an Islamic value-based curriculum to shape resilient, disciplined, and responsible student character.

Islamic education not only focuses on the formation of individual character but also on its contribution to sustainable development (Huda et al., 2023). Experience-based teaching methods, such as participatory observation and social analysis, help students develop sensitivity to the social environment and enhance their spiritual awareness (Chanifah et al., 2021).

This research also shows that the integration of Islamic values into biology learning, for example, not only enhances students' understanding of scientific concepts but also builds strong Islamic character, such as gratitude, responsibility, and cooperation (Amin et al., 2022). This is in line with the views of (Tambak and Sukenti, 2020), who assert that the Islamic behavior of teachers helps them see the teaching profession as a form of worship, enhancing work motivation and teaching quality.

The success of character education does not solely depend on teachers; collaboration is necessary to ensure the supervision and implementation of character values in students' daily lives

(Gollopeni & Baruti Sylejmani, 2024). Character education based on social and personal values supports the holistic development of students and builds their moral competence (Eryong & Li, 2021). A systemic and contextual approach with the Prophet Muhammad as the main example is the foundation of Islamic character education (Ibraheem Shelash Al-Hawary et al., 2023).

Islamic culture in schools, such as reading, queuing, and healthy competition, also plays an important role in shaping students' characters to be tolerant, disciplined, and socially responsible (Mujahid, 2021). Thus, education based on Islamic values will not only produce a generation that is intellectually superior but also noble, ready to face the challenges of the times and contribute to a harmonious society.

This research confirms the effectiveness of integrating Islamic values into general subject learning at Unismuh Junior High School Makassar by using the Stake Countenance Model. This program shows significant success in three main components: planning, implementation, and final results. Aspects of honesty, responsibility, and student discipline were well achieved, supported by teacher-student relationships based on Islamic values. The challenges faced include limitations in integrating references from the Qur'an and Hadith into certain subjects. This research recommends further training for teachers and the use of technology to strengthen the implementation of Islamic values, which is expected to improve areas that still need enhancement. The integration of Islamic values has proven to have a positive impact on the holistic character development of students while also supporting the goals of value-based religious education.

5.4. Interpretation of Findings

The results of this study show that the integration of Islamic values in general subjects at Unismuh Junior High School Makassar has been successfully implemented well, especially in the aspects of teacher-student interaction (average score 4.7) and the practice of Islamic values in learning activities (score 4.1). However, there are still challenges in the use of Qur'anic and Hadith references in teaching (score 3.0), which indicates that further training is needed for teachers in linking subject matter with Islamic sources.

5.5. Comparison with Previous Studies

This research is in line with various previous studies that confirm that the integration of Islamic values in learning has a significant impact on student character building. The study conducted by Suyatno et al. (2019) showed that Islamic value-based education strategies that rely on habituation, internalisation, and exemplification are able to improve student character in the aspects of honesty, discipline, and responsibility. This supports the findings in this study that an Islamic value-based approach to learning is effective in building better student character.

Furthermore, Tambak and Sukenti (2020) research emphasised that teachers' Islamic behaviours, such as honesty, fairness and patience, have a great influence on the effectiveness of students' character education. These findings reinforce the results of this study which show that Islamic value-based teacher-student interactions determine the success of the integration of Islamic values in learning. Teachers not only act as teachers but also as role models who shape students' characters. On the other hand, Ahmad et al. (2019) highlighted that a more experiential and contextualised approach to character education is more effective than a theory-based approach. This is in line with the results of this study, which show that the main challenge in the integration of Islamic values lies not only in the subject matter but also in the teachers' skills in connecting Islamic teachings with the context of students' daily lives.

In the realm of science learning, research by Amin et al. (2022) developed the RQANI (Religious-Scientific Integration) learning model, which successfully combined science concepts with Islamic values in biology subjects. This study supports the findings of this research that the integration of

Islamic values in general subjects, such as science and mathematics, still needs strengthening, particularly in the more systematic use of Qur'anic and Hadith references in the learning process. Furthermore, research by Huda et al. (2023) discussed how Islamic value-based education can form a generation that is morally and intellectually strong in facing the challenges of the Industrial Revolution 4.0. These findings are in line with the results of this study, which emphasise that the integration of Islamic values in education can build student characters who are not only noble, but also ready to face the times. Another study by Mujahid (2021) revealed that the implementation of Islamic-based character education in modern pesantren can produce more disciplined and responsible students. This supports the findings of this study that Islamic value-based education has a positive impact on improving students' discipline and responsibility at school.

In the context of the role of parents and the community, collaboration between teachers, parents and the environment is essential in ensuring the success of Islamic-based character education. This finding is in line with the recommendations of this study, which emphasise the need for the involvement of various parties in supporting the successful integration of Islamic values into learning. In addition, Setyono & Widodo (2019) research found that a more explicit Islamic value-based curriculum in textbooks can improve students' understanding of the importance of diversity and tolerance. This is relevant to this study which identifies that more Islamic value-based learning materials in textbooks need to be further developed for students to better understand the integration of religious values in their academic life.

From a global perspective, Drake & Reid's (2020) research emphasizes that value-based education in the 21st-century curriculum must systematically integrate moral and spiritual values in order to improve students' competencies in facing global challenges. This finding supports this study which asserts that a holistic approach based on Islamic values can shape students' character more thoroughly and future-orientated. Finally, the study by Chanifah et al. (2021) developed an educational framework based on Islamic spirituality and showed that the balance between cognitive, affective and spiritual aspects in education is crucial in shaping students' strong character. The results of this study also support this view, where the integration of Islamic values in education not only has an impact on academic aspects, but also on the moral and spiritual formation of students.

Overall, the findings in the various studies above further strengthen the results of this research that the integration of Islamic values in learning has a positive impact in shaping students' character. In addition, this research also shows that the success of integrating Islamic values in education depends not only on the curriculum and subject matter, but also on teachers' skills in connecting Islamic teachings with students' real lives, as well as on support from various parties, including parents, communities and education stakeholders.

6. Conclusion

This research affirms the effectiveness of integrating Islamic values into general subject learning at SMP Unismuh Makassar using the Stake Countenance Model. This program shows significant success in three main components: planning, implementation, and final results. Aspects of honesty, responsibility, and student discipline were well achieved, supported by teacher-student relationships based on Islamic values. The challenges faced include limitations in integrating references from the Qur'an and Hadith into certain subjects. This research recommends further training for teachers and the use of technology to strengthen the implementation of Islamic values, which is expected to improve areas that still need enhancement. The integration of Islamic values has proven to have a positive impact on the holistic character development of students, while also supporting the goals of value-based religious education.

7. Suggestion

To strengthen the implementation of integrating Islamic values into general education, strategic steps are needed that include enhancing planning, execution, and program evaluation. Teachers need to be trained to optimize the use of references from the Qur'an and Hadith and integrate them into lesson materials with a contextual approach.

The use of technology, such as applications or digital platforms, can support Islamic learning by providing quick access to Islamic references and interactive media. The development of learning modules based on Islamic values that are relevant to the local context of students is also an important step to ensure that honesty, responsibility, and discipline can be internalized.

Strengthening teachers' personalities through soft skills training, such as patience and communication, will create an Islamic learning environment. Periodic evaluations using models such as the Stake Countenance Model are necessary to assess the effectiveness of the program and identify areas for improvement, including in subjects like science and mathematics.

Collaboration between teachers, parents, and the community is important to ensure that Islamic values are applied in students' daily lives. Islamic value-based activities, such as Friday donations and religious discussions, need to become part of the school culture. In addition, the development of Islamic value-based textbooks that incorporate local wisdom will help students understand academic concepts while also shaping their Islamic character.

These steps are expected to strengthen the integration of Islamic values in learning, shape students' character holistically, and support the goals of value-based education.

Declarations

Author Contributions. Ferdinan led the research, including design, data collection, and analysis. Nurhidaya M supported the conceptualization process, data processing, and manuscript preparation. Mawardi Pewangi contributed to the model evaluation, final editing of the manuscript, and provided academic input. All three authors have read and approved the final version of this article.

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About the Contributor(s)

Dr. Ferdinan, S.Pd.I.,M.Pd.I, is a Lecturer at Muhammadiyah University Makassar, Indonesia. He is also a member of the internal reviewer and editor team of the Tarbawi Journal. His main research

interests include Islamic education, educational technology, and educational management. In addition, he has written several books on general education and Islamic education.

Email: ferdinan@unismuh.ac.id

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