

Revitalizing Islamic Ethics Toward Parents and Teachers in the Grade 10 Aqidah Akhlaq Curriculum

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Abstract

This study examines the construction of Islamic ethics concerning respect for parents and teachers in the chapter "Living Honorably by Respecting Parents and Teachers" in the Grade 10 *Aqidah Akhlaq* textbook for Madrasah Aliyah, developed in accordance with the Indonesian Ministry of Religious Affairs Decree No. 183 of 2019, and explores its relevance to the revitalization of character education. The study employed a qualitative library research approach. The primary data source was the textbook, while secondary data were drawn from scholarly literature on Islamic ethics, character education, and Islamic education. Data were collected through document analysis and analyzed using qualitative content analysis supported by theoretical triangulation. The findings demonstrate that Islamic ethics is constructed through the integration of three interrelated dimensions: faith (*īmān*), knowledge (*'ilm*), and practice (*'amal*). Faith provides the normative foundation through the Qur'an and the Hadith, knowledge develops moral understanding through the interpretation of religious texts and scholarly perspectives, and practice actualizes these values through respectful conduct toward parents and teachers. Based on these findings, the study proposes the Faith-Knowledge-Practice (*Īmān-'Ilm-'Amal*) Integration Model as its primary conceptual contribution, explaining how moral character is formed through the interrelationship among theological foundations, intellectual understanding, and ethical practice. The proposed model enriches the discourse on Islamic character education and provides a conceptual framework for revitalizing character education in Islamic educational institutions.

Keyword: *Aqidah Akhlaq; Character Education; Faith-Knowledge-Practice Integration Model; Islamic Education; Islamic Ethics*

A. Introduction

Islamic education positions character formation as an inseparable objective of the learning process. In Islam, character extends beyond mere social compliance; it represents the internalization of faith manifested in individuals' attitudes, ways of thinking, and behaviors. Consequently, character education in Islam is inherently linked to the dimensions of belief, understanding, and

practice. Within this framework, religious education serves not only to transmit knowledge but also to cultivate moral awareness and shape students' behavioral orientations. Previous studies have consistently demonstrated that Islamic religious education plays a significant role in fostering religious values in a sustainable manner and positively influences students' behavior both within the school environment and in their daily lives (Armaini et al., 2024; Aziza et al., 2024; Fauziah & Muniron, 2025; Yuni Setia Ningsih, 2022).

At the madrasah level, this function is explicitly reflected in the *Aqidah Akhlaq* subject. According to the Decree of the Minister of Religious Affairs (KMA) No. 183 of 2019, this subject is intended not only to broaden students' understanding of Islamic teachings but also to cultivate their ability to internalize and practice Islamic values. The formulation of the Core Competencies and Basic Competencies demonstrates that *Aqidah Akhlaq* instruction is designed to integrate knowledge, attitudes, and religious practice in a coherent and balanced manner. Therefore, *Aqidah Akhlaq* occupies a strategic position as a medium for character development grounded in Islamic values (Zainuddin, 2018).

One of the most prominent topics in character education is "Living Honorably by Respecting Parents and Teachers," presented in the Grade 10 *Aqidah Akhlaq* textbook for Madrasah Aliyah. This topic connects respect for parents and teachers with evidence derived from the Qur'an, Hadith, and the perspectives of Muslim scholars before directing students toward its practical application in everyday life. Consequently, the material extends beyond the transmission of normative knowledge and is systematically designed as a process of value internalization leading to the habituation of moral conduct. This structure demonstrates that the textbook functions not merely as a source of religious knowledge but also as a medium for cultivating Islamic ethics.

Previous studies have generally examined character education from the perspectives of implementation, instructional strategies, or teachers' roles. However, studies investigating how Islamic ethics are systematically constructed within instructional materials remain limited. Yet, the organization of instructional materials substantially influences how students understand the relationship between faith, knowledge, and practice. Therefore, this study focuses on the construction of Islamic ethics toward parents and teachers within this instructional material while examining its relevance to the revitalization of character education. Through content analysis, this study demonstrates that the *Aqidah Akhlaq* material cultivates moral character through the integration of faith, knowledge, and practice, forming a Faith–Knowledge–Practice framework that

serves as the foundation for Islamic character development (Jannah et al., 2025; Kholish et al., 2020; Mardhiah & Mutia, 2024; Resky, 2025; Wahib et al., 2023).

B. Method

This study employed a qualitative approach using library research as its research design. This approach was selected because the study focuses on analyzing the construction of Islamic ethics in the topic "Living Honorably by Respecting Parents and Teachers" presented in the Grade 10 *Aqidah Akhlaq* textbook for *Madrasah Aliyah*. Through library research, the researcher conducted an in-depth examination of documentary sources to understand how values, concepts, and the relationships among instructional components are constructed within the textbook (Connaway, 2021).

The primary data source was the Grade 10 *Aqidah Akhlaq* textbook for *Madrasah Aliyah* developed in accordance with the Decree of the Minister of Religious Affairs (KMA) No. 183 of 2019, with particular emphasis on the topic "Living Honorably by Respecting Parents and Teachers." Secondary data sources included peer-reviewed journal articles, academic books, curriculum documents, and previous studies relevant to character education, Islamic moral education, Islamic ethics, and *Aqidah Akhlaq* instruction. To ensure theoretical and contextual relevance, priority was given to literature published within the past ten years (Zainuddin, 2018).

Data were collected through document analysis by systematically reading, identifying, and recording sections related to the normative foundations, learning objectives, basic competencies, learning indicators, learning activities, and forms of value implementation. This procedure was conducted systematically to obtain a comprehensive understanding of how Islamic ethics are constructed within the textbook (Susanto et al., 2023).

The data were analyzed using qualitative content analysis. The analytical process consisted of three stages: data reduction, data categorization, and conclusion drawing. During the data reduction stage, information relevant to the research objectives was selected and organized. The data were subsequently classified into three analytical dimensions: faith, knowledge, and practice. In the final stage, the relationships among these categories were interpreted to identify the underlying pattern of Islamic ethics construction embedded in the instructional material (Sarosa, 2022).

The analytical categories were established through a stepwise coding process applied to the topic "Living Honorably by Respecting Parents and

Teachers" in the Grade 10 *Aqidah Akhlaq* textbook. The process began with a comprehensive reading of the text to identify meaningful units related to Islamic ethical values. Each meaning unit was subsequently assigned a code according to thematic similarity and then grouped into categories representing the dimensions of faith, knowledge, and practice. Rather than being predetermined as a rigid analytical framework, these categories were developed iteratively through repeated interpretation while considering the interrelationships among different sections of the instructional material. In the final stage, the relationships among the categories were analyzed to formulate the construction of Islamic ethics, culminating in the Faith-Knowledge-Practice Integration Model as the study's conceptual finding.

The trustworthiness of the findings was enhanced through theoretical triangulation by comparing the findings with perspectives drawn from the literature on character education and Islamic moral education. This procedure was employed to ensure interpretive consistency while minimizing researcher bias. Through these procedures, these procedures enhanced the credibility and trustworthiness of the findings and remain aligned with the objectives of the study (Husnullail et al., 2024; Susanto et al., 2023).

C. Results and Discussion

1. Results

Structure of the Topic "Respecting Parents and Teachers" in the Grade 10 *Aqidah Akhlaq* Textbook

Content analysis revealed that the topic "Living Honorably by Respecting Parents and Teachers" is organized into two sequential stages of presentation. The first stage is designed to foster students' emotional engagement through visual illustrations and narrative descriptions, whereas the second stage guides students through a systematic learning process based on the formulation of learning competencies and intended learning outcomes.

Before introducing the Core Competencies, Basic Competencies, learning indicators, and concept map, the textbook opens with an illustration depicting a student kissing a teacher's hand as a symbolic representation of respect for educators. This is followed by a narrative highlighting the sacrifices of parents, supported by a hadith of the Prophet Muhammad concerning the virtue of honoring one's parents. The discussion then proceeds to the role of teachers as sources of knowledge, reinforced by the story of the Emperor of Japan and a hadith encouraging *tawāḍuʿ* (humility) toward teachers. This sequence of

presentation cultivates students' emotional awareness of the significant roles of parents and teachers before introducing the core instructional content.

Once this initial understanding of respect has been established, the material is presented systematically through the Core Competencies, Basic Competencies, learning indicators, and concept map, which define the direction, scope, and expected learning outcomes. This organization demonstrates that the instructional design is not immediately oriented toward competency attainment but begins with cultivating emotional understanding and empathy as the foundation for deeper learning. Consequently, the structure of the material progresses from fostering value awareness to implementing a structured learning process that serves as the basis for character formation.

The Faith Dimension as the Foundation of Islamic Ethics

The analysis showed that the topic "Living Honorably by Respecting Parents and Teachers" in the Grade 10 *Aqidah Akhlaq* textbook positions faith as the primary foundation for the development of Islamic ethics. This is reflected in the presentation of Qur'anic verses and hadith as the normative basis for explaining the obligation to respect parents and teachers.

The instructional material not only presents religious evidence but also relates it to the meaning of respecting parents and teachers as an expression of obedience to Allah. Consequently, respect for parents and teachers is presented as an implementation of Islamic teachings rather than merely a social norm.

Beyond presenting religious evidence, the material explains the relationship between faith and moral character by describing the status of parents and teachers within Islamic teachings. This organization demonstrates that character formation begins with strengthening students' conviction in values derived from religious teachings before progressing toward understanding and practical application in everyday life.

Based on the content analysis, the faith dimension functions as the foundational framework that guides the entire instructional content. Faith serves as the starting point connecting students with the values of respecting parents and teachers, thereby establishing moral character on the basis of normative principles derived from the Qur'an and Hadith.

The Knowledge Dimension in Character Formation

The analysis further demonstrated that the topic "Living Honorably by Respecting Parents and Teachers" develops the knowledge dimension as the stage that reinforces character formation following the cultivation of faith. This dimension is reflected in the presentation of Qur'anic and Prophetic evidence, explanations of the meanings of relevant verses and hadith, scholarly interpretations, and discussions concerning the etiquette of respecting parents and teachers.

The instructional material not only explains the obligation to honor parents and respect teachers but also clarifies the underlying reasons, wisdom, and significance of these behaviors within Islamic teachings. The material is organized progressively, enabling students to understand both the normative foundations and the meanings of the values being studied.

In addition to the presentation of content, the textbook includes learning activities that encourage students to identify the meanings of religious evidence, discuss the ethical principles underlying respectful behavior, and analyze behaviors that demonstrate respect toward parents and teachers. These activities indicate that the learning process is intended to develop students' understanding of Islamic values before encouraging their application in everyday life.

Based on the content analysis, the knowledge dimension serves as the bridge between faith and moral practice. Through an understanding of religious evidence, scholarly interpretations, and the ethical principles governing respectful conduct, the instructional material develops the conceptual framework through which students understand the values of honoring parents and teachers.

The Practice Dimension in Character Formation

The findings indicate that the topic "Living Honorably by Respecting Parents and Teachers" encourages students to translate the values they have learned into observable behavior. The practice dimension is presented through various examples of ethical conduct and attitudes that should be demonstrated in interactions with parents and teachers as part of daily life.

The instructional material presents various forms of behavior that reflect respect for parents and teachers, including speaking politely, following constructive advice, assisting parents, appreciating teachers' contributions, maintaining courteous manners, and avoiding actions that may hurt or demean

them. These examples demonstrate that moral values are translated into concrete behavioral indicators that are readily understood and practiced by students.

Beyond presenting behavioral examples, the textbook also includes learning activities that encourage students to reflect on their own attitudes and daily habits. Through these activities, students are guided to connect the knowledge they have acquired with its practical application within both family and school settings.

Based on the content analysis, the practice dimension represents the stage at which the values established through faith and knowledge are actualized. The organization of the instructional material demonstrates that character formation extends beyond understanding Islamic teachings to the habituation of behaviors that embody respect for parents and teachers in everyday life.

The Integration of Faith, Knowledge, and Practice as the Construction of Islamic Ethics

The analysis demonstrates that the topic "Living Honorably by Respecting Parents and Teachers" does not present faith, knowledge, and practice as isolated components. Instead, these three dimensions are organized sequentially and interconnectedly, forming a coherent construction of Islamic ethics within *Aqidah Akhlaq* instruction.

The faith dimension provides the normative foundation through the presentation of Qur'anic verses and hadith. The knowledge dimension subsequently develops students' understanding through explanations of religious evidence, scholarly interpretations, and discussions concerning the etiquette of respecting parents and teachers. After students acquire both a foundation of faith and conceptual understanding, the instructional material guides them toward the practice dimension through various forms of behavior applicable to everyday life.

This sequence demonstrates that each dimension performs a distinct yet complementary function in the process of character formation. Faith establishes the foundational values, knowledge strengthens students' understanding of those values, and practice represents their realization through concrete behavior. Consequently, character formation within the instructional material develops through the continuous interaction among these three dimensions.

Based on the synthesis of the content analysis, this study identified an integrative pattern linking faith, knowledge, and practice into a unified framework for constructing Islamic ethics. This pattern is conceptualized as the

Faith–Knowledge–Practice Integration Model, illustrating that character formation begins with the internalization of faith, continues through the development of knowledge, and culminates in the practice of these values through observable behavior. This conceptual model emerged from the synthesis of the instructional structure identified through the content analysis.

2. Discussion

The Relevance of the Construction of Islamic Ethics to the Revitalization of Character Education

The findings demonstrate that the topic "Living Honorably by Respecting Parents and Teachers" constructs Islamic ethics through the integration of three fundamental dimensions: faith, knowledge, and practice. This integration indicates that character formation within the *Aqidah Akhlaq* instructional material is not conceived as a fragmented process but rather as an interconnected pedagogical sequence. The instructional content begins with visual illustrations, narratives highlighting the contributions of parents and teachers, and reinforcement through Qur'anic verses and Hadith to cultivate students' internalization of Islamic values. This stage is followed by the presentation of learning competencies, analyses of religious evidence, scholarly interpretations, and analytical learning activities that strengthen the knowledge dimension before ultimately guiding students toward the habituation of respectful and dutiful behavior in their daily lives. This instructional sequence demonstrates that the material functions not only as a medium for transmitting knowledge but also as a pedagogical mechanism that systematically facilitates the internalization of values. These findings suggest that the relationship among faith, knowledge, and practice constitutes the pedagogical mechanism through which Islamic ethics are constructed, enabling moral character to emerge from the integration of belief, understanding, and action within a unified learning process (Ainin & Zulianah, 2021; Akip & Taufik, 2021; Zainuddin, 2018).

The rapid advancement of digital technology has introduced new challenges to character education, particularly through the weakening of social interactions, the increasing exposure to unverified information, and the declining level of moral sensitivity within digital environments. These challenges indicate that character formation can no longer rely solely on the transmission of moral knowledge or the enforcement of behavioral rules. Instead, education requires an approach capable of integrating the dimensions of belief, understanding, and action to provide students with a solid ethical foundation for navigating

contemporary social realities. Within this context, the construction of Islamic ethics identified in the *Aqidah Akhlaq* instructional material is particularly relevant because it offers a learning process that connects the internalization of religious values with the development of intellectual understanding and the cultivation of consistent moral behavior. This approach aligns with the view that effective character education should be developed through integrated learning experiences rather than through the isolated transmission of moral values (Bier et al., 2023; Nidawati, 2023). Likewise, Kristjánsson (Kristjánsson, 2021) argues that moral education should cultivate practical wisdom to enable learners to apply moral values effectively in real-life situations. From the perspective of Islamic education, the faith dimension further strengthens this process by positioning moral values not merely as products of social consensus but as manifestations of spiritual responsibility before Allah. These findings also reinforce previous studies demonstrating that religiosity contributes to the consistency of moral behavior, particularly when religious values are internalized through meaningful and contextually relevant learning experiences (Begum et al., 2021; Qowim et al., 2024; Sagala et al., 2024).

When examined through the lens of Thomas Lickona's character education theory, the construction of Islamic ethics identified in the *Aqidah Akhlaq* instructional material demonstrates a close correspondence with the three fundamental components of character formation: moral knowing, moral feeling, and moral action. The knowledge dimension, represented through the study of Qur'anic verses, Hadith, scholarly interpretations, and analytical learning activities, corresponds to moral knowing. Meanwhile, the visual illustrations, narratives, and reflections on the contributions of parents and teachers foster moral feeling by cultivating empathy, appreciation, and moral awareness. Finally, the habituation of respecting, obeying, and honoring parents and teachers represents moral action as the practical realization of moral values in everyday life. These findings support previous studies that have adapted Lickona's framework within religious education and demonstrate that effective character formation requires the integration of knowledge, internalization, and behavioral practice (Assingkily et al., 2021; Darwanti et al., 2025; Didik & Supriyadi, 2022; Furqon & Afifi, 2026).

Nevertheless, this study also demonstrates that the construction of Islamic ethics is not entirely identical to Lickona's framework. Within the *Aqidah Akhlaq* instructional material, the process of character formation begins with faith, which functions as both the theological foundation and the primary source of moral

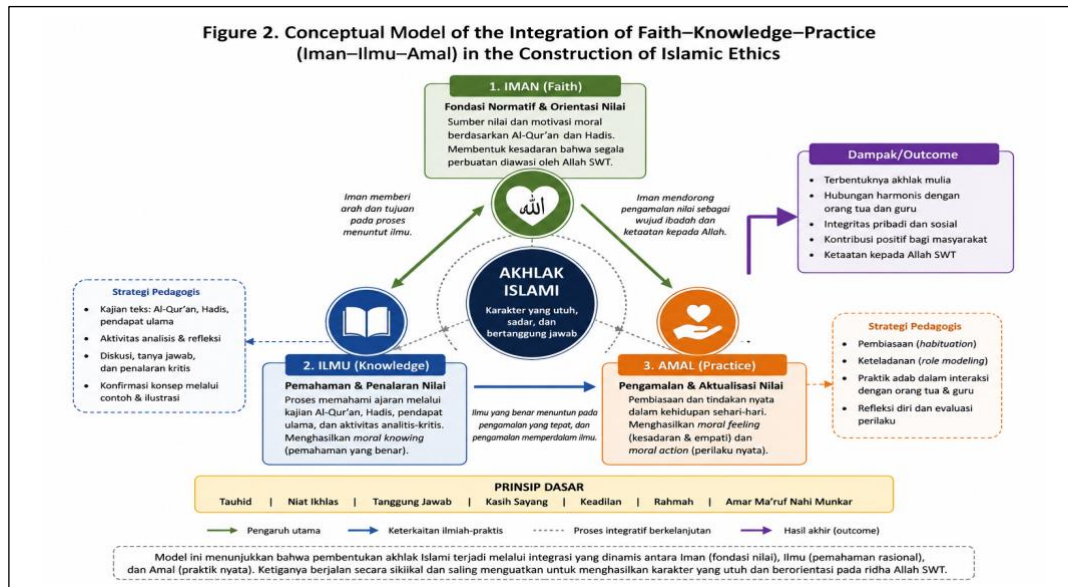
orientation. Consequently, faith does not merely reinforce the affective dimension but serves as the fundamental basis that directs the processes of understanding and practicing moral values. This distinction suggests that, from the perspective of Islamic education, moral behavior does not arise solely from the development of moral knowledge, moral feeling, and moral action. Rather, it is fundamentally grounded in belief in Allah as the ultimate source of moral values and ethical motivation. Therefore, the findings of this study not only confirm the relevance of Lickona's theory but also extend it by incorporating the dimension of faith, which integrates the entire process of character formation into a coherent conceptual framework. This perspective is consistent with Iwan Kuswandi's (2020) discussion of moral development from an Islamic perspective, as well as Ainin and Zulianah's (Ainin & Zulianah, 2021) argument that the relationship between *aqidah* and *akhlaq* is inherently inseparable, enabling ethical behavior to derive its meaning from a foundation of faith.

The findings of this study are also closely aligned with the growing body of international scholarship on Islamic education, which conceptualizes character formation as an integrative process encompassing spiritual, intellectual, and practical dimensions. Sahin (Sahin, 2018) argues that Islamic education should move beyond a purely normative approach by fostering students' reflective capacities, thereby enabling them to relate religious teachings to the realities of everyday life. This perspective is consistent with the findings of the present study, which demonstrate that the Aqidah Akhlaq instructional material extends beyond presenting religious evidence by guiding students to understand the meanings of Islamic teachings and translate them into respectful behavior toward parents and teachers. Likewise, Alkouatli (Alkouatli, 2018) conceptualizes learning in the Islamic tradition as a process of becoming, referring to the continuous formation of the self through the integration of knowledge, spiritual experience, and lived practice. This perspective reinforces the present finding that the construction of Islamic ethics within the Aqidah Akhlaq textbook is established through the mutually reinforcing relationship among faith, knowledge, and practice. Furthermore, Memon et al. (Memon et al., 2024) and Succarie (Succarie, 2024) emphasize that effective Islamic education should not merely transmit religious knowledge but should also cultivate moral identity through the internalization of values and the habituation of ethical conduct. Therefore, the findings of this study not only confirm previous scholarship regarding the importance of value integration in Islamic education but also provide a more specific explanation of how such integration is constructed

within *Aqidah Akhlaq* instructional materials through a systematic pedagogical sequence. These findings further demonstrate that the textbook functions not merely as a source of information but as an instrument of character formation that connects theological orientation with students' lived experiences.

Based on the synthesis of the overall findings, this study proposes the Faith-Knowledge-Practice Integration Model as a conceptual framework for character formation within *Aqidah Akhlaq* instruction. The proposed model explains that character formation does not occur through a linear relationship between knowledge and behavior; rather, it develops through the integration of three mutually reinforcing dimensions. Faith serves as the normative foundation that establishes students' value orientation through the Qur'an and Hadith. Knowledge provides the intellectual space in which students develop an understanding of Islamic teachings through the study of religious evidence, scholarly interpretations, and analytical learning activities. Practice, in turn, represents the actualization of these values through ethical conduct and observable behavior toward parents and teachers. The integration of these three dimensions produces a model of character formation that extends beyond behavioral compliance to encompass both spiritual awareness and the rational understanding underlying moral action. Accordingly, the model proposed in this study broadens current understandings of character education from an Islamic perspective by demonstrating that character formation emerges through the inseparable relationship among faith, reasoning, and practice. This contribution complements previous studies that have primarily examined the relationship between *aqidah* and *akhlaq* from a conceptual perspective (Ainin & Zulianah, 2021; Febriani et al., 2024) or investigated the implementation of character education in instructional practice (Agustiana & Asshidiqi, 2022; Qowim et al., 2024). Unlike previous studies, the present research offers a conceptual model derived from an analysis of the structure and content of instructional materials, thereby providing a clearer explanation of the pedagogical mechanism through which Islamic ethics are constructed within the *Aqidah Akhlaq* textbook.

Figure 2
Faith–Knowledge–Practice Integration Model



Source: Developed by the authors based on the findings of this study.

The findings of this study have both theoretical and practical implications for the development of Islamic education. From a theoretical perspective, the Faith–Knowledge–Practice Integration Model enriches the discourse on character education by demonstrating that character formation in Islamic education develops through the interaction among theological foundations, intellectual understanding, and behavioral actualization. The model further suggests that character is not cultivated solely through the acquisition of knowledge or the habituation of behavior, but through a continuous process of value internalization. In this regard, the findings contribute to the broader international discourse on character education by offering a framework grounded in the epistemological foundations of Islamic education (Bier et al., 2023; Memon et al., 2024; Sahin, 2018).

From a practical perspective, the findings may serve as a reference for teachers, curriculum developers, and instructional material designers in developing Aqidah Akhlaq learning that extends beyond cognitive achievement to integrate the strengthening of faith, the development of critical thinking toward Islamic values, and the cultivation of consistent moral behavior. Such an approach is particularly relevant to the educational demands of the digital era, which require a balanced integration of intellectual competence, moral resilience, and spiritual maturity (Garba et al., 2026; Qowim et al., 2024; Wawan, 2021). Therefore, the model proposed in this study has the potential to serve as a

conceptual framework for advancing character education in madrasahs and other Islamic educational institutions committed to the holistic development of individuals with exemplary moral character.

E. Conclusion

This study demonstrates that the topic "Living Honorably by Respecting Parents and Teachers" in the Grade 10 Aqidah Akhlaq textbook for Madrasah Aliyah constructs Islamic ethics through the progressive integration of faith, knowledge, and practice. Faith is established through the Qur'an and Hadith as the normative foundation, knowledge is developed through the understanding of religious evidence and scholarly interpretations, and practice is actualized through ethical conduct and respectful behavior toward parents and teachers in everyday life.

These findings confirm that character formation in Islamic education does not occur as a fragmented process but rather through the Faith-Knowledge-Practice Integration Model, in which each dimension reinforces the others. Accordingly, character is understood not merely as desirable behavior but as the outcome of the internalization of religious values that are embodied in belief, understanding, and action.

From a theoretical perspective, this study contributes to the scholarship on Islamic moral education by demonstrating that character values are systematically constructed through the organization of instructional materials. From a practical perspective, the findings may serve as a reference for teachers, curriculum developers, and instructional material designers in developing more integrative Aqidah Akhlaq instruction. Future research is recommended to examine the construction of Islamic moral education across other instructional topics in order to develop a more comprehensive understanding of character formation within Islamic education.

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