

Islamic pedagogics educational implementation based on Quran and Sunnah at Darul Hikam High School

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Abstract

Islamic Pedagogics is a science that studies how to educate and guide children (students) based on Islamic values derived from the Quran and Sunnah. The main principle of Islamic Pedagogics is Tauhid (Oneness with Allah), which is realized through education that prioritizes Adab and Science to form individuals with noble characters. The Research in this scientific article aims to explore and analyze the implementation of Islamic Pedagogics in student character building at Darul Hikam High School. This study uses a qualitative approach, employing literature study and observation methods conducted at Darul Hikam High School. The results show that Darul Hikam High School, as an Islamic institution, has adopted Islamic Pedagogics in every aspect of education. However, to implement Islamic Pedagogics effectively, schools must continually evaluate and improve teachers' competencies, particularly in Islamic Pedagogy. Therefore, routine and periodic coaching for every teacher and educator is necessary.

Keywords: Islamic Pedagogics, Character, Teacher Competence

Abstrak

Pedagogi Islam merupakan ilmu yang mempelajari bagaimana mendidik dan membimbing anak (peserta didik) berdasarkan nilai-nilai Islam yang bersumber dari Al-Quran dan Sunnah. Prinsip utama Pedagogi Islam adalah Tauhid (Kesatuan dengan Allah) yang diwujudkan melalui pendidikan yang mengutamakan Adab dan Ilmu untuk membentuk individu yang berakhlak mulia. Penelitian dalam artikel ilmiah ini bertujuan untuk mengeksplorasi dan menganalisis implementasi Pedagogi Islam dalam pembentukan karakter siswa di SMA Darul Hikam. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode studi literatur dan observasi yang dilakukan di SMA Darul Hikam. Hasil penelitian menunjukkan bahwa SMA Darul Hikam sebagai lembaga pendidikan Islam telah mengadopsi Pedagogi Islam dalam setiap aspek pendidikannya. Namun, untuk menerapkan Pedagogi Islam secara efektif, sekolah harus terus mengevaluasi dan meningkatkan kompetensi guru, khususnya dalam Pedagogi Islam. Oleh karena itu, pembinaan yang rutin dan berkala kepada setiap guru dan pendidik sangat diperlukan.

Kata Kunci: Pedagogi Islam, Karakter, Kompetensi Guru

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I. Introduction

In Islam, education is considered essential and must be taught to children from an early age because it fulfills the obligation of all Muslims, both men and women, to seek knowledge. Therefore, teachers, educators, and parents must understand Pedagogic Science, closely related to education. Pedagogy is the discipline that studies the theory and practice of education. More broadly, pedagogy covers the methods and approaches used in teaching and learning and how educational concepts are applied in various contexts. The main focus of pedagogy is on how the educational process occurs, how students learn, and how teachers can teach effectively to achieve the desired educational outcomes (Herlina et al., 2021).

According to Perni (2019), pedagogy is a science that discusses education, namely the science of child education, so pedagogics tries to explain the ins and outs of child education. According to Danim (2010), there are three issues related to the use of the term pedagogy, namely: (1) pedagogics is a process that aims to the general meaning of the term pedagogics used to describe the principles and practices of teaching children, (2) much work "social pedagogy" has been used to describe the principles of teaching children and young people, and (3) the notion of pedagogy has been understood and dominantly colors the learning process in the school context.

In Islam, pedagogics is not something new because, since the Prophet Muhammad's *sallallahu alaihi wasallam*, pedagogical science has been applied to how to care for children from toddler age, children's age, until they enter adolescence, based on the Quran and Sunnah. Sabani & Hardaker (2016), referring to the thinking of Al Ghazali, defines Islamic pedagogics as a teaching and learning experience aimed at building student knowledge to get closer to Allah by protecting humanity and the environment. According to Sabki & Hardaker (2013), Islamic pedagogy is represented in the interaction between teachers and learners through oral, facilitating memorization, and didactic approaches to sacred texts. Impartation in the context of Islamic pedagogics emphasizes the impartation of holy texts such as the Quran and hadith. However, for many students, it also includes other subjects such as Ushul Fiqh and Arabic.

The implementation of Islamic Pedagogics is not limited to educators or teachers who are Muslims only because even though it is based on Islamic values, which are sourced from the Quran and Sunnah, these Islamic values are universal. However, in reality, the implementation of Islamic Pedagogics is mainly done in Islamic educational institutions such as Madrasah, Pesantren, and Integrated Islamic Schools; this is because Islamic education is holistic and includes values that are very close to Islamic religious law and teaches Islamic education.

If qualified with the word Islamic, as in "principles of Islamic pedagogy," then the scope of these principles is described by a collection of general knowledge and guidance

that emerges from an intellectual and spiritual heritage whose roots are deeply embedded in the Divine revelation and teachings of the Prophet Muhammad (peace be upon him) (Ajem & Memon, 2011). The principles of Islamic Pedagogics, according to Ajem and Memon, imply three essential characteristics: (1) each principle is comprehensive enough to regulate the specific aspects of the entire system related to instruction, (2) each principle is capable of giving rise to relevant implications and the "offspring" of each implication is genuine and can be traced back to its roots, (3) each principle is an accurate explanation of the understanding that is based on and substantiated by what is hereafter referred to as the sources of prophetic pedagogy, i.e., Revelation (Quran), Tradition of Prophet Muhammad (Sunnah), Customs of the Muslim community (Salaf) or the advice, experiences, and works of later scholars. If qualified with the word Islamic, as in "Islamic pedagogical principles," then the scope of these principles is described by the collection of general knowledge and guidance that emerges from the intellectual and spiritual heritage whose roots are deeply embedded in the Divine revelation and teachings of the Prophet Muhammad (peace be upon him) (Ajem & Memon, 2011).

The principles of Islamic Pedagogics, according to Ajem and Memon, imply three essential characteristics: (1) each principle is comprehensive enough to regulate specific aspects of the entire system related to instruction, (2) each principle is capable of giving rise to relevant implications and the "offspring" of each implication is genuine and can be traced back to its roots, (3) each principle is an accurate explanation of the understanding that is based on and substantiated by what is hereafter referred to as the sources of prophetic pedagogy, i.e. Revelation (Quran), Tradition of Prophet Muhammad (Sunnah), Customs of the Muslim community (Salaf) or the advice, experiences and works of later scholars.

According to (Memon and Alhashmi, 2018) specifically, Islamic pedagogy refers to concepts mentioned in the Quran derived from the life deeds of the Prophet Muhammad or written in classical and contemporary Muslim scholarly works that reflect the purpose of learning in Islam and provide lessons for Muslim educators. Concepts such as Tarbiya (cultivation, improvement), Ta'dib (discipline, culture), Ta'lim (knowledge, information), and Tazkiya (spiritual purification), as well as many others, have shaped many pedagogical reflections in Islamic thought throughout the ages.

Islamic pedagogics have a vital role in improving the quality of the learning process, especially in enhancing teacher competence. According to (Ajem and Memon, 2011), in Islamic pedagogy, teachers must not only be able to make their subjects relevant and practical, but they must also be able to foster reflection, awe, and wonder through what they teach. Therefore, this article examines how Islamic pedagogy was implemented to form taqwa characters at SMA Darul Hikam Bandung.

II. Research Method

This Research uses a qualitative approach and literature study method. The author conducts observation activities by observing student activities at school, starting from school habituation activities such as morning greetings, habituation of dhuha, and congregational prayers. In addition to observation, the author conducted interviews with both the principal and the teachers who teach at school to find out how the implementation of Islamic values at school (Hidayat & Asyafah, 2018) explains that the qualitative approach in research methodology using the Islamic paradigm includes the tajribi method, which is a research method that not only uses thinking skills, but also continues with experimental actions, observations, and forms of methods known as scientific methodologies such as qualitative, quantitative, and mixed methods between the two. The results of Research from Syaifullah et al. (2021) show that the tajribi method has a significant effect on improving students' reading skills; this can be seen from the increase in Arabic Language Education learning outcomes at the Ma'arif NU Metro Lampung Islamic Institute.

Data collection techniques in this study by taking data from documents such as documents, books, journals, and seminar results that discuss Pedagogic Science. The data collection process is carried out by collecting various journals and books that are by the object under study, namely Islamic Pedagogics, after which the author will examine the documents by giving codes in the form of numbers and letters in sequence according to the year of publication of the document with the help of Microsoft excel. After the data is collected, all data is analyzed to get all the information needed.

In addition, the author also conducted observations at school to see how teachers implement Islamic Pedagogics in teaching activities carried out at school. The observation process is carried out by observing the habitual activities carried out every day at school, starting from the arrival of students doing morning greetings, then the habit of praying dhuhr and dhikr together, then observing during the learning process in class, until the time of leaving school where students also have a habit of cleaning the class before going home, this observation activity for one week from March 1 to March 8, 2024. One of the classes used by the author in this Research is class XI-C, which has 20 students. This Research uses participant observation, where the researcher is actively involved in the activities or life of the subject being observed. The researcher becomes part of the group or situation being studied.

III. Results And Discussion

A. Curriculum Based on Islamic Values

According to Law number 20 of 2003 concerning the National Education system, article 1, paragraph 19, the curriculum is a set of plans and arrangements regarding the objectives, content, teaching materials, and methods used as guidelines for organizing

learning activities to achieve specific educational goals. Darul Hikam High School, since 2023, has started implementing the Merdeka Curriculum with the addition of the Darul Hikam High School Special Curriculum, which is the Hidden Curriculum.

Table 1. Typical Curriculum of Darul Hikam High School

Curriculum	Character	Subjects	Typical report card contains grades
The Darul Hikam Special Curriculum is a curriculum that is in addition to the Independent Curriculum used by DH High School. The DH Special Curriculum contains Islamic Values, which aims to improve the character of "Moral and Achievement" Students through the TCB (Taqwa Character Building) Program.	There are seven characters that TCB wants to build, including: <ul style="list-style-type: none"> - ikhlas - patience - trustworthiness - discipline - care - intelligence - Ihsan 	<ul style="list-style-type: none"> - Tahsin - Tahfidz - Tarjim - TKK PAI (Tes Kecakapan Khusus Pendidikan Agama Islam) - Mentoring - Riset 	<ul style="list-style-type: none"> - Tahsin - Tahfidz - Tarjim - TKK PAI

The hidden curriculum focuses on developing cognitive and psychomotor skills in the classroom. Graduates of an educational product that incorporates the hidden curriculum are intellectually advanced and emotionally mature. Graduates of an educational product that includes the hidden curriculum are intellectually competent and emotionally mature (Umagap et al., 2022). In learning activities, each teacher must include TCB (Taqwa Character Building) values in the teaching module and write down Quranic verses in the teaching material that must be conveyed to the students. Islamic Religious Education subjects are integrated into the Darul Hikam Special Curriculum. This is in line with Research conducted by (Suprpto, 2014). According to Suprpto, integrated Islamic Religious Education learning is implemented in the Character Education Special Curriculum through TCB (Taqwa Character Building) by developing seven taqwa values/characters implemented continuously in all subjects, particular subjects, and student activities.

B. Appropriate Teaching Methods

One of the parts of the Darul Hikam Special Curriculum is the existence of TCB Values (Ikhlas, patience, trustworthiness, discipline, care, intelligence, and Ihsan), which must be included in Teaching Tools in Learning Planning in the form of lesson plans or teaching modules in the Merdeka Curriculum, in addition to TCB values, teachers are also asked to write verses or hadiths related to the subject matter to be delivered in class, teachers are asked to be able to link classroom learning with meaningful learning, and contain Islamic values so that the learning process does not only focus on the subject matter but can also be linked to character / moral education. According to (Suhaimi, 2022), the basic knowledge of education science (Pedagogics) significantly

shapes the pedagogical competence of teachers, which is needed to present quality teaching.

For example, in Economics, the teacher includes verses in the Quran that discuss economics, such as buying and selling, usury, and debt and credit. The teacher also discusses Islamic economics that can be implemented in everyday life so that in organizing education, Darul Hikam High School also collaborates with Islamic Banks, Muamalat Bank, in paying employee salaries and tuition fees.

With the implementation of the Merdeka Curriculum at Darul Hikam High School, the teaching method has also changed, no longer focusing on the teacher but focusing on students as learners to develop critical thinking skills; the teaching methods used refer to improving critical thinking skills and instilling Islamic education. According to Muhammad Natsir (Jarudin & Kemal, 2023), there are five characteristics of Islamic Education, including (1) tauhid as the foundation of education, (2) the position of science is placed after tauhid as a reinforcement of faith, (3) tradition and discipline of thought (4) mastery of Arabic (5) the existence of Islamic Education Institutions to actualize these four concepts.

C. Character Development

Character education in Islam is moral education. The typical Darul Hikam curriculum in character education efforts through the TCB (Taqwa Character Building) program by instilling 7 TCB values, namely (Ikhlās, patience, trustworthiness, discipline, care, intelligence, and Ihsan) as the focus of student character development whose goal is that students have taqwa character, namely obeying prayer, loving the Quran, being polite and caring, Islamic relationships between men and women and being accustomed to implementing a culture of moral achievement in everyday life (Chairunisa et al., 2019)

Darul Hikam High School Bandung has the tagline "Berakhlak Berprestasi." With this tagline, everyone in the School Institution, both Teachers and Education Personnel and Employees, tries to implement the tagline in daily life at school, such as saying greetings when meeting and cultivating 5S at school (Senyum, Salam, Sapa, Sopan dan Santun), carry out mandatory prayers on time and in the congregation. Other things that can be implemented in developing these characters include student pledges, 10 Darul Hikam Behavioural Cultures, and daily worship habits.

Table 2. Ten Darul Hikam's Culture of Achievement

Student Promise	Ten Culture of Achievement	Worship Habits
1. Obeying the commands of Allah and His Messenger and avoiding all prohibitions.	1. Diligent in worship and used to pray in congregation.	1. Habituation to Prayers in Congregation.
2. Always show respect	2. Discipline to study or work hard.	2. Dhuha Prayer Habituation.
	3. Clean and free green environment cigarette smoke.	3. Habituation of Dhikr and Prayer.
	4. Islamic Intercourse between	4. Habituation of

	to parents and teachers.	Men and Women.	Monday/Thursday Sunnah Fasting.
3.	Always uphold the school's good name and comply with all its rules.	5. Be polite in speech and behavior.	5. Mentoring Activities.
		6. United, caring for fellow students.	6. Final Grade Pesantren Activities.
4.	Always study with sincerity, tenacity, fortitude, and diligence.	7. Honestly responsible for the task.	7. Sacrificial Education Activities.
		8. Independent and pioneer in goodness.	8. Friday prayers are for men, and Keputrian is for women.
5.	Always get along well and naturally, and help and assist one another.	9. Amar Ma'ruf Nahi Munkar Tradition.	9. Quran Camp (Munaqasah Juz 30).
		10. A tradition of achievement and championship	10. Murojaah Juz 30, after Dhuha Prayer

Character education is the heart of Islamic Education; Islamic education and character education help kids develop positive character traits. Islamic education, with its clear and thorough breadth, does not stem from teaching the Qur'an and Al-Sunnah but rather from character education, which includes the development of positive attributes in all children (Jannah, 2020)

D. Islamic Learning Environment

Individuals in an Islamic context will find role models that exhibit good Islamic behavior more easily. Seeing and engaging with those who continuously practice Islam might inspire and motivate you to follow in their footsteps. The learning environment has a massive role in shaping students' character at school. According to (Hamalik, 2002), the environment is something that exists in the surrounding nature that has a specific meaning or influence on individuals; the educational environment is a factor that impacts educational practices and where the educational process takes place. At Darul Hikam High School, the learning environment is conducive, so learning activities can run well in class.

Table 3. Learning Environment at Darul Hikam High School

No	Learning Environment at School	Learning Environment Outside of School
1	Creating a comfortable classroom where the number of students in a class is limited to no more than 25 students.	The school provides extracurricular activities to support students' potential, carried out in extracurricular hours (outside of class).
2	Creating a clean and smoke-free environment.	BLA (Belajar Langsung di Alam) program or Bina Desa where students learn directly with the natural environment outside the school.
3	Provide learning facilities that can support the learning process, such as air-conditioned rooms, and provide focus in each class.	Provide opportunities for students to participate in competitions outside of school so that students can learn more outside of school.
4	Provide a comfortable field, laboratory, and library for learning.	Some student activities, such as the Comparative Study and Student Attachment Program, were created to create a new learning environment.

A conducive learning environment is the learning environment at school in an atmosphere where learning interactions take place; this conducive learning situation needs to be created and maintained so that the growth and development of students are practical and efficient so that goals are achieved optimally (Jumrawarsi & Suhaili, 2021)

Research (Rustiana & Chalifa, 2012) shows that the learning environment significantly influences student achievement. This shows that a good learning environment in learning will achieve high achievement, while a destructive learning environment will result in low learning achievement. To create a good learning environment, several things are applied by Darul Hikam High School, including:

E. Teacher Training

Teachers are one of the most critical components in the learning process; teachers have a strategic role in the learning process how in conveying knowledge to students by the conditions and potential of these students; in several studies, it was stated that the presence of teachers greatly influences student learning achievement, according to (Titu et al., 2023). Teacher Professional Competence has a significant effect on Student Learning Achievement. Other Research that supports this is the Research of Nuzulaeni & Susanto (2022), which states that Teacher Pedagogical Competence has a positive and significant effect on students' critical thinking skills.

Darul Hikam High School, one of the Islamic schools in Bandung, always tries to improve the quality of educational services for students by enhancing teacher competence through various education and training programs. The following are the activities carried out by the school to improve the competence of teachers in the school.

Table 4. Teacher Competence at Darul Hikam High School

No	Competency	Activities
1	Pedagogical Competency	<ul style="list-style-type: none"> - Supervision every month by the Principal and Vice Principal. - IHT (In House Training) which is conducted every semester. - MGMP in the field of study at school - Employee coaching every week by the Darul Hikam Education Council (taklim). - DHEC (Darul Hikam Education Conference) activities.
2	Personality Competency	<ul style="list-style-type: none"> - TCB (Taqwa Character Building) Training. - Motivation and Personality Development Training. - Independent training can be followed by each teacher as needed.
3	Social Competency	<ul style="list-style-type: none"> - I'tikaf activities every Ramadan - DH RUN activities with Darul Hikam's big family and the general public.
4	Professional Competency	<ul style="list-style-type: none"> - Academic Training. - Joint training with Regional MGMP. - Employee Development at the beginning of the academic year - Contemporary Islamic Studies during the month of Ramadan

Law No. 14 of 2005 on Teachers and Lecturers article 20-point b reveals that in carrying out professional duties, teachers are obliged to improve and develop academic qualifications and competencies on an ongoing basis in line with the development of science, technology, and art. Therefore, good teachers must continue to improve their competence and continue learning. Selvi (2010) revealed that nine competencies must be possessed by an educator, namely: (1) field competencies, (2) research competencies, (3) curriculum competencies, (4) lifelong learning competencies, (5) social-cultural competencies, (6) emotional competencies, (7) communication competencies, (8) information and communication, (9) environmental competencies.

Article 10, paragraph (1) of Law Number 14 of 2005 concerning Teachers and Lecturers mandates that teachers must have pedagogical, personality, social, and professional competence. The four competencies are holistic and are a unity that characterizes Professional Teachers. According to (Siregar & Jarudin, 2024) one of the competency profiles that teachers in western Indonesia must possess is that teachers must reflect *uswah alhasanah*, doing righteous deeds, have an educational orientation to worship Allah, have a clear mind in everyday life, have a clean heart (empathy), master deep religious knowledge (*ulumuddiniyah*), can educate intellectually (*tarbiyatul aqliyah*), can inform the heart (*tarbiyatul qulubiyah*), have character skills (*tarbiyatuk khulukiyah*), can educate physically (*tarbiyatul jismiyah*) and have the ability to educate socially (*tarbiyatul ijtimaiyah*).

F. Cooperation with Parents

One of the most essential elements in learning activities is the role of parents in learning activities because to achieve reasonable educational goals, parents also need to be encouraged and motivated by parents at home. Good communication between parents and teachers can increase students' motivation and learning achievement. In addition, the children's character is formed in the family, and a good learning environment exists. In Islam, two things will shape the child's personality and character, as taught by Rasulullah Sallallahu alaihi wasallam. First, the parents gave birth and raised him, and second, the environment in which the child was raised.

In a hadith it is said: Adam narrated to us Ibn Abu Dza'bi from Az Zuhriy from Abu Salamah bin Abdurrahman from Abu Hurairah RA, who said: The Prophet Muhammad (peace and blessings be upon him) said: "Every child is born in a state of *fitrah*. Then it is his parents who will make him a Jew, a Christian, or a Mussulman, just as cattle give birth to perfect animals. Do you see any defects?" (HR. Bukhari No. 1296). From this hadith, the child's nature is born in a state of purity, so the parents must maintain the child's nature to be in obedience and goodness by the commands of Allah *subhanahu wa ta'ala*.

According to (Erzad, 2018), there are several concepts in Islam on how to educate children, namely (1) Provide Tawhid Education, (2) Teach adab and morals, (3) Include children in worship, (4) be gentle with children and be firm, when necessary, (5) be fair to all children (6) Pay attention to the development of children's health both physically and spiritually. Parents are the child's first madrasah/school, so if the family can create a harmonious relationship, the school will be a safe and comfortable place for children to develop themselves.

To be able to create a comfortable learning environment where children can develop well, Darul Hikam High School seeks to build good cooperation with parents so that communication with teachers, especially homeroom teachers, can be well established so that parents can monitor how children's learning progress at school and how children's psychological development while socializing with their peers at school. The programs available at school to involve parents in the learning process are as follows: (1) Parenting activities at the beginning of the year for the Socialization of the School Program, (2) Consultation Program for Psych test results with BK Teachers and Homeroom Teachers, (3) Guest Teacher Program where parents deliver motivational material and life experiences as provisions for children in the future, (4) Guest Judges in several activities such as Research or school competitions usually invite parents as Guest Judges or Presenters, and (5) 12th grade Career Consultation related to Department Selection and preparation for College.

Some studies show that the role of parents in children's learning process is very high because, with the role of parents, the development of students at school will be more easily monitored and supervised. The Research (Prabasari & Subowo, 2017) states that parenting positively and significantly influences student learning achievement. Hero and Sni (2018) also suggested that through the role of parents in learning, students can increase their motivation to learn. Research by (Ciptaning Tyas et al., 2023) explains that the role of parents is ranked the highest in children's character education because the family environment is the closest environment to the child. Based on some of the Research above, it is concluded that parents must continue to pay attention and provide guidance to children so that children can understand and practice character values well in their daily lives.

G. Islamic-Based evaluation

Evaluation is an integral part of the learning process; evaluation can measure the achievement of learning objectives at the beginning. The evaluation here is an evaluation that can measure how the teaching and learning process can impact changes in knowledge, attitudes, character, morals, and students at school. To implement Islamic Pedagogical values in learning activities at Darul Hikam High School, the school always conducts Islamic-based evaluations, not only academic achievement in the Merdeka

Curriculum but also academic achievement in the Darul Hikam Special Curriculum, which can measure the extent to which the learning process has been well implemented at school.

Table 5. Curriculum Evaluation

No	Merdeka Curriculum	Darul Hikam's Distinctive Curriculum
1	Form of Knowledge Assessment: <ul style="list-style-type: none"> - Formative Test - Summative Test - Research Session - P5 Presentation (Projek Penguatan Profil Pelajar Pancasila) 	Form of Knowledge Assessment. <ul style="list-style-type: none"> - Tahfidz with a target of 1 Juz, then a Munaqasah test is held
2	Skill Assessment Form: <ul style="list-style-type: none"> - Sports Practice Test - Art and Culture Practice Test - PAI Practice Test 	Form of Skills Assessment <ul style="list-style-type: none"> - TKK PAI (Special Proficiency Test), consisting of 6 Levels of 1 Star to 6 Stars, with each Level to be completed from Grade 10 to Grade 12
3	Form of Attitude Assessment: <ul style="list-style-type: none"> - BB Savings (Moral and Achievement), - It is a savings account that contains the value of goodness or offenses committed by students at school, where the initial balance is 10,000. - Moreover, as a condition of class promotion and school graduation, it must be at least 10,000. 	Forms of Attitude Assessment: <ul style="list-style-type: none"> - In addition to seeing the BB Savings (Moral and Achievement), attitude assessment is seen in PESAIR (Final Class Pesantren) activities as one of the graduation requirements for grade 12. - For grades 10 and 11, attitude assessment can be seen in mentoring activities, which are scheduled every week on Thursday.

According to (Jalaludin & Usman, 2006), evaluation in Islamic Education is to see the extent to which the success of education is in line with Islamic values as the purpose of education itself, both short-term goals, namely guiding humans to live safely in the world, as well as long-term goals for prosperity in the hereafter. Both goals are united in attitudes and behaviors that reflect noble morals. This is in line with the views of (Memon & Alhashmi, 2018), considering that the core of Islamic Education is aimed at the realization of manners; lessons can be drawn from spiritually based forms of assessment, which can then be applied to the way teaching and learning occurs in educational settings rooted in the Islamic worldview.

IV. Conclusion

Islamic pedagogy in the education process is critical to developing Islamic-based values in the learning process; with Islamic education, the role of the teacher is vital, especially in forming Muslim characters in the school environment. In its implementation, Sma Darul Hikam has implemented Islamic Pedagogy in the education process, starting from the use of a particular Islamic-based curriculum, TCB (Taqwa Character Building), in daily habituation activities, including in student activities that adopt many Islamic values in it. However, to implement these Islamic pedagogics well, schools need to continue to evaluate and improve the competence of teachers at school,

mainly Islamic pedagogical competence, so that there is a need for routine and periodic coaching for every teacher and educator at school. The findings of this study illustrate that Islamic pedagogics are very important in creating a learning environment that is based on the values of the Quran and Sunnah so that it can be implemented in other Islamic schools.

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