

## Strengthening Islamic Educational Values In Minority Schools: A Study At SMAN 3 Tarakan

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### *Abstract*

This study aims to analyze the strengthening of Islamic educational values in minority schools, with a case study at SMAN 3 Tarakan, Indonesia. The research uses a qualitative approach with a case study method. Data were collected through observation, in-depth interviews, and documentation, and analyzed using the Miles & Huberman model. The results show that strengthening Islamic values is carried out through the integration of moral, faith, and worship values in learning, religious extracurricular activities, teacher role modeling, and collaboration with parents and the community. Supporting factors include teacher commitment and institutional support, while inhibiting factors include time limitations and the minority position of Muslim students.

**Keywords** : Islamic Education; Minority Schools; Islamic Values; Case Study; SMAN 3 Tarakan.

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### *Artikel Info*

**Received:**  
December 21, 2025

**Revised:**  
January 25, 2026

**Accepted:**  
March 22, 2026

**Published:**  
June 10, 2026

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### *Abstrak*

Penelitian ini bertujuan untuk menganalisis penguatan nilai-nilai pendidikan Islam di sekolah minoritas, dengan studi kasus di SMAN 3 Tarakan, Indonesia. Sekolah ini merupakan lingkungan pendidikan yang heterogen, di mana siswa Muslim merupakan kelompok minoritas. Fokus penelitian mencakup strategi, bentuk implementasi, serta faktor pendukung dan penghambat penguatan nilai-nilai Islam dalam kegiatan kurikuler dan ekstrakurikuler. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam dengan guru PAI, kepala sekolah, dan siswa, serta dokumentasi kegiatan keagamaan di sekolah. Analisis data dilakukan secara deskriptif kualitatif menggunakan teknik Miles & Huberman, meliputi reduksi data, penyajian data, dan verifikasi kesimpulan. Hasil

penelitian menunjukkan bahwa penguatan nilai-nilai Islam dilakukan melalui integrasi akhlak, aqidah, dan ibadah dalam pembelajaran PAI, kegiatan ekstrakurikuler Rohis, pembiasaan shalat berjamaah, serta keteladanan guru. Faktor pendukung mencakup komitmen guru, dukungan kepala sekolah, dan kerja sama orang tua, sedangkan faktor penghambat meliputi keterbatasan waktu, jumlah siswa Muslim yang minoritas, dan tantangan lingkungan sosial yang heterogen.

**Kata Kunci** : Pendidikan Islam; Sekolah Minoritas; Nilai-nilai Islam; Studi Kasus; SMAN 3 Tarakan

### A. Introduction

In pluralistic societies such as Indonesia, education is not only expected to develop students' intellectual abilities but also to strengthen their moral and religious character. This becomes increasingly important in the context of Islamic education, which emphasizes the development of faith, worship, and noble character (akhlaq). However, the implementation of Islamic educational values becomes more complex when applied in minority school environments where Muslim students are not the dominant group.

Education is a strategic means of shaping the intellectual intelligence, character, and morals of students. Through the educational process, students are not only guided to become

knowledgeable individuals, but also to have good manners, morality, and spiritual closeness to God. Thus, education plays an important role in nurturing intelligent, characterful, and noble individuals. In the context of Indonesia, which is pluralistic and diverse in terms of religion, culture, and ethnicity, education is required not only to make students excel in academic aspects, but also to have strong character based on the moral and noble values taught. In this case, religious values play a key role, especially for Islamic education. Islamic educational values include faith (aqidah), worship, noble character, muamalah or social interaction, and responsibility towards others and the environment. For example, in the study "et al. (2020) it is stated that these values form a system

that underlies the implementation of education with Islamic characteristics.

Furthermore, research on the integration of Islamic educational values shows that the application of Islamic values through formal and non-formal learning in schools can significantly shape the character of students. For example, in a study by Sulastri et al.,(2021) , it was found that character development in students can contribute to a reduction in moral problems in society when Islamic values are integrated into the classroom. Another study, by Abdul et al.,(2022) shows that the process of internalizing religious values must involve three main components: people (teachers), environment (school culture), and student behavior in daily life.

However, the challenges faced in strengthening Islamic educational values become more complex when applied in schools with a Muslim minority, such as public schools where Muslim students are not the majority or where the school environment has a very diverse religious composition. In the context of such schools, the internalization and strengthening of

Islamic values cannot be done mechanically through Islamic education alone, but requires a holistic and contextual approach that takes into account factors such as the social environment, school culture, interactions between students, and the support of all stakeholders (teachers, principals, parents, and the community). For example, in a religiously heterogeneous school environment, the values of tolerance, religious moderation, and inclusiveness are an important part of Islamic educational values that must be developed so as not to cause social conflict or exclusion.

In particular, SMAN 3 Tarakan, as the location of this study, is a public school located in an area with social and religious diversity. This condition shows that Muslim students are in a minority position because this school is not a special Islamic school such as a madrasah. In this context, strengthening Islamic educational values is both important and challenging. It is important because it is necessary to foster the religious character of Muslim students; it is challenging because the strengthening strategy must be sensitive

to plurality and inclusiveness so that the Islamic values applied are not counterproductive to harmony and togetherness in the school environment.

A review of the literature found that strategies for strengthening Islamic educational values include several main approaches. First, the integration of Islamic values into the curriculum and learning. For example, research by Taufiq & Ramadhani(2025) shows that the integration of learning materials oriented towards moral and religious values can shape students who have strong faith, Islamic character, and are adaptive to global dynamics and changes. Furthermore, research by Sukma et al.,(2025) concludes that the application of faith values in the learning process is effective in fostering honesty, discipline, responsibility, and social awareness, and can strengthen students' spiritual understanding.

Second, religious habits and school culture, such as reciting the Quran, praying together, and praying in congregation, are also key strategies. For example, research by Rosita et al., (2025) shows that integrating Islamic values into learning significantly

improves students' character, particularly in terms of gratitude, responsibility, honesty, social awareness, and discipline. The exemplary behavior of teachers and school leaders plays an important role as agents of values, because they serve as concrete examples in the internalization of Islamic values among students. Research by Islamia et al.,(2024) shows that teachers who act as role models in their daily lives can create a learning environment conducive to the formation of good character in students. In addition, religious extracurricular activities provide practical space for students to internalize Islamic values through non-curricular activities, such as tadarus, communal prayers, and religious organizations at school. A study by Irvansyah et al.,(2022) , shows that religious extracurricular activities significantly improve the religious character of students. Furthermore, collaboration between schools, parents, and the community is a crucial supporting factor for the sustainability of strengthening Islamic values in schools. Azahra et al., (2024)

emphasizes that this synergy is a key element in realizing sustainable Islamic character education. Thus, the strengthening of Islamic educational values cannot be done only through formal learning, but requires a holistic approach that involves the curriculum, school culture, teacher role models, extracurricular activities, and support from parents and the community.

However, previous studies have mostly focused on the implementation of Islamic educational values in majority Muslim school contexts, where religious practices are institutionally supported and culturally dominant. Limited research has explored how these values are strengthened in minority school settings characterized by religious diversity and social heterogeneity. This creates a research gap, particularly in understanding how Islamic values can be internalized without disrupting interreligious harmony. Therefore, this study seeks to fill this gap by examining strategies, implementation forms, and influencing factors in strengthening Islamic educational values in a minority context.

Based on this framework, this study departs from the assumption that strengthening Islamic educational values in minority schools such as SMAN 3 Tarakan is not only a matter of formal teaching of Islamic Education subjects, but also a matter of how Islamic values become part of school culture, daily interactions, support from all stakeholders, and adaptation to local minority conditions. Therefore, this study raises three main focuses: strategies for strengthening Islamic values, forms of implementation in school curricular and extracurricular activities, and supporting and inhibiting factors in the context of minority schools.

## **B. Methods**

This research uses a qualitative approach with a case study method at SMAN 3 Tarakan as the research location. The qualitative approach was chosen because this study aims to understand in depth how strategies to strengthen Islamic educational values are implemented, what challenges arise, and the experiences of teachers, school leaders, and students in a Muslim

minority environment. The case study design allows researchers to explore these phenomena in a real and complex context (Al-Karimah et al., 2024).

The research location was a public school in Tarakan, North Kalimantan, with distinctive social and religious diversity. The research subjects included Islamic education teachers, school leaders, Muslim students, and parents/guardians of students. The data collection techniques used consisted of: (a) in-depth interviews with key informants to obtain an overview of the strategies and implementation of strengthening Islamic values; (b) participatory observation of the school atmosphere, PAI learning, religious and cultural activities at school; and (c) documentation of school documents such as the PAI curriculum, extracurricular activity guidelines, and religious activity reports. With this combination of techniques, it is hoped that data can be collected comprehensively and present a complete picture.

Data analysis was conducted using the reduction-presentation-

verification model developed by Miles & Huberman, whereby data was first reduced (selecting data relevant to the focus of the issue), then presented in narrative form, tables or diagrams, and finally verified to draw accountable conclusions. This approach is in line with the qualitative research procedures used in character education studies in secondary schools, which highlight the importance of triangulation and data verification (Kholidin et al., 2025).

To ensure data validity and reliability, this study applied method triangulation (interviews, observation, documentation), source triangulation (teachers, students, school leaders, parents), and theory triangulation (linking findings to literature on Islamic education and character). In addition, the researchers ensured research ethics by obtaining written permission from the school and maintaining the confidentiality of the respondents' identities. Thus, the results of this study are expected to provide strong empirical contributions to strengthening Islamic educational values in minority Muslim schools.

## C. Result and Discussion

### Results

#### 1. Integration of Islamic Values in Formal Learning

The results of observations and interviews show that Islamic Religious Education (PAI) teachers at SMAN 3 Tarakan consistently integrate Islamic values into various subjects, not limited to PAI alone. For example, Indonesian language material is used to instill the characteristics of honesty and responsibility through the writing of reflective essays, while history material is linked to the values of justice and tolerance through the discussion of figures who demonstrate noble character. Teachers emphasize that the teaching of Islamic values must be contextual—it is not enough to simply write theories on the blackboard; students must feel and practice these values in their daily lives. One PAI teacher stated:

"We always link the subject matter to *akhlakul karimah* values so that students understand that Islam teaches fairness, discipline, and responsibility."

This finding is supported by research by Mujizatullah (2018), which found that the integration of religious

character values through the subject matter of "concluding thoughts, opinions, and ideas" significantly supports the internalization of Islamic values by students.

Thus, the integration of Islamic values in formal learning at SMAN 3 Tarakan not only enriches academic content but also becomes an important strategy in religious character building. This approach, which emphasizes a balance between conceptual understanding, practical experience, and critical reflection, helps students understand Islamic values comprehensively and apply them in social interactions, school assignments, and daily life.

#### 2. Religious School Culture

At SMAN 3 Tarakan, the strengthening of Islamic educational values is realized through a school culture that emphasizes contextual and applicable Islamic practices, even though the school does not have regular religious practices such as *tadarus* or communal prayers. Observations show that teachers and school leaders emphasize the internalization of Islamic

values through integration into formal learning, school projects, moral case discussions, and extracurricular activities relevant to students' lives. For example, in History and Indonesian Language classes, students are invited to analyze figures or events by highlighting aspects of honesty, justice, responsibility, and social awareness, then reflect on them in their daily behavior. This approach makes Islamic values part of a real learning experience, not just theory. An Islamic Education teacher explained:

"We emphasize that students understand Islamic values through experience and practice, for example in group projects, social activities, or case discussions, so that they can practice honesty, fairness, and discipline in their daily lives, both at school and at home."

These results are in line with the findings of (2022) , which show that a school culture that emphasizes contextual Islamic practices, such as daily activities and value- based projects, can shape students' religious character, including discipline, positive behavior, and social responsibility. Furthermore, research by Awwalina et al., (2021) confirms that the

implementation of school culture through daily, weekly, and annual activities can foster students' religious character in secondary schools, even though the students' backgrounds are heterogeneous, and can increase ethical awareness and concern for others.

Thus, the school culture that supports the strengthening of Islamic values at SMAN 3 Tarakan is realized through a contextual approach, project-based learning, and extracurricular activities, so that students not only understand Islamic values theoretically but are also able to internalize them in their daily behavior, forming religious character, discipline, responsibility, and real social awareness.

### **3. Teacher and School Leadership Role Models**

Teachers and school leaders serve as key role models in the internalization of Islamic educational values. Interview findings indicate that students actively emulate the disciplined, honest, fair, and responsible attitudes of their teachers. School leaders also play a strategic role through supervision, support for value-based activities, and enforcement of policies aligned with

Islamic principles. One PAI teacher stated:

"We strive to be real examples, because our daily behavior will be a reference for students in internalizing Islamic values. Simple behaviors such as keeping promises, respecting students' opinions, and being fair to all students have a significant impact on their character."

Teachers and school leaders play a very important role as agents of values in strengthening Islamic education. Their exemplary behavior serves as a concrete example that can be observed and emulated by students in their daily lives, both in academic and social contexts. Research by Rifki et al. (2022), shows that teachers who display religious, disciplined, honest, and fair behavior are able to create a conducive learning environment for the internalization of good character in students. In addition, a study by Martina et al. (2021) ) emphasizes that teachers are effective role models in the implementation of character education through their actual behavior.

Furthermore, school leaders who consistently uphold Islamic values through policies, supervision, and support for religious activities at school

also strengthen the implementation of character education through teachers as real role models. Thus, teachers and school leaders are not only educators or administrators, but also agents of real character transformation at school.

#### 4. **Religious Extracurricular Activities**

Extracurricular activities at SMAN 3 Tarakan, such as religious organizations, short-term Islamic boarding schools, and Islamic-based social activities, are important means for students to internalize Islamic values through practical application.

Observations show that students who are active in these activities not only gain a theoretical understanding of Islamic teachings but are also able to practice the principles of honesty, justice, discipline, and social awareness in their daily interactions, both at school and in the community. One student stated:

"Through religious organizations and short-term Islamic boarding schools, I learned to work with friends, help those in need, and better understand Islamic teachings in practice, not just in theory."

Religious extracurricular activities also play a role in shaping students' soft

skills and social character. Students learn to lead, make decisions, collaborate, and show empathy towards others. For example, in social projects such as community service or fundraising for religious activities, students are required to organize activities, communicate effectively, and be responsible for their tasks. This allows them to internalize Islamic values holistically and practically.

These findings are in line with the results of research by Cicih et al., (2024), which shows that Rohis extracurricular activities have a significant influence on the religious character of high school students, with a coefficient of determination of 88.7%, meaning that most religious character can be explained through these activities. Furthermore, research by Ridwan et al.(2023) found that forms of extracurricular activities such as religious organizations, peer mentoring, and Islamic-based social service programs have been proven to shape character traits such as responsibility, honesty, and social awareness among vocational high school students.

Thus, religious extracurricular activities are not merely additional activities, but an integral strategy for strengthening Islamic educational values. Through active participation in these activities, students are able to apply the principles of noble character in their daily lives, build discipline, a sense of responsibility, and social awareness, so that learning Islamic values becomes a real and continuous life experience.

#### **5. Collaboration with Parents and the Community**

SMAN 3 Tarakan has implemented various forms of collaboration with parents and the community as part of its strategy to strengthen Islamic educational values. Regular communication between the school and parents is carried out through parent- teacher meetings, home visits, and parental involvement in religious or character- building activities at school. Thus, parents are not only recipients of reports, but are actively involved in the educational process and the implementation of values at home. One parent stated:

"I feel more involved in my child's education, so that the values taught at school are also applied at home."

Community participation is also important, for example through local religious institutions, youth organizations, and community leaders who support and partner with schools in value-based social activities. This can take the form of providing value modules for parents, training parents in assisting students at home, or community service programs organized by schools with the support of local residents. The results of this collaboration are reflected in the consistent application of Islamic values both in the school and home environments, so that students feel a sense of continuity between the two environments.

Research by Ni'mah et al.,(2023) concludes that forms of collaboration such as two-way communication, parental participation in school programs, and parental visits to school have a positive impact on changes in student attitudes, including faith and piety, mutual cooperation, and social responsibility. Additionally, research by

Nurhakim et al.,(2024) found that parent associations as school partners produce strong school-family management synergy, strengthening student character development through family and community support.

Thus, effective collaboration between schools, parents, and the community is not merely an additional program, but an integral part of the system for strengthening Islamic educational values. This synergy ensures that values such as honesty, responsibility, discipline, and social awareness are not only applied at school, but also reinforced at home and in the community, thereby creating a holistic and sustainable character education environment.

### **Discussion**

The results of the study show that the strengthening of Islamic educational values at SMAN 3 Tarakan is carried out through five main strategies: integrating Islamic values into formal learning, establishing a school culture that supports values, role modeling by teachers and school leaders, religious extracurricular activities, and

collaboration with parents and the community. These strategies are interrelated and form a holistic character education system. First, the integration of Islamic values into formal learning enables students to understand religious concepts in a contextual and applicable manner. Research by Irmawati(2024) shows that the integration of Islamic values into the PAI curriculum is often able to shape positive attitudes and behaviors such as honesty, discipline, and empathy, when complemented by appropriate character learning and evaluation methods. In addition, a study by Ardillah (2024) at the secondary school level found that, despite obstacles such as resistance from educators or curriculum inconsistencies, the process of integrating Islamic values has the potential to strengthen students' moral foundations and improve their ability to apply Islamic teachings in their daily lives. In practice at school, PAI teachers at SMAN 3 Tarakan link the subject matter of akhlakul karimah so that students not only understand the theory but are also able to apply Islamic values in their daily interactions and decisions.

Second, the formation of a school culture that supports Islamic values, although not always through formal rituals such as tadarus or congregational prayers, is carried out through contextual and project-based actions that are relevant to students. Observations at SMAN 3 Tarakan show that the school develops daily activities such as 5S (smile, greet, say hello, be polite, be courteous), short-term projects on social awareness among students, and the habit of applying Islamic ethical values in interactions between students and teachers. One teacher explained that "through group projects that raise the themes of honesty, cooperation, and responsibility, students feel Islamic values more in the context of everyday life." These results are in line with the findings of Awwalina et al., (2021), which states that school culture at the secondary level is carried out through daily, weekly, and annual activities designed to instill discipline, responsibility, and positive character in students.

Third, the exemplary behavior of teachers and school leaders is a key

factor in strengthening values. Teachers who consistently display religious, fair, and disciplined behavior can be effective agents of values, while school leaders reinforce this through policies and support for value-based activities.

Fourth, religious extracurricular activities provide a space for students to internalize Islamic values, including social awareness, responsibility, and cooperation. Fifth, collaboration with parents and the community strengthens the continuity of character education in schools. Regular communication, involvement in school activities, and community support enable students to apply Islamic values not only at school but also at home and in the community.

Overall, these findings confirm that strengthening Islamic educational values in minority Muslim schools requires a holistic, integrative, and contextual approach. Strategies that combine formal learning, school culture, teacher role modeling, extracurricular activities, and collaboration with parents and the community enable the comprehensive internalization of Islamic values. This approach not only shapes students who

are knowledgeable but also noble, responsible, disciplined, and caring towards their social environment.

These findings indicate that the strengthening of Islamic educational values in minority schools is not merely a pedagogical process but also a socio-cultural adaptation strategy. Unlike majority contexts, where religious values are reinforced structurally, minority settings require a more dialogical and inclusive approach. This implies that the success of value internalization is highly dependent on the ability of schools to balance religious identity with social harmony. Therefore, this study contributes theoretically by emphasizing that Islamic education in minority contexts must be adaptive, integrative, and sensitive to pluralistic environments.

#### **D. Conclusion**

Based on the results of research at SMAN 3 Tarakan, strengthening Islamic educational values in Muslim minority schools can be done through holistic and contextual strategies. The integration of Islamic values into formal learning has proven effective in

shaping students' religious character, because the subject matter is linked to akhlakul karimah (good character) so that students not only understand the theory but are also able to practice it in their daily lives. In addition, a school culture that supports Islamic values, even if not always based on formal rituals, encourages positive behaviors such as discipline, responsibility, and tolerance through contextual activities and value-based projects. The exemplary behavior of teachers and school leaders is a key factor in the internalization of values, where teachers who display religious, disciplined, fair, and responsible behavior become real examples for students, while school leaders reinforce character education through policies, supervision, and support for value-based activities. Religious extracurricular activities also provide a space for students to internalize Islamic values, including social awareness, cooperation, and responsibility, thereby forming a holistic religious character. Equally important, collaboration with parents and the community strengthens the continuity of character education,

ensuring that Islamic values are applied not only at school but also at home and in the social environment. Thus, strengthening Islamic educational values in minority Muslim schools requires an integrative approach that involves formal learning, school culture, teacher role models, extracurricular activities, and social environment support, so as to shape a generation of students who are knowledgeable, noble, disciplined, responsible, and caring towards others and the environment.

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