



Vol. 4, No. 3, September 2026, pp. 2685-2697

INTERNATIONAL JOURNAL OF

POST AXIAL

FUTURISTIC TEACHING AND LEARNING

<https://journal.amorfati.id/index.php/postaxial> | ISSN 3025-7549



Islamic Religious Education Teacher Strategies under Contrasting School Facility Conditions: A Comparative Case Study in Indonesia

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Article History:

Received:

30-08-2026

Revised:

16-09-2026

Accepted:

06-10-2026

Keywords:

Comparative case study; Islamic Religious Education; Religious guidance; School facilities; Teacher strategies

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Abstract:

Islamic Religious Education (IRE) requires teachers to connect religious knowledge with moral conduct and practical worship, yet the effectiveness of this process depends on the interaction of teacher competence, institutional support, and educational facilities. This study compared IRE guidance strategies at two private junior high schools with contrasting facility conditions in Karawang Regency, Indonesia. Using a qualitative comparative case-study design, data were collected through interviews, observations, and document analysis and examined through within-case and cross-case analysis. The findings show that religious guidance was more systematically implemented where trained teachers, operational planning, active facility use, and institutional collaboration were aligned. In contrast, limited worship and counselling spaces constrained the range and continuity of practical religious guidance and increased reliance on classroom explanation and simulation. However, the findings also demonstrate that facilities alone did not determine educational outcomes; their value depended on teacher preparation, leadership support, school culture, and program integration. The study's main contribution is to conceptualize facilities as enabling or constraining components within a broader system of religious guidance, in which effective IRE requires alignment among teacher competence, institutional support, measurable planning, active facility use, and continuous evaluation.

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Introduction (مقدمة)

Education is not limited to the transmission of knowledge; it also develops the moral dispositions, social responsibilities, and practical capabilities through which students participate in society. From an Islamic perspective, education integrates intellectual development with faith, worship, and ethical conduct, making the formation of virtuous individuals one of its central purposes. Religious education must therefore connect theological understanding with observable conduct rather than treating religious knowledge as an exclusively cognitive subject (Halstead,

2004; Lickona, 1991; Sanzi et al., 2025).

This educational responsibility is embedded in Indonesia's legal and policy framework. Law Number 20 of 2003 concerning the National Education System states that education should develop students who believe in and are devoted to God, possess noble character, and become knowledgeable, capable, creative, independent, democratic, and responsible citizens. Presidential Regulation Number 87 of 2017 further positions character strengthening as an integrated movement involving classroom learning, school culture, families, and communities. Government Regulation Number 57 of 2021 concerning National Education Standards establishes minimum requirements for graduate competence, curriculum content, learning processes, assessment, educators, management, financing, and educational facilities (Republic of Indonesia, 2003, 2017, 2021).

The provision of appropriate facilities is consequently not a supplementary issue but a component of educational quality. Regulation of the Minister of Education, Culture, Research, and Technology Number 22 of 2023 requires educational institutions to provide facilities and infrastructure that support safe, healthy, accessible, and meaningful learning. International research similarly demonstrates that the physical condition and design of schools can influence learning through students' comfort, attendance, sense of belonging, and perceptions of the school climate. Facilities should not be interpreted as an automatic cause of educational achievement, but they can enable or constrain the activities through which learning objectives are pursued (Barrett et al., 2015; Maxwell, 2016; Ministry of Education, Culture, Research, and Technology, 2023).

Within this framework, Islamic Religious Education (IRE) teachers have responsibilities extending beyond the delivery of subject matter. They are expected to plan learning, model religious conduct, establish positive habits, guide worship practices, motivate students, and assess cognitive, affective, and psychomotor development. These responsibilities require pedagogical and professional competence as well as an ability to translate Islamic principles into practices that are meaningful to adolescents. Islamic teacher education research has also shown that subject knowledge alone is insufficient when teachers are not adequately prepared to integrate religious identity, pedagogy, student development, and the institutional context of their schools (Memon, 2011; Muhaimin, 2012; Sanzi et al., 2025).

The implementation of teacher strategies can be examined through Sanusi's six value systems: theological, ethical, aesthetic, logical, physiological, and teleological values. Theological values orient education toward faith and worship; ethical values guide relationships and conduct; aesthetic values concern order, harmony, and environmental quality; logical values support reasoned planning and decision-making; physiological values concern bodily needs, health, and material conditions; and teleological values direct educational activities toward meaningful long-term purposes. When combined with social learning and character-education perspectives, this framework indicates that religious guidance develops through interactions among teacher modelling, repeated practice, reflective understanding, environmental reinforcement, and clearly defined educational goals (Bandura, 1986; Lickona, 1991; Sanusi, 2017).

Previous research has demonstrated that religious and moral education is strengthened when teachers use habituation, role modelling, collaborative learning, and sustained guidance rather than relying exclusively on lectures. Indonesian studies have also emphasized that IRE teachers contribute to students' moral internalization and that cooperation among teachers, parents, and school leaders helps maintain religious values across learning environments. These findings suggest that successful religious guidance requires alignment among instructional strategies, school culture, teacher competence, and institutional support (Angga et al., 2022; Munastiwi, 2021; Sobri, 2021).

Preliminary observations at SMP Pelita Nusantara and SMP Islam Terpadu Batujaya in Batujaya District, Karawang Regency, revealed contrasting institutional conditions. SMP Pelita Nusantara, a general private junior high school, did not have a dedicated prayer room or counselling room, while its toilet facilities were in poor condition. Religious activities were therefore concentrated mainly in classrooms, and opportunities for direct worship practice and individual counselling were limited. In contrast, SMP Islam Terpadu Batujaya had a dedicated prayer room, a functioning counselling room, dormitory facilities, and structured religious programs. These initial conditions indicated that the two schools provided substantially different environments in which IRE teachers planned and conducted religious guidance.

The comparison is important because physical resources do not operate independently of teacher competence, leadership, curriculum planning, and school culture. A prayer room may provide opportunities for demonstration and repeated worship practice, but its educational value depends on how teachers and school leaders incorporate it into coherent programs. Conversely, schools with limited facilities may develop alternative strategies, although the absence of appropriate spaces can restrict the range, intensity, and continuity of activities available to teachers and students. Examining the two schools within the same district enables the study to explore these relationships while reducing broader geographical variation (Barrett et al., 2015; Maxwell, 2016; Memon, 2011).

Existing studies have commonly examined teacher strategies for character formation, the professional preparation of Islamic educators, religious habituation, or the influence of the school environment as separate concerns. Research comparing how IRE teachers plan, implement, and evaluate religious guidance across schools with sharply contrasting facilities remains limited. There is also insufficient empirical explanation of how physical infrastructure interacts with teacher competence and school culture to shape the cognitive, affective, and practical dimensions of students' religious development. Furthermore, the six-value-system framework has rarely been integrated with a comparative systems analysis covering inputs, processes, outputs, outcomes, and feedback in junior secondary IRE (Munastiwi, 2021; Sanusi, 2017; Sobri, 2021).

This study addresses these gaps through a comparative qualitative case study of SMP Pelita Nusantara and SMP Islam Terpadu Batujaya. Its novelty lies in integrating teacher strategies, educational facilities, and Sanusi's six value systems within a systemic analysis of religious guidance. The study aims to compare how IRE teachers plan, implement, and evaluate guidance; examine teacher competence and institutional facilities; analyze the reported and documented outputs and longer-term outcomes; and identify supporting and constraining contextual factors at the two schools. The study is expected to contribute theoretically by explaining the interaction between instructional and environmental dimensions of Islamic education and practically by providing evidence for teacher development, facility planning, and alternative religious-guidance programs in schools with limited infrastructure.



Method (منهج)

Research Design

This study employed a qualitative approach with a comparative case study design. The design was selected because the implementation of Islamic Religious Education (IRE) teachers' guidance strategies involves interconnected pedagogical, institutional, environmental, and value-related dimensions that must be examined in their natural settings. A comparative case study enabled an in-depth examination of each school and a systematic cross-case comparison of how differences in teacher competence, educational facilities, and school culture shaped the

planning, implementation, and evaluation of religious guidance (Creswell & Poth, 2018; Khan, 2022; Yin, 2018).

Research Sites and Participants

The study was conducted at two private junior high schools in Batujaya District, Karawang Regency, West Java, Indonesia. SMP Pelita Nusantara represented a general private school with limited infrastructure, including the absence of a dedicated prayer room and counselling room and toilets in poor condition. SMP Islam Terpadu Batujaya represented an integrated Islamic school with a prayer room, counselling room, dormitory facilities, and structured religious programs. The contrasting institutional conditions allowed the researchers to examine how similar educational responsibilities were implemented in different environments. The study involved 24 informants, with 12 participants recruited from each school. They included principals, IRE teachers, vice principals for curriculum or student affairs, counselling and subject teachers, dormitory supervisors at the integrated Islamic school, and students. Participants were purposively selected based on their direct involvement in religious guidance, knowledge of the research focus, institutional responsibilities, and willingness to participate voluntarily (Patton, 2015).

Data Collection

Data were collected through semi-structured in-depth interviews, participant observations, and document analysis. Each interview lasted approximately 45–60 minutes and explored lesson planning, guidance strategies, teacher competence, facility use, student assessment, supporting and constraining factors, and perceived educational outcomes. Participant observations were conducted for four weeks at each site and covered three intraclassroom IRE sessions for each teacher, congregational worship, religious habituation, Qur'an-learning activities, counselling, and other relevant school routines. Documentary materials included school profiles, curriculum documents, lesson plans, facility inventories, student-assessment instruments, religious-program records, and evaluation reports. These three data sources were used to obtain complementary evidence and reduce reliance on participants' verbal accounts alone (Creswell & Poth, 2018; Patton, 2015).

Data Analysis

Data were analyzed iteratively using the interactive model of Miles et al. (2014), consisting of data condensation, data display, and conclusion drawing and verification. Interview data, observation notes, and documentary evidence were first organized according to the research site and participant category. The data were then coded using categories related to planning, implementation, evaluation, teacher competence, facilities and infrastructure, school culture, outputs, outcomes, and contextual constraints. Sanusi's theological, ethical, aesthetic, logical, physiological, and teleological value systems were used as interpretive categories while allowing additional themes to emerge from the data. Within-case analysis was conducted to identify patterns in each school, followed by cross-case analysis to compare similarities, differences, and contextual explanations. The findings were displayed in comparative matrices to maintain a clear connection between the themes, supporting evidence, and conclusions (Miles et al., 2014; Nowell et al., 2017).

Trustworthiness and Research Ethics

Trustworthiness was maintained through technique, source, and site triangulation. Technique triangulation compared interview findings with observations and documents, while source triangulation examined the consistency of information obtained from school leaders, teachers, dormitory supervisors, and students. Site triangulation enabled emerging interpretations to be tested across the two institutional contexts. Detailed descriptions of the

schools, participants, programs, and facilities were provided to support transferability, while systematic documentation of data organization, coding, and cross-case comparisons supported dependability and confirmability (Alexander, 2019; Nowell et al., 2017; Shenton, 2004). Participation was voluntary, and participants received an explanation of the study's purpose and data-use procedures before data collection. Participant identities were replaced with codes in transcripts and reports, while information that could reveal individual students was excluded. For student participants, parental or guardian consent and student assent were obtained, and the research activities were arranged to avoid disrupting teaching and religious programs.

Result (نتائج)

Habituation of Religious and Responsible Digital Practices

The findings revealed substantial differences in the implementation of habituation (*ta'wid*) between the two schools. At SD Negeri Pagadungan I, habituation was implemented as a planned school program and integrated into learning and daily activities. At SD Negeri Tempuran II, habituation was conducted more incidentally and depended largely on the teacher's immediate response to students' behavior.

Results

Participant identities were replaced with role- and site-based codes. The findings are presented in five themes derived from within-case and cross-case analysis: guidance planning, implementation strategies, evaluation practices, teacher competence and facilities, and educational outputs and outcomes.

1. Planning of Islamic Religious Guidance

Both schools prepared administrative plans for Islamic Religious Education, but the quality and operational detail of their plans differed. At SMP Pelita Nusantara, religious guidance was primarily positioned as part of regular classroom instruction. At SMP Islam Terpadu Batujaya, it was connected with classroom learning, school culture, congregational worship, the dormitory program, and student-development targets.

At SMP Pelita Nusantara, the lesson plans included cognitive, affective, and psychomotor objectives. However, several affective indicators were formulated in general terms, such as expecting students to demonstrate religious attitudes, without defining observable behavior or achievement criteria. This made it difficult for teachers to determine how religious attitudes should be monitored and evaluated consistently.

Planning at SMP Islam Terpadu Batujaya was more detailed and connected to the school's character targets. Religious guidance was integrated with the school's student-character profile, worship schedule, Qur'an-learning program, and dormitory activities. Indicators were expressed through observable competencies, such as performing ablution in the correct sequence and demonstrating orderly participation in congregational prayer.

Coordination also differed between the two schools. At SMP Pelita Nusantara, planning was mainly conducted by the IRE teacher within the subject area, with limited integration into counselling or school-wide religious programs. At SMP Islam Terpadu Batujaya, planning involved IRE teachers, school leaders, curriculum personnel, counselling teachers, and dormitory supervisors. This coordination enabled religious guidance to continue beyond scheduled classroom lessons.

Cross-case analysis showed that the principal difference was not the presence or absence of administrative documents but their operational quality and institutional integration. SMP Pelita

Nusantara had formal plans, but the indicators and implementation arrangements remained general. SMP Islam Terpadu Batujaya translated its religious objectives into specific activities, responsible personnel, schedules, and observable indicators.

Table 1. Cross-Site Comparison of Religious-Guidance Planning

Planning dimension	SMP Nusantara	Pelita	SMP Islam Terpadu Batujaya
Administrative planning	Available in plans	Available in lesson	Available and integrated with school programs
Affective indicators	General minimally operational	and	Specific and behaviorally observable
Psychomotor indicators	Primarily classroom-based		Connected with direct worship practice
Institutional integration	Concentrated within IRE lessons		Integrated with curriculum, counselling, worship, and dormitory activities
Personnel involved	Primarily the teacher	IRE	IRE teachers, school leaders, counselling staff, and dormitory supervisors
Monitoring preparation	Limited descriptors	assessment	Detailed indicators and monitoring arrangements

2. Implementation of Guidance Strategies and Religious Culture

The implementation findings covered teacher modelling, habituation, discipline, motivation, instructional methods, and the creation of a religious school environment. The range and continuity of these strategies differed according to the spaces, programs, and institutional support available at each school.

At SMP Pelita Nusantara, religious habituation consisted mainly of morning greetings and classroom prayer. Participation in the greeting routine ranged from approximately 70% to 80%. Because the school did not have a dedicated prayer room, congregational worship and direct practice could not be implemented as regular school-wide activities. Practical worship instruction was consequently conducted through explanation or limited classroom simulation.

Instruction at SMP Pelita Nusantara was dominated by interactive lectures, question-and-answer sessions, and textbook-based explanations. The teacher attempted to provide religious guidance through verbal reminders and personal example, but the absence of an appropriate worship space restricted demonstrations and repeated practice. The school environment contained limited visual or spatial reinforcement of religious values.

At SMP Islam Terpadu Batujaya, teachers combined interactive lectures with demonstrations, group discussion, Qur'an memorization, direct worship practice, and dormitory guidance. Teachers participated in congregational prayer and provided observable examples of ablution, prayer discipline, Qur'an recitation, and respectful conduct. Participation in the congregational *Duha* and *Zuhr* prayers ranged from approximately 85% to 90%.

The prayer room, Qur'an recitation, Islamic calligraphy, dormitory routines, and structured religious schedule created a more visible religious environment at SMP Islam Terpadu Batujaya. Religious guidance was therefore reinforced through repeated activities and interactions across different settings. At SMP Pelita Nusantara, guidance depended more heavily on the IRE teacher's classroom explanations because environmental and programmatic reinforcement remained limited.

Table 2. Cross-Site Comparison of Guidance Implementation

Implementation dimension	SMP Pelita Nusantara	SMP Islam Terpadu Batujaya
Teacher modelling	Mainly demonstrated in the classroom	Demonstrated in class, worship, and dormitory activities
Religious habituation	Morning greetings and classroom prayer	Congregational prayer, Qur'an recitation, memorization, and dormitory routines
Participation	Morning-greeting participation of approximately 70%–80%	Worship participation of approximately 85%–90%
Instructional methods	Interactive lecture, questions, and limited simulation	Lecture, demonstration, discussion, direct practice, and memorization
Practical worship	Restricted by the absence of a prayer room	Conducted directly in the prayer room
Religious environment	Limited spatial and visual reinforcement	Strong reinforcement through facilities, routines, and religious symbols

Evaluation of Cognitive, Affective, and Psychomotor Development

Both schools evaluated students' religious learning, but the scope, instruments, and contexts differed. Cognitive assessment was conducted through classroom tasks and tests, whereas affective and psychomotor assessment depended more strongly on teachers' observations and available opportunities for practical demonstration.

At SMP Pelita Nusantara, affective evaluation used an observation sheet containing broad categories of "good," "adequate," and "poor." The instrument did not include detailed behavioral descriptors explaining how each category should be assigned. Consequently, evaluations of religious discipline, responsibility, and social conduct depended substantially on the teacher's general judgment.

Psychomotor evaluation at SMP Pelita Nusantara was conducted through classroom simulation. School records indicated achievement levels of approximately 65% for ablution, 70% for Qur'an reading, and 60% for prayer movements. These results were reported to have declined by approximately 5–10 percentage points compared with the previous year.

At SMP Islam Terpadu Batujaya, affective assessment employed a four-point rubric with behavioral descriptors and was supplemented by daily monitoring in the dormitory. Psychomotor evaluation was conducted through direct practice in the prayer room. Documented achievement reached approximately 85% for ablution, 80% for Qur'an reading, and 85% for prayer movements, with an upward pattern reported by the school.

The comparative findings indicate that assessment was more comprehensive when teachers had explicit indicators, multiple observers, and appropriate practice settings. At SMP Islam Terpadu Batujaya, classroom assessment was supplemented by worship and dormitory observations. At SMP Pelita Nusantara, limited facilities and broad rubrics reduced the amount

and specificity of evidence available for evaluating affective and psychomotor development.

Table 3. Cross-Site Comparison of Evaluation Practices

Evaluation dimension	SMP Pelita Nusantara	SMP Islam Terpadu Batujaya
Affective instrument	General categories without detailed descriptors	Four-point rubric with behavioral descriptors
Monitoring sources	Primarily the IRE teacher	Teachers, school staff, and dormitory supervisors
Psychomotor setting	Classroom simulation	Direct practice in the prayer room
Ablution achievement	Approximately 65%	Approximately 85%
Qur'an-reading achievement	Approximately 70%	Approximately 80%
Prayer-movement achievement	Approximately 60%	Approximately 85%
Reported pattern	Decline of approximately 5%-10%	Improvement over the previous period

Teacher Competence and Educational Facilities

Participants at both schools generally assessed the IRE teachers' personal and social competence positively. Teachers demonstrated commitment, communicated respectfully with students, and attempted to provide moral guidance. Differences were more apparent in professional preparation, pedagogical support, training experience, and access to instructional facilities.

At SMP Pelita Nusantara, the IRE teacher had not obtained educator certification and had not participated in specialized training in religious counselling. The teacher relied mainly on classroom experience and existing lesson materials. The absence of a counselling room also limited opportunities to provide private and structured assistance to students experiencing religious, behavioral, or personal difficulties.

The school possessed two projectors and one laptop, but these resources were not used in the observed IRE lessons. More fundamental infrastructure problems included the absence of a prayer room and damaged toilets. These conditions restricted practical worship, ablution instruction, private counselling, and the formation of a school environment that visibly supported religious activities.

At SMP Islam Terpadu Batujaya, the IRE teachers had formal educational backgrounds in Islamic studies, including undergraduate IRE qualifications and an Islamic higher-education qualification. They had also participated in Qur'an-memorization and religious-counselling training. The school provided a functioning prayer room, counselling room, five dormitory rooms, and spaces supporting direct practice and intensive religious guidance.

The findings show that teacher competence and facilities operated together. At SMP Islam Terpadu Batujaya, trained teachers could implement varied strategies because suitable spaces and institutional programs were available. At SMP Pelita Nusantara, the teacher's commitment was not accompanied by comparable professional development or supporting facilities. Nevertheless, the availability of equipment alone did not ensure its use, as illustrated by the unused digital instructional resources.

Table 4. Cross-Site Comparison of Instrumental Inputs

Instrumental input	SMP Pelita Nusantara	SMP Islam Terpadu Batujaya
Personal and social competence	Assessed positively	Assessed positively
Professional background	Limited professional-	Formal Islamic-education backgrounds

	development support	
Educator certification	Not yet obtained by the IRE teacher	Stronger professional qualification profile
Specialized training	No religious-counselling training reported	Qur'an memorization and religious-counselling training
Prayer room	Not available	Available and functional
Counselling room	Not available	Available and functional
Dormitory	Not available	Five dormitory rooms
Sanitation facilities	Four toilets reported in poor condition	Adequate facilities for daily activities
Instructional technology	Available but not used during observations	Used within more varied instructional programs

Educational Outputs and Longer-Term Outcomes

Educational outputs were examined using school records, assessment documents, observations, and participant accounts. The indicators included cognitive achievement, participation in religious activities, practical worship skills, recorded behavioral violations, and available information regarding graduate involvement in community religious activities.

At SMP Pelita Nusantara, the documented mean cognitive score was 78.5, with approximately 85% of students meeting the school's completion criterion. At SMP Islam Terpadu Batujaya, the mean cognitive score was 84.2, with approximately 95% of students meeting the completion criterion. These figures descriptively indicate higher recorded cognitive achievement at the integrated Islamic school.

Differences were also found in affective and psychomotor indicators. SMP Pelita Nusantara recorded 25 behavioral-violation cases over six months, while SMP Islam Terpadu Batujaya recorded eight cases during the same period. Practical religious-skill achievement ranged from approximately 60% to 70% at SMP Pelita Nusantara and from approximately 80% to 85% at SMP Islam Terpadu Batujaya.

SMP Islam Terpadu Batujaya maintained communication with graduates through an alumni WhatsApp group. School records and participant accounts indicated that approximately 30%–40% of graduates had participated as youth-mosque committee members, prayer leaders, callers to prayer, Qur'an teachers, or contributors to community religious activities. SMP Pelita Nusantara had not established a systematic graduate-tracking program, making comparable longer-term outcome data unavailable.

Overall, SMP Islam Terpadu Batujaya showed descriptively stronger documented outputs across cognitive, affective, and psychomotor indicators and had more systematic information regarding graduate participation. However, the findings do not demonstrate that facilities alone produced these differences. The two schools also differed in teacher preparation, student programs, leadership support, school type, dormitory provision, and intensity of religious guidance.

Table 5. Cross-Site Comparison of Outputs and Outcomes

Indicator	SMP Pelita Nusantara	SMP Islam Terpadu Batujaya
Mean cognitive score	78.5	84.2
Completion rate	Approximately 85%	Approximately 95%
Religious participation	Morning greetings approximately 70%–80%	Congregational worship approximately 85%–90%
Psychomotor achievement	Approximately 60%–70%	Approximately 80%–85%
Recorded behavioral	25 cases within six months	8 cases within six months

violations		
Reported achievement pattern	Psychomotor results declined	Psychomotor results improved
Graduate tracking	No systematic tracer program	Alumni communication and monitoring available
Community religious involvement	Comparable data unavailable	Approximately 30%–40% of graduates reportedly involved
Overall implementation pattern	Less integrated and constrained	More structured and institutionally integrated



Discussion (مناقشة)

The cross-case findings indicate that the implementation of IRE guidance resulted from the interaction of teacher strategy, professional competence, facilities, leadership, school culture, and opportunities for repeated practice. The descriptively stronger outcomes at SMP Islam Terpadu Batujaya cannot be attributed exclusively to its prayer room or dormitory. Instead, these facilities enabled teachers to implement modelling, habituation, direct practice, counselling, and continuous monitoring within an integrated institutional program. This interpretation is consistent with research showing that the physical condition of schools influences educational processes through social climate, participation, and attendance, while its effect depends on how spaces are organized and used (Barrett et al., 2015; Maxwell, 2016; Muhaimin, 2012).

The difference in planning demonstrates the importance of translating broad religious objectives into observable indicators and coordinated activities. The general affective indicators at SMP Pelita Nusantara made the intended behaviors difficult to teach and assess consistently. In contrast, the operational indicators at SMP Islam Terpadu Batujaya connected learning objectives with worship practice, character expectations, responsible personnel, and assessment procedures. From Sanusi's framework, such planning reflects logical value through systematic reasoning and teleological value through alignment between educational activities and their intended moral purposes. Character education similarly requires schools to define the conduct they seek to cultivate and provide repeated opportunities for students to enact it (Lickona, 1991; Sanusi, 2017).

The implementation findings reinforce the educational importance of modelling and habituation. Teachers at SMP Islam Terpadu Batujaya participated directly in congregational worship, allowing students to observe religious conduct while practicing it repeatedly within the same environment. This combination strengthened the connection between verbal instruction and observable action. Social cognitive theory explains that students learn not only from formal explanations but also by observing credible models and receiving reinforcement within a social setting. Islamic education likewise understands religious knowledge as inseparable from worship, moral conduct, and purposeful action, making direct practice an important component of learning (Bandura, 1986; Halstead, 2004; Sobri, 2021).

The findings also show that evaluation quality depended on the alignment among objectives, instruments, observers, and assessment settings. Broad categories without behavioral descriptors provided limited information regarding students' affective development, while classroom simulation restricted the authenticity of psychomotor assessment. More detailed rubrics and direct practice at SMP Islam Terpadu Batujaya allowed teachers to document specific behaviors and skills. Dormitory monitoring expanded the assessment context, although it also gave the integrated Islamic school opportunities unavailable to a non-boarding school. Religious evaluation should therefore combine knowledge assessment with transparent observation criteria and practical performance without assuming that frequency of participation automatically represents deep moral internalization (Lickona, 1991; Muhaimin, 2012; Sanusi,

2017).

Differences in teacher preparation and institutional collaboration further explain the variation between the cases. Formal Islamic-education qualifications and religious-counselling training expanded the range of strategies available to teachers at SMP Islam Terpadu Batujaya. At the same time, leadership, counselling staff, and dormitory supervisors distributed responsibility for students' religious development across the institution. This finding supports research emphasizing that Islamic teachers require integrated preparation in subject knowledge, pedagogy, identity, and student guidance. It also corresponds with evidence that moral and religious education becomes more continuous when teachers collaborate with other educators and the wider learning environment (Memon, 2011; Munastiwi, 2021; Sanzi et al., 2025).

The academic contribution of this study lies in demonstrating that educational facilities should be conceptualized as enabling or constraining components within a broader system of Islamic religious guidance rather than as isolated predictors of achievement. Theoretically, the study integrates IRE teacher strategies with Sanusi's six value systems and a systems sequence encompassing inputs, processes, outputs, outcomes, and feedback. Empirically, it provides a contextual comparison of two private junior high schools located within the same district but characterized by contrasting institutional resources. Practically, it shows that infrastructure development must be accompanied by measurable planning, teacher professional development, appropriate assessment, active facility use, and school-wide coordination. This integrated explanation moves the analysis beyond a simple "complete versus incomplete facilities" comparison and provides a framework that can be tested in broader and more diverse educational settings.



Conclusion (خاتمة)

This study concludes that the implementation of IRE teachers' strategies was shaped by the interaction of instructional planning, teacher competence, educational facilities, school culture, and institutional collaboration. SMP Islam Terpadu Batujaya demonstrated a more integrated approach through operational learning indicators, varied teaching methods, teacher modelling, religious habituation, direct worship practice, detailed assessment, and dormitory-based monitoring. In comparison, SMP Pelita Nusantara depended more heavily on classroom explanation and simulation because it lacked a dedicated prayer room and counselling room and had inadequate sanitation facilities. Descriptive school data showed stronger cognitive, affective, and psychomotor outputs at SMP Islam Terpadu Batujaya. However, the findings indicate that facilities do not independently determine student outcomes; their educational value depends on teacher preparation, program design, leadership support, and consistent use.

The study is limited to two private junior high schools in one district, and its qualitative design does not permit statistical generalization or causal conclusions. Some output and graduate-outcome indicators were also drawn from school records that were not equally available at both sites. Future studies should involve public and private schools across different regions, employ longitudinal or mixed-method designs, and develop standardized measures of religious knowledge, moral conduct, and practical worship skills. SMP Pelita Nusantara is recommended to prioritize safe sanitation, provide a suitable space for worship and counselling, optimize its existing instructional technology, and strengthen teacher training in religious counselling and authentic assessment. Both schools should refine measurable affective indicators, conduct systematic graduate tracking, and ensure that facilities are incorporated into sustainable religious-guidance programs.

Acknowledgment (شكر وتقدير)

Acknowledgment is addressed to a person and/or groups and also the institution that helps research both in a direct and indirect way.



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