

An Integrative Islamic Education Framework Based on the Qur'an, Sunnah, Sirah, and Maqasid al-Shariah at PKBM Jabal Dau Center Malang

Delta Novita Putri

Universitas Muhammadiyah Malang, Indonesia.

Email: deltanovp@gmail.com

Abstract: Islamic education requires a holistic approach that integrates normative religious foundations with contextual learning and character development to address contemporary educational challenges. Although previous studies have examined the Qur'an, Sunnah, *Sirah Nabawiyah*, and *Maqasid al-Shariah* individually, limited attention has been given to their integrated implementation in non-formal Islamic education, particularly for orphaned and underprivileged students. This study aimed to explore how these four Islamic foundations were implemented at PKBM Jabal Dau Center Malang and to examine their contribution to educational quality and students' character development. A qualitative case study design was employed. Data were collected through in-depth interviews with the school principal, an Islamic Religious Education teacher, and two students, complemented by classroom observations and document analysis conducted between November and December 2025. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that the Qur'an and Sunnah serve as the normative foundation of curriculum and instructional practices, *Sirah Nabawiyah* provides contextual moral exemplars, and *Maqasid al-Shariah* is operationalized through ten character indicators supported by a gamification-based learning system. This integrated approach enhances students' religious commitment, discipline, critical thinking, social responsibility, and ethical behavior. The study contributes a holistic conceptual framework and an adaptable character education model for strengthening educational quality in non-formal Islamic institutions serving vulnerable learners.

Keywords: Character Education, Maqasid al-Shariah, Non-Formal Islamic Education, Qur'an, Sirah Nabawiyah, Sunnah.

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INTRODUCTION

Islamic education fundamentally aims to develop individuals who possess faith (iman), piety (taqwa), noble character, and the ability to develop their full potential optimally. This objective is not limited to the acquisition of knowledge but also encompasses spirituality, morality, and social responsibility. In contemporary educational settings, achieving these goals is especially challenging in non-formal institutions that serve learners from diverse social, economic, and family backgrounds. Such conditions require educational models that combine Islamic value formation, sustained character development, and competency growth. The need becomes more pronounced for orphans, underprivileged children, and learners raised in non-intact families, because limited guidance and supervision may influence learning motivation, religious practice, and behavioral development. International scholarship on Islamic and holistic education emphasizes that character formation requires coherent educational aims, credible role models, habituation, supportive relationships, and learning environments that connect knowledge with ethical responsibility (Halstead, 2004; Sahin, 2018; Darling-Hammond et al., 2020).

This situation is also evident at PKBM Jabal Dau Center Malang, a non-formal educational institution established to provide educational services for orphaned and underprivileged children. The institution envisions producing a generation that is righteous, intelligent, resilient, and empowered, enabling learners to improve their own quality of life and that of their families. Preliminary observations revealed differences in students' character, learning habits, and levels of religious understanding and practice. Some students had not consistently performed obligatory acts of worship before joining the institution. This condition highlights the need for an educational model that addresses academic learning, character development, and spiritual strengthening as one comprehensive system. Within Islamic educational thought, the Qur'an and Sunnah provide normative direction for educational aims and practices. Engagement with Qur'anic principles can support reasoning, ethical action, memorization, reflection, and the integration of faith with knowledge (Stimpson & Calvert, 2021). Contemporary Islamic pedagogy likewise stresses that revelation, embodied practice, and contextual learning should be connected rather than treated as separate domains (Alkouatli, 2018; Halstead, 2004; Sahin, 2018).

In addition to the Qur'an and Sunnah, Sirah Nabawiyah (the Prophetic Biography) plays a significant role as a medium for internalizing character values in Islamic education. Narratives about Prophet Muhammad (peace be upon him) and his companions provide concrete examples of honesty, responsibility, patience, leadership, and social concern. Narrative pedagogy enables learners to encounter Islamic values contextually and to connect moral principles with

situations in everyday life (Yusoff, 2023; Vitz, 1990). The Prophetic tradition also illustrates educational practices that combine revelation, exemplary conduct, dialogue, and practical experience, making learning meaningful and accessible (Alkouatli, 2018; Hardaker & Sabki, 2015). Maqasid al-Shariah offers a philosophical orientation toward comprehensive human welfare through the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal). These objectives can inform curriculum development and character education that balance spiritual, intellectual, moral, social, and practical dimensions. International research on values education, social-emotional development, and global citizenship similarly indicates that coherent ethical frameworks can strengthen discipline, responsibility, empathy, and social awareness (Durlak et al., 2011; Lovat, 2010; Saada, 2023).

These studies indicate that the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah each make important contributions to Islamic education. However, most previous research has examined these four aspects separately. Studies on the Qur'an and Sunnah generally focus on value internalization and pedagogical innovation; research on Sirah Nabawiyah tends to emphasize character development through exemplary models; while studies on Maqasid al-Shariah are often directed toward curriculum development and educational management. In other words, previous studies have not sufficiently explained how these four value sources can be systematically integrated into a unified educational framework, particularly within non-formal educational institutions serving socially vulnerable learners.

This limitation highlights a research gap concerning the lack of empirical studies on the integration of the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah within a comprehensive non-formal Islamic educational model. In fact, the integration of these four value sources has the potential to generate an educational model that not only strengthens academic achievement but also continuously develops students' character, spirituality, and social competencies. The novelty of this study lies in its examination of the integration of the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah within a single framework of non-formal Islamic education implemented in an educational institution serving orphaned and underprivileged children. Unlike previous studies that investigated these aspects separately, this study analyzes the interconnections among these four sources of values in curriculum development, instructional processes, character formation, and students' spiritual development. Consequently, this study proposes an integrative Islamic educational framework that may serve as an alternative model for value-based non-formal Islamic education.

Based on the above discussion, this study aims to analyze how the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah are integrated into educational practices at PKBM Jabal Dau Center Malang and to identify the integrative Islamic educational model that emerges from the implementation of these four value sources. The study is expected to contribute theoretically to the development of Islamic education scholarship and practically to non-formal educational institutions seeking to establish holistic, contextual, and sustainable educational systems.

RESEARCH METHOD

This study employed a qualitative case study design to explore the integration of the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah within a non-formal Islamic educational setting. A qualitative approach was deemed appropriate because it enables an in-depth understanding of social phenomena within their natural context and facilitates the exploration of participants' experiences, perspectives, and interpretations (Creswell, 2018; Moleong, 2017). The case study design was selected because the research focused on a single educational institution, PKBM Jabal Dau Center Malang, which has developed a distinctive educational model integrating Islamic values into both instructional practices and character development programs.

PKBM Jabal Dau Center Malang was purposively selected as the research site due to its unique role as a non-formal educational institution serving orphaned and underprivileged children while systematically incorporating the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah into its educational framework. This setting provided a valuable context for examining how Islamic principles are operationalized in educational practice and character formation.

Participants were selected through purposive sampling based on their roles, experience, and direct involvement in the implementation of educational programs at the institution (Sugiyono, 2022). Four participants were involved in the study, comprising one school principal, one educator, and two students. The principal was selected because of his responsibility for educational planning and institutional management, while the educator was chosen due to his direct involvement in teaching and character-building activities. The student participants were included because they had firsthand experience of the value internalization processes that constituted the focus of this study.

Data were collected between November and December 2025 through semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews were conducted to obtain detailed information regarding the implementation of the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah within educational activities. Observations were carried out to examine classroom instruction, religious habituation

practices, and character-development activities conducted within the institution. Document analysis was undertaken to complement the primary data by examining curriculum documents, educational programs, lesson plans, and institutional records relevant to the research objectives.

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing and verification. Data obtained from interviews, observations, and documents were systematically coded and categorized according to recurring patterns and themes. Similar units of meaning were grouped into broader categories and subsequently developed into themes representing the integration of the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah within educational practices.

To ensure the trustworthiness of the findings, source triangulation and methodological triangulation were employed. Source triangulation involved comparing information obtained from the principal, educator, and student participants, while methodological triangulation was achieved by cross-checking findings derived from interviews, observations, and document analysis. These procedures enhanced the credibility, validity, and reliability of the research findings.

RESEARCH RESULT AND DISCUSSION

Research Result

Integration of the Qur'an and Sunnah as Foundational Sources of Values and Curriculum Development

The findings indicate that the Qur'an and Sunnah constitute the primary foundations underpinning educational practices at PKBM Jabal Dau Center Malang. Their integration extends beyond the inclusion of Islamic content within instructional materials and is systematically embedded in curriculum design, teaching methodologies, daily habituation programs, and character development initiatives. Data obtained from interviews, observations, and document analysis consistently demonstrate that educational activities are designed with explicit reference to Qur'anic teachings and Prophetic traditions.

According to the principal, the institution seeks to cultivate students who not only achieve academic competence but also develop strong spiritual awareness and moral character rooted in Islamic teachings. The Qur'an and Sunnah are therefore positioned as guiding principles for both educational objectives and daily conduct.

Classroom observations revealed that students routinely engage in Qur'anic recitation, memorization, and reflection before formal lessons begin. Furthermore, educators consistently connect lesson content to relevant Qur'anic verses and Hadith, enabling students to perceive knowledge as interconnected

with their religious worldview. Curriculum documents further demonstrate that learning outcomes and character indicators are explicitly aligned with Islamic values derived from these primary sources.

The integration of Qur'anic values was particularly evident within the Primary Class curriculum. Mathematics instruction, for example, was contextualized through Islamic applications such as calculating zakat obligations, inheritance distribution, prayer times, and qiblah direction. Rather than presenting mathematics as an abstract discipline, educators encouraged students to recognize its practical relevance within religious life. This approach reflects an epistemological integration in which scientific and religious knowledge are viewed as complementary rather than separate domains.

A similar pattern emerged within the Project Class. Learning activities were organized through interdisciplinary projects that combined religious knowledge with broader academic content. During lessons on mosque history, students first explored Qur'anic teachings regarding the significance of mosques before discussing Islamic etiquette and constructing mosque models as project-based assignments. Likewise, lessons on astronomy and the solar system incorporated Qur'anic verses related to the creation of the universe, encouraging students to reflect on scientific phenomena through an Islamic lens.

In the Practical Class, educators linked scientific concepts to Qur'anic descriptions of natural phenomena (*ayat kauniyyah*), while public speaking activities emphasized ethical communication principles derived from Islamic teachings. Students were encouraged to express ideas respectfully, honestly, and responsibly, reflecting the communication ethics promoted within the Qur'an and Sunnah.

The findings also demonstrate that the Sunnah was internalized through a *ta'dib*-oriented approach emphasizing the cultivation of *adab* (proper conduct) and Prophetic character. Educators functioned not only as instructors but also as role models who exemplified honesty, discipline, responsibility, and social concern. This modeling process was evident across classroom interactions, collaborative activities, presentations, and congregational worship practices.

Students reported that they were consistently encouraged to communicate respectfully, avoid ridiculing peers, and take responsibility for assigned tasks. Observations further indicated that many students voluntarily demonstrated religious commitment, such as arriving early for congregational prayers and striving to occupy the front rows during prayer without external enforcement. Such behaviors suggest that Islamic values had progressed beyond cognitive understanding and become internalized as personal habits and dispositions.

Overall, the findings suggest that the integration of the Qur'an and Sunnah at PKBM Jabal Dau Center functions not merely as a source of instructional content but as a comprehensive educational framework that shapes

students' intellectual, spiritual, and moral development. Through this integrated approach, academic learning is closely connected to religious practice and character formation, creating a holistic educational environment that nurtures both knowledge acquisition and ethical development.

Sirah and Exemplary Conduct as Affective and Contextual Dimensions of Learning

The findings reveal that *Sirah Nabawiyah* serves as a central component of character education at PKBM Jabal Dau Center Malang. Data from interviews, observations, and institutional documents indicate that Sirah is not treated merely as historical content but functions as a pedagogical tool for the contextual internalization of Islamic values. Through the narratives of Prophet Muhammad (peace be upon him) and his companions, students are introduced to practical examples of honesty, patience, responsibility, emotional regulation, leadership, and social compassion.

Observations showed that Sirah sessions were conducted regularly in the afternoon and attended by all students. These sessions were facilitated directly by the foundation leader through storytelling, dialogue, and reflective discussion. The narratives were presented using language appropriate to students' developmental levels and were consistently linked to real-life situations commonly encountered by learners, including peer relationships, emotional challenges, discipline, family interactions, and social responsibility.

According to the foundation leader, the primary objective of Sirah instruction is not simply to transmit historical knowledge but to help students extract moral lessons that can be applied in their everyday lives. This pedagogical approach positions Sirah as a bridge between Islamic teachings and students' lived experiences, thereby enhancing the relevance and practical significance of religious education.

Interview data further revealed that Sirah classes were among the most appreciated educational activities within the institution. Students reported that narrative-based learning enabled them to understand the character of the Prophet more effectively than direct moral instruction alone. Rather than perceiving values such as patience, honesty, and forgiveness as abstract concepts, students encountered them through concrete examples embedded within meaningful stories.

Several participants explained that they often recalled stories of the Prophet and his companions when facing interpersonal conflicts or emotional difficulties. Such reflections suggest that Sirah functions as a moral reference framework that assists students in making decisions and regulating their behavior in everyday situations. The narratives provide cognitive and emotional

resources that learners can draw upon when encountering challenges, thereby facilitating the practical application of Islamic values beyond the classroom.

These findings can be interpreted through Bandura's Social Learning Theory, which argues that individuals acquire attitudes and behaviors through observing credible role models. In the context of PKBM Jabal Dau Center, Prophet Muhammad and his companions function as idealized models whose actions and moral qualities are emulated by students. The effectiveness of Sirah-based education therefore lies not merely in the transmission of information but in its capacity to provide observable examples of desirable conduct. Through repeated exposure to these narratives, students gradually internalize values and transform them into behavioral dispositions.

The findings also support perspectives from character education scholarship, which emphasize the importance of narrative and moral exemplars in fostering ethical development. Stories possess a unique capacity to engage learners emotionally, allowing them to develop empathy, moral reasoning, and self-reflection. Unlike direct instruction, which may be perceived as prescriptive, narrative-based approaches encourage students to construct their own understanding of moral principles through reflection on the experiences of others.

The educational impact of Sirah was further evidenced through observable behavioral changes among students. Teachers reported improvements in emotional self-regulation, interpersonal relationships, and prosocial behavior. Observations documented increased willingness to help peers, greater readiness to apologize after conflicts, improved discipline, and heightened concern for environmental cleanliness. These behavioral changes suggest that Sirah-based learning contributes not only to moral awareness but also to the development of practical social and emotional competencies.

Another notable finding concerns the role of the companions (Sahabah) as supplementary sources of moral exemplarity. Narratives concerning figures such as Zaid ibn Harithah, Ali ibn Abi Talib, Umar ibn al-Khattab, and Abu Bakr al-Siddiq provided students with diverse models of courage, loyalty, integrity, wisdom, and leadership. Exposure to multiple exemplary figures broadened students' understanding of Islamic character and offered various pathways through which they could identify and develop their own personal virtues.

Overall, the findings demonstrate that Sirah Nabawiyah functions as a powerful affective and contextual dimension of Islamic education. Through storytelling, reflection, and moral exemplification, Sirah facilitates the internalization of Islamic values in ways that are meaningful, emotionally engaging, and relevant to students' daily experiences. Rather than serving solely as historical knowledge, Sirah operates as a transformative educational

instrument that nurtures moral character, emotional intelligence, and social responsibility among learners.

Operationalizing Maqasid al-Shariah Through Character Education and Gamification

One of the most significant findings of this study concerns the role of *Maqasid al-Shariah* as the philosophical foundation underpinning educational goals and character development at PKBM Jabal Dau Center Malang. Unlike many Islamic educational institutions that employ Maqasid primarily as a conceptual framework, PKBM Jabal Dau Center translates its principles into observable behavioral indicators and practical educational strategies. This operationalization enables Islamic values to be systematically integrated into students' daily experiences and assessed through concrete behavioral outcomes. Interview and document analysis revealed that the institution adopts the five classical objectives of *Maqasid al-Shariah*—the preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*)—as the foundation for educational planning and student development. Rather than maintaining these principles at an abstract level, the institution transforms them into ten character indicators: *faith, taqwa, peaceful, balance, thinking, innovation, sustain, caring, zuhud, and qana'ah*. These indicators function as practical educational targets that guide both learning activities and character formation initiatives.

The findings demonstrate that this translation process represents a form of contextual adaptation through which classical Islamic concepts become accessible and meaningful within a contemporary educational environment. By converting broad philosophical principles into observable indicators, educators are able to communicate expectations more clearly and monitor students' character development more systematically. Consequently, Maqasid al-Shariah serves not only as a normative ideal but also as an operational framework for educational practice.

Observational data showed that the character indicators were consistently embedded within students' daily routines. Indicators related to faith and taqwa were reflected in regular participation in congregational prayers, Qur'anic recitation, and other religious activities. The indicator of peaceful manifested through students' ability to regulate emotions and resolve conflicts constructively, while caring was evident in cooperative behaviors, peer support, and participation in community-oriented activities. Likewise, thinking and innovation were promoted through project-based learning activities that encouraged critical inquiry, creativity, and problem-solving.

A particularly innovative aspect of the educational model was the implementation of a gamification system designed to reinforce character development. Each character indicator was linked to a point-based mechanism through which students received recognition for demonstrating desired behaviors. Positive actions such as punctual prayer attendance, social responsibility, honesty, cooperation, and prudent financial management contributed to the accumulation of points, which could later be exchanged for various forms of recognition and rewards.

Students reported that the point system increased their motivation to practice Islamic values in their everyday lives. Rather than perceiving religious and moral behaviors as external obligations, students viewed them as meaningful achievements that generated a sense of personal accomplishment. This finding suggests that gamification can function as an effective motivational strategy for promoting value internalization, particularly among younger learners.

From a theoretical perspective, the effectiveness of this approach can be explained through principles of behavioral reinforcement and self-determination. Positive feedback and recognition encourage the repetition of desirable behaviors, while opportunities for achievement and progress foster intrinsic motivation. Importantly, the gamification system did not replace religious values with external rewards; instead, it served as a scaffold that helped students develop consistent habits until those values became internalized as part of their personal identity.

The integration of *hifz al-mal* within the educational model provides a particularly noteworthy example of Maqasid-based character education. Students participated in activities related to charitable giving (*infaq*), saving, and age-appropriate financial literacy. Through these activities, learners developed practical skills associated with responsible financial management while simultaneously cultivating ethical attitudes toward wealth. Such practices demonstrate how Islamic educational principles can be translated into real-world competencies relevant to contemporary social and economic contexts.

Furthermore, the findings indicate that the Maqasid-based framework contributes to a balanced conception of human development. While religious commitment remains central, equal attention is given to intellectual growth, emotional well-being, social responsibility, and economic awareness. This multidimensional orientation reflects the holistic nature of Maqasid al-Shariah, which seeks to promote comprehensive human flourishing rather than narrowly defined academic achievement.

The present findings extend previous research on Maqasid-based education by illustrating how philosophical objectives can be transformed into measurable character outcomes within a non-formal educational setting.

Whereas earlier studies have primarily discussed Maqasid at the conceptual level, this study demonstrates a practical mechanism through which Maqasid principles can inform curriculum design, student assessment, and behavioral development. The integration of character indicators and gamification therefore represents a significant pedagogical innovation within contemporary Islamic education.

Overall, the findings suggest that Maqasid al-Shariah can serve as a comprehensive framework for character education that bridges the gap between Islamic educational ideals and everyday educational practice. Through the systematic translation of Maqasid principles into behavioral indicators supported by gamified reinforcement, PKBM Jabal Dau Center has developed an educational model that promotes spiritual, intellectual, moral, and social development in a coherent and measurable manner.

Discussion

The findings indicate that the integration of the Qur'an and Sunnah at PKBM Jabal Dau Center Malang functions not merely as the inclusion of religious content but as an epistemological and normative framework for the educational process. This interpretation is consistent with Halstead's (2004) conception of Islamic education, in which knowledge, faith, moral formation, and purposeful action are inseparable. It also accords with Sahin's (2018) argument that contemporary Islamic education must move beyond the transmission of inherited information toward critically engaged, reflective, and ethically grounded learning. The institution's practice of connecting academic subjects with Qur'anic verses and Hadith therefore represents an effort to overcome the conventional division between religious and secular knowledge. Stimpson and Calvert (2021) similarly identify reasoning, purposeful action, and memorization as central dimensions of Qur'anic educational philosophy, while Alkouatli (2018) emphasizes that Islamic pedagogies involve becoming through embodied, relational, and spiritually meaningful learning. Viewed together, these studies help explain why the integration observed at PKBM Jabal Dau Center contributes simultaneously to students' intellectual understanding, religious consciousness, and moral orientation.

The findings further show that meaningful integration depends on the educator's capacity to interpret Islamic sources accurately and connect them pedagogically with students' developmental needs and lived realities. Integration cannot be reduced to attaching a verse or Hadith to an otherwise unchanged lesson; it requires clear learning purposes, appropriate explanation, reflection, and opportunities for application. Memon (2011) highlights the need for specialized preparation that enables Islamic-school teachers to combine subject knowledge, pedagogical competence, and an Islamic educational

worldview. Hardaker and Sabki (2015) likewise demonstrate the importance of embodiment, teacher-learner relationships, and culturally situated practices within Islamic pedagogy. Professional learning is therefore central, particularly because Islamic education teachers must negotiate curriculum expectations, religious knowledge, and contemporary classroom challenges (Alhashmi & Moussa-Inaty, 2021). This interpretation also aligns with the science of learning and development, which emphasizes that effective education is relational, context-sensitive, and attentive to cognitive, social, emotional, and identity development (Darling-Hammond et al., 2020). Thus, the success of the PKBM model is partly explained by the coherence between curriculum, educator modeling, habitual practice, and institutional culture.

The use of Sirah Nabawiyah as a medium of character education demonstrates the pedagogical value of narrative and exemplary conduct. Rather than presenting virtues such as honesty, patience, responsibility, and compassion as abstract prescriptions, Sirah provides characters, conflicts, choices, and consequences through which students can interpret moral meaning. Yusoff (2023) conceptualizes Qur'anic narrative as a form of Islamic narrative pedagogy that engages learners intellectually, ethically, and spiritually. The present findings extend this perspective by showing that stories of the Prophet and his companions become practical reference points when students face interpersonal conflict, emotional difficulty, or decisions in everyday life. This process is also consistent with social cognitive theory, which explains that individuals learn through observing credible models and interpreting the consequences of their actions (Bandura, 2001). Vitz (1990) argues that stories offer psychologically powerful resources for moral development, while Tappan (1998) emphasizes that moral understanding develops through socially mediated dialogue and guided participation. Sirah sessions at the institution therefore function as more than historical instruction: they provide culturally and religiously authoritative models for reflection, imitation, and gradually internalized self-regulation.

The affective strength of Sirah-based learning can also be explained by research on narrative engagement. Green and Brock (2000) show that transportation into a narrative can influence how readers understand and respond to the values embedded in a story. Although the context of Sirah instruction differs from experimental narrative research, the students' reported ability to remember Prophetic stories during real-life difficulties suggests a comparable process of emotional and cognitive involvement. Reading and engaging with narrative fiction has also been associated with empathy and social understanding (Mar et al., 2009), supporting the interpretation that narrative encounters may help students imagine the perspectives and consequences experienced by others. Dahlstrom (2014) further explains that narratives make complex ideas memorable and meaningful for nonexpert audiences by

organizing information around human action and causality. At PKBM Jabal Dau Center, storytelling, dialogue, and reflection appear to transform religious history into an accessible moral language. The educational value of Sirah is therefore found not only in the accuracy of historical knowledge but also in its ability to evoke empathy, support moral reasoning, and connect Islamic ideals with students' personal circumstances.

Nevertheless, narrative and modeling alone do not guarantee character internalization. The findings suggest that values become more stable when stories are reinforced through educator example, repeated practice, dialogue, feedback, and a consistent institutional culture. Althof and Berkowitz (2006) argue that moral and character education is strongest when it is connected to democratic participation, relationships, and the broader life of the school rather than confined to isolated lessons. Reviews of moral education similarly emphasize active discussion, perspective-taking, reflection, and opportunities to practice moral action (Schuitema et al., 2008). Veugelers (2000) shows that teachers communicate values through both explicit instruction and the choices embedded in classroom relationships, whereas Revell and Arthur (2007) stress that teachers require professional understanding of character education rather than relying on personal intuition alone. Narvaez and Lapsley (2008) likewise distinguish between direct character instruction and approaches that cultivate moral expertise through guided experience. These perspectives clarify the importance of the PKBM's integration of Sirah sessions with daily worship, collaborative projects, communication norms, and educator modeling: the institution does not merely tell students what good character is but creates repeated contexts in which it can be enacted and evaluated.

A major contribution of this study is the operationalization of Maqasid al-Shariah through ten observable character indicators. This translation provides a practical bridge between broad Islamic objectives and day-to-day curriculum planning, mentoring, and assessment. The five classical protections are not treated as detached legal categories; instead, they inform commitments to faith, well-being, intellectual growth, peaceful relations, care, innovation, sustainability, moderation, and responsible attitudes toward wealth. Such an orientation is compatible with Saada's (2023) account of Islamic global citizenship education, which links religious identity with ethical responsibility toward wider society. It also resonates with Lovat's (2010) argument that values education and quality teaching can reinforce one another when ethical aims are integrated into pedagogy. At the same time, the ten indicators should be understood as developmental guides rather than fixed labels. Walker et al. (2015) caution that character education must connect theory, practice, institutional ethos, and realistic accounts of moral development, while Kristjansson (2013) warns against simplified assumptions that virtues can be reduced to easily measured traits. The

PKBM framework is therefore most defensible when its indicators support reflection and formative mentoring rather than functioning as purely numerical judgments of students' moral worth.

The point-based gamification system provides an innovative mechanism for making character expectations visible and for giving students immediate feedback. Meta-analytic evidence indicates that gamification can improve learning-related outcomes, although effects vary according to design, context, and the outcomes measured (Bai et al., 2020; Sailer & Homner, 2020). Systematic review evidence likewise shows that gamification can support engagement, motivation, participation, and learning when game elements are aligned with instructional purposes rather than added superficially (Zainuddin et al., 2020). Buckley and Doyle (2016) demonstrate that students' motivational responses to gamification are not uniform, while Sailer et al. (2017) show that particular design elements influence different psychological needs. The PKBM system appears pedagogically useful because points are tied to concrete actions, such as punctual worship, honesty, cooperation, social concern, saving, and charitable giving, rather than to competition alone. This design is consistent with the broader view of gamification as a motivational information system (Koivisto & Hamari, 2019). It also reflects the importance of selecting and combining game elements carefully, because badges, points, levels, challenges, and social mechanisms may produce different learning experiences (Toda et al., 2019).

The findings should nevertheless be interpreted cautiously because external rewards may support initial participation without necessarily producing durable moral commitment. Dichev and Dicheva (2017) note that enthusiasm for educational gamification has often exceeded the strength and consistency of empirical evidence. Longitudinal classroom research has also found that some gamified conditions may reduce intrinsic motivation or satisfaction when students experience excessive comparison or control (Hanus & Fox, 2015). Experimental work indicates that points, levels, and leaderboards can affect performance and motivation differently and may not be sufficient by themselves to create meaningful engagement (Mekler et al., 2017). Seaborn and Fels (2015) similarly emphasize the need for theoretically grounded design and context-sensitive evaluation. From the perspective of self-determination theory, the system is more likely to support internalization when it strengthens autonomy, competence, and relatedness rather than making moral conduct dependent on rewards (Ryan & Deci, 2000). This caution is reinforced by evidence that controlling extrinsic rewards can undermine intrinsic motivation under some conditions (Deci et al., 1999). Landers' (2014) theory of gamified learning is useful here: game elements influence learning indirectly by changing behaviors and attitudes that are themselves connected to instructional outcomes. Accordingly, PKBM should gradually shift emphasis from points toward reflection, personal

meaning, communal responsibility, and self-regulation as students' habits mature.

The observed improvements in discipline, emotional regulation, peer support, responsibility, and prosocial behavior indicate that the integrative framework also has a social-emotional dimension. A large meta-analysis by Durlak et al. (2011) found that well-designed school-based social and emotional learning interventions can improve social-emotional skills, attitudes, behavior, and academic performance. Follow-up evidence suggests that these benefits may persist beyond the immediate intervention period when programs are implemented coherently (Taylor et al., 2017). Although the PKBM program is grounded explicitly in Islamic sources rather than in a conventional social-emotional learning framework, both approaches share an emphasis on self-awareness, self-management, relationships, responsible decision-making, and supportive learning environments. The findings are therefore best interpreted as evidence of a whole-person educational ecology in which worship, academic projects, Sirah narratives, Maqasid-based indicators, and mentoring mutually reinforce one another. This interpretation is consistent with Darling-Hammond et al. (2020), who argue that learning and development are shaped by integrated cognitive, social, emotional, and relational processes. The contribution of the PKBM model lies in expressing these developmental processes through an Islamic ethical vocabulary that is meaningful to its learners and community.

Several implementation challenges and research limitations remain. First, values education requires specialized professional judgment, yet teachers may lack a shared conceptual language for discussing values or evaluating moral development (Thornberg, 2008). The model therefore requires sustained professional learning in Qur'anic and Hadith interpretation, contextual pedagogy, formative assessment, mentoring, and ethical use of gamification, as also suggested by research on Islamic teacher preparation and professional development (Alhashmi & Moussa-Inaty, 2021; Memon, 2011). Second, the institution's small student population permits close observation and personalized feedback; larger institutions may need mentor groups, digital records, inter-rater guidance, and safeguards against reducing character to scores. Third, the single-site case design, four participants, and short data-collection period limit transferability and do not establish long-term causal effects. Future studies should examine the framework across formal and non-formal institutions, include students, parents, alumni, and multiple educators, and combine qualitative evidence with longitudinal measures of behavior and well-being. Overall, however, the study contributes a coherent account of how the Qur'an and Sunnah can provide normative foundations, Sirah can supply affective and contextual exemplars, Maqasid al-Shariah can organize developmental aims, and carefully designed gamification can scaffold practice.

Its central implication is that holistic Islamic education emerges not from any single component but from the alignment of knowledge, example, experience, institutional culture, and reflective evaluation.

CONCLUSION AND IMPLICATION

Conclusion

This study demonstrates that the integration of the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah at PKBM Jabal Dau Center Malang forms a holistic model of non-formal Islamic education that strengthens both educational quality and character development. The Qur'an and Sunnah serve as the normative and epistemological foundations of learning, Sirah Nabawiyah functions as a contextual medium for character formation through exemplary role models, while Maqasid al-Shariah provides a philosophical framework that translates Islamic values into measurable character indicators supported by a gamification system. The findings reveal that the integration of these four pillars not only enhances students' religious understanding but also promotes intellectual growth, moral awareness, social responsibility, and positive behavioral transformation. This study contributes to the discourse of Islamic education by proposing an integrated educational model that bridges spiritual, cognitive, affective, and social dimensions within a non-formal educational setting.

Implication

The findings offer both theoretical and practical implications for Islamic education. Theoretically, this study enriches the growing body of literature on holistic Islamic education by demonstrating how the Qur'an, Sunnah, Sirah Nabawiyah, and Maqasid al-Shariah can be integrated into a coherent educational framework rather than being applied separately. Practically, the model implemented at PKBM Jabal Dau Center provides an alternative approach for Islamic educational institutions seeking to strengthen character education through value-based curriculum design, contextual learning, and innovative strategies such as gamification. The findings also suggest that Maqasid al-Shariah can serve as an operational framework for character assessment and educational development. Future studies are encouraged to examine the applicability of this model in formal educational settings and across diverse student populations to further validate and refine its implementation.

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