Analysis of the Akidah Akhlak Textbook to Strengthen Students' Moral Character and Spiritual Values

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Article Information	Abstract
	This study aims to analyze Islamic Education textbooks on the topic of Akidah Akhlak to see how these books shape students' understanding of the values of faith and morals, and how the material, presentation methods, and relevance of the book's content contribute to the internalization of moral and spiritual values in everyday life. The method used is a qualitative approach with content analysis techniques. The primary data source is the textbook Akidah Akhlak Madrasah Aliyah grade XII. The researcher used several secondary sources, such as scientific journals, similar textbooks at other educational levels, and the results of previous research. The data collection technique is through literature study, namely studying the contents of the book and recording the aspects analyzed. The data analysis technique uses data reduction by sorting relevant information. Then the data presentation is in the form of a description of the findings, and conclusions are drawn. To maintain the validity of the data, source triangulation is carried out by comparing the contents of the book with supporting literature, including the works of international academics such as Abdurrahman Badawi (moral philosophy) and Alasdair MacIntyre (ethics), which provide a broader perspective on the study of faith and morals. The analysis shows that the Akidah Akhlak textbook aligns with the curriculum and provides a strong foundation in faith and moral education, starting from the systematic presentation of material, straightforward language, and legitimate evidence, which has met the BSNP standards. The learning is conceptual and applied, by presenting concrete examples from Islamic scholars and figures who can be used as role models. However, this book is still normative, has limited references, and does not optimally emphasize the development of character and critical thinking skills of students.

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Penelitian ini bertujuan untuk menganalisis buku teks Pendidikan Islam pada topik Akidah Akhlak untuk melihat bagaimana buku-buku tersebut membentuk pemahaman siswa tentang nilai-nilai keimanan dan akhlak, dan bagaimana materi, metode penyajian, dan relevansi isi buku berkontribusi pada internalisasi nilai-nilai moral dan spiritual dalam kehidupan sehari-hari. Metode yang digunakan adalah pendekatan kualitatif dengan teknik analisis isi. Sumber data primer adalah buku teks Akidah Akhlak Madrasah Aliyah kelas XII. Peneliti menggunakan beberapa sumber sekunder, seperti jurnal ilmiah, buku teks sejenis pada jenjang pendidikan lain, dan hasil penelitian terdahulu. Teknik pengumpulan data adalah melalui studi pustaka, yaitu mempelajari isi buku dan mencatat aspek-aspek yang dianalisis. Teknik analisis data menggunakan reduksi data dengan memilah informasi yang relevan. Kemudian penyajian data berupa uraian hasil temuan, dan ditarik simpulan. Untuk menjaga keabsahan data, triangulasi sumber dilakukan dengan membandingkan isi buku dengan literatur pendukung, termasuk karya akademisi internasional seperti Abdurrahman Badawi (filsafat moral) dan Alasdair MacIntyre (etika), yang memberikan perspektif yang lebih luas tentang studi iman dan moral. Analisis menunjukkan bahwa buku teks Akidah Akhlak selaras dengan kurikulum dan memberikan fondasi yang kuat dalam pendidikan iman dan moral, mulai dari penyajian materi yang sistematis, bahasa yang lugas, dan bukti-bukti yang sah, yang telah memenuhi standar BSNP. Pembelajarannya bersifat konseptual dan terapan, dengan menghadirkan contoh-contoh konkret dari para ulama dan tokoh Islam yang dapat dijadikan teladan. Namun, buku ini masih normatif, memiliki referensi yang terbatas, dan belum secara optimal menekankan pengembangan karakter dan keterampilan berpikir kritis siswa.

I. INTRODUCTION

The problem of education faced by the Indonesian nation is the low quality of education from one level to the next (Sukino & Rahim, 2021). This issue is reflected in the results of the 2018 PISA survey, where Indonesia ranked 74 out of 79 countries in reading, mathematics, and science (Munawir & Lailiyah, 2022). Similar findings were also reported by Engida et al. (2024), who emphasised that disparities in teacher quality and access to learning resources continue to hinder improvements in student achievement. Education is not only about imparting knowledge, but also plays an important role in shaping and developing a person's character and personality (Munawir & Lailiyah, 2022). Education is a conscious effort to prepare students for future roles through mentorship, teaching, and practice. Noor (2018) explain this is related to the definition of education contained in the National Education System Law no. 20 of 2003 article 1 point 1: *"Education is a conscious*

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and deliberate effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills they need, society, nation and state". The quality of education is very much needed in the world of education because it requires a change in mindset (Ardiansyah, 2020). One way to improve the quality of education is to improve the curriculum and educational facilities.

The government improves the quality of education by updating the curriculum. One aspect that greatly influences education's success is the curriculum aspect (Rohmah, 2025). The curriculum is a guideline for implementing learning activities to achieve educational goals, and one of the ways the government seeks to improve the quality of education is by revising it. The curriculum in Indonesia has been changed several times. The history of the curriculum in Indonesia has undergone eleven changes, namely in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, and 2013 (Danawati et al., 2020). The 1947 curriculum, known as the leerplan, emphasised civic values in the post-independence period. The 1952 curriculum highlighted subject specialisation by teachers. The 1964 curriculum shifted focus to the *pancawardhana* system, prioritising moral, intellectual, artistic, skill, and physical development. 1968 the curriculum aligned with the political climate, stressing Pancasila and civic education. The 1975 curriculum introduced a more systematic approach with clear objectives and lesson plans. The 1984 curriculum emphasised the process skill approach, encouraging active student involvement. In 1994, the curriculum became dense with too many subjects, which drew criticism. The 2004 Competency-Based Curriculum (KBK) curriculum focused on student competencies. The 2006 curriculum *(KTSP)* allowed schools more autonomy in developing syllabi. Finally, the 2013 curriculum *(K-13)* emphasised character education, scientific approaches, and technology integration in learning.

In addition, the problem often discussed in teaching Islamic religious education is the curriculum that does not keep up with students' cognitive, affective, and psychomotor aspects (Hidayat, 2022). One of the materials studied in Islamic Education is Akidah Akhlak (Yandrizal & Kosim, 2023). Akidah Akhlak lessons are

essential and valuable to instil students' moral values and form a virtuous generation, having a very strategic position as a subject in providing religious material competencies to students and shaping the character and morals of students, especially in the Madrasah Aliyah (MA) environment. This is due to the many expectations instilled in the subject to equip students with the ability to carry out religious commandments such as worship, increase faith and piety, and have good morals.

One of the main components in PAI learning is the textbook, which is used as a guide in the teaching and learning process (Fauzi & Solikhudin, 2022). Without adequate textbooks, it is not easy to achieve learning success. Textbooks are important in realising learning objectives (Kalijah & Zuliana, 2024). Textbooks function as the primary source of material delivery and have become an important instrument in building students' understanding of the concepts of faith and morality in accordance with Islamic values. In previous research by Rahmawati & Istiningsih (2020), teaching materials books occupy an important position because of their high intensity involvement with students and their function as a secondary source of reference after educators.

Many books do not conform to content, language, and graphics standards. Many previous studies found that some Islamic education textbooks contained inaccurate concepts, repetitive notation, and examples that were not relevant to students' lives (Suwignyo & Fanirin, 2022). Initial observations in several Madrasah Aliyah also showed that Akidah Akhlak books often present material rigidly with limited contextual cases, making it difficult for students to internalise values critically. If these books are used continuously, the negative impact can be enormous, such as reducing motivation, creating misconceptions, and hindering moral reasoning. Therefore, in determining textbooks in a learning environment, it is ideal to consider students' cognitive developmental psychology. According to Piaget, students at the Madrasah Aliyah level are in the formal operational stage, which requires materials that not only deliver concepts but also stimulate abstract thinking, case analysis, and reflective discussion (Piaget, 2003). In this context, the Akidah Akhlak textbook must be designed in line with students' developmental stages so that the content

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and evaluation methods truly support the internalisation of faith and moral values. As one of the important pillars of Islamic education in madrasah (Ahya et al., 2024), Akidah Akhlak plays a central role in educating students to know, understand, and appreciate Islamic teachings based on the Qur'an and Hadith, while fostering piety, noble character, and respect for others in a plural society.

According to the National Standards Agency (BNSP), the criteria for quality textbooks must meet four components: content components, presentation components, language components, and graphics components. The content components are in the form of Conformity of the material description with basic and core competencies, accuracy, and supporting materials (Awal et al., 2023). The presentation component includes learning presentation, presentation completeness, and presentation techniques. The language component includes language suitability with the level of student development, communicative use of language, meeting the requirements for collapse, and integration of thought flows (Gede Yudha Septiana et al., 2022). Graphic components include size, book cover design, and book content design. It is important to pay attention to the criteria for books described above to arouse students' interest and attention to read and teach them.

Good presentation and language do not necessarily guarantee that the material can optimise learning (Anggita & Akbarjono, 2022). This was also seen in initial observations at several Madrasah Aliyah, where some Akidah Akhlak textbooks contained attractive layouts but lacked contextual examples, making it difficult for students to connect the material with real-life situations. Previous studies likewise emphasised that Islamic education textbooks often fail to provide practical applications, so students only memorise concepts without understanding how to practice them daily (Rahmawati & Istiningsih, 2020). Therefore, presenting content with examples relevant to students' daily experiences is urgently needed to ensure that the knowledge gained can be applied effectively.

Unlike previous studies that evaluated general Islamic education materials or analysed textbooks at the primary and junior levels, this research examines explicitly the Akidah Akhlak textbook for Grade XII Madrasah Aliyah. The novelty of this study lies in its integration of content analysis with the perspective of cognitive

developmental psychology, particularly Piaget's formal operational stage, to assess whether the textbook truly supports higher-order thinking and the internalisation of moral values. In addition, this research identifies weaknesses in content, language, and presentation. It provides concrete recommendations for curriculum developers by linking the findings with contemporary challenges such as digital ethics and multicultural interactions. Thus, this study offers a more comprehensive and contextual evaluation that can enrich the discourse on Islamic Religious Education textbooks in Indonesia, filling a gap that has not been thoroughly explored in earlier works.

The book of Akidah Akhlak of Madrasah Aliyah Class XII is one of the books used in the educational curriculum at the Madrasah Aliyah (MA) level. This book contains materials related to faith, ethics, and moral values that must be instilled in daily life. Therefore, the analysis of the content of this book is important to ensure its suitability and effectiveness in supporting learning objectives.

This study aims to analyse various aspects of the Madrasah Aliyah Akidah Akhlak textbook grade XII, including the order of the material, language, relevance of the evidence, shortcomings found, and suggestions for improvement. The findings of this research can provide solutions to the next problem in writing the Akidah Akhlak textbook. Through this research, an overview of the advantages and disadvantages of the textbook can be obtained, so that it can be an evaluation material for policymakers in preparing and developing better textbooks in the future. Thus, the results of this study can contribute to improving the quality of PAI learning at the Madrasah Aliyah level, as well as helping to achieve more optimal Islamic education goals.

II. METHOD

This research uses a qualitative approach with content analysis as the chosen method. The study focuses on the Akidah Akhlak textbook for Grade XII Madrasah Aliyah, published by the Directorate of KSKK Madrasah. A qualitative content analysis approach was selected because it enables the researcher to explore the

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organisation of material, linguistic aspects, use of Qur'anic and hadith evidence, and weaknesses of the textbook in depth.

The data collection relied mainly on a literature study. The primary data source was the official Grade XII Akidah Akhlak textbook. At the same time, supporting data were obtained from scholarly journals, books, and previous research to provide a broader perspective and strengthen the credibility of the findings. The researcher carefully read and reviewed the entire textbook, then identified parts of the content relevant to the research objectives.

The stages of content analysis were carried out systematically. First, the researcher identified the unit of analysis in the form of chapters, sub-chapters, and examples presented. Second, coding was conducted by categorising the data into material sequence, language, relevance of postulates, and weaknesses. Third, interpretation was made to relate the findings to curriculum standards and theories of students' cognitive development. Finally, conclusions were drawn from strengths, weaknesses, and textbook improvement recommendations.

To ensure data validity, the researcher applied persistent observation by rereading the material several times and comparing the findings with previous studies and national standards for textbooks issued by BNSP. Triangulation with relevant literature and expert references was also used to strengthen credibility. The data obtained were considered reliable, and the conclusions credible through these steps.

III.   FINDINGS AND DISCUSSION

Analysis of the Akidah Akhlak Textbook Content in Madrasah Aliyah

The Grade XII Akidah Akhlak textbook presents nine chapters divided across two semesters, beginning with theological aspects of *al-Asma' al-Husna*, continuing with social values such as tolerance and brotherhood, and ending with ethical practices in organisations and professions. The material also includes moral diseases to avoid and exemplary figures from classical Islamic scholars and Indonesian leaders. This structure reflects an attempt to integrate faith, morality, and character building at the personal and social levels.

The findings of this research show that while the sequence of material is systematic and aligned with curriculum standards, the presentation remains rigid and lacks contextual examples relevant to students' daily lives. This can be seen from discussing commendable and despicable attitudes is primarily theoretical without practical cases that allow students to reflect on contemporary challenges such as digital ethics or social media. This weakness is consistent with Rahmawati & Istiningsih (2020) and Suwignyo & Fanirin (2022), who noted that Islamic education textbooks often emphasise normative concepts but fail to foster critical reflection. To overcome these limitations, this research proposes that the textbook integrate case studies, problem-based assignments, and examples related to current social issues. Such an approach will strengthen students' understanding of faith and morals and align with their cognitive development, thereby supporting the formation of critical, ethical, and socially responsible learners. The textbook of Akidah Akhlak of Madrasah Aliyah for grade XII consists of 9 chapters, which include:
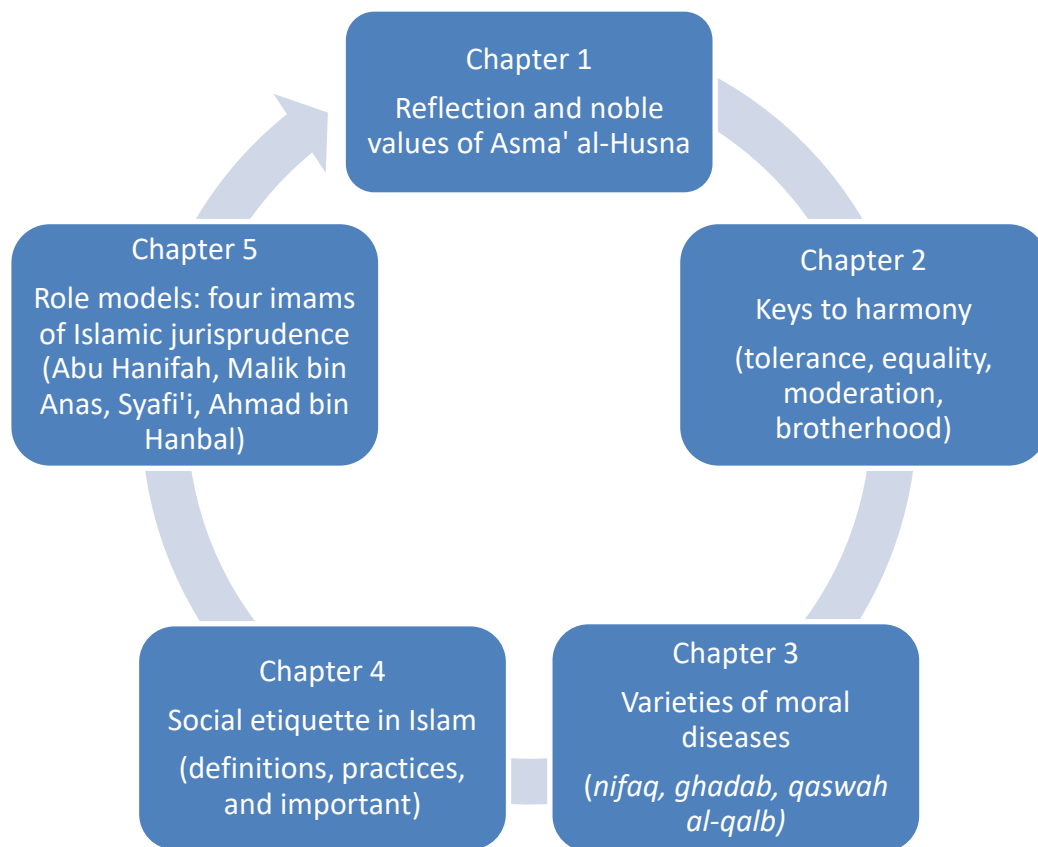
Figure 1. *Structure of Akidah Akhlak Textbook in First Semester*

Figure 2. *Structure of Akidah Akhlak Textbook in Second Semester*

This structure shows that the textbook seeks to combine theological concepts, social ethics, and moral exemplars. It reflects the view of scholars such as Abdurrahman Badawi, who emphasised that faith and morality are inseparable, and Al-Ghazali argued that actual knowledge of God should produce noble character. In this sense, the textbook aligns with the Islamic perspective that faith is the foundation for moral behaviour. In line with Abdurrahman Badawi, an expert in religious and moral philosophy, said that moral creed is a concept that combines aspects of religion and morality (Hidayat, 2018). He believes that faith and morals are two inseparable components of human life. He said that the correct creed will produce good morals, and that good morals prove that a person's faith is successful. Meanwhile, the Muslim scholar Al-Ghazali from the 11th century stated that faith and morals are the same. He believed that correctly understanding God would result in noble moral values. As a result, a strong faith will result in noble and responsible actions. Faith, in the Islamic view, is a fundamental belief in God, which encapsulates aspects of faith in Him (Ahya et al., 2024). Morals are important in

human life (Fitriani et al., 2024). Morality is a term that refers to a person's character and behaviour, and faith is the basis of human life, encouraging them to live a life full of fear and hope in Him.

However, several previous studies have shown that although textbooks highlight the inseparability of faith and morals, how these values are presented is often too abstract and less connected to students' daily realities. Rahmawati & Istiningsih (2020) found that Islamic education books tend to emphasise normative explanations without sufficient contextual examples, which reduces their effectiveness in shaping behaviour. Likewise, Suwignyo & Fanirin (2022) argued that the alignment between textbook content and students' cognitive development is still weak, making it difficult for learners to internalise the values critically. From the perspective of developmental psychology, students at the Madrasah Aliyah level are in Piaget's formal operational stage, which means they need materials that stimulate abstract reasoning, case analysis, and reflection. By linking the textbook's structure to these theories and findings, this research highlights the urgency of revising and enriching the Akidah Akhlak material to convey doctrinal concepts and develop critical thinking and moral practice in real-life contexts.

Based on the table of contents and competency mapping in the book Akidah Akhlak Madrasah Aliyah grade XII, which has been researched in depth, the order of the material presented has been arranged systematically and logically in accordance with the principles of Islamic religious learning. The first semester of this book begins with a discussion of *Al-Asma Al-Ḥusna*, which is the basis for strengthening faith in Allah SWT. After that, the material continued harmoniously to implement faith values in social life. After strengthening positive values, this book discusses various liver diseases, aiming to recognise and avoid negative characters. This sequence is logical because after students understand divine and social values, they are invited to reflect and avoid negative attitudes that can damage their relationship with God and others.

Furthermore, ethics in association are discussed before entering into the role models of madhhab imams and Indonesian Islamic figures. This shows that learning is conceptual and applicative, by displaying concrete examples from Islamic scholars

and figures who can be used as role models. Such a sequence is consistent with Bruner's theory of the spiral curriculum, which emphasises that learning should begin with fundamental concepts and then move towards more complex applications (Bruner, 1960). It also aligns with findings by Suyatno & Wulandari (2021), who highlighted that moral education is more effective when structured from abstract belief, followed by social practice, and finally exemplified through role models.

In the second semester, the book focuses on commendable and despicable attitudes, which deepens students' understanding of morality and morality in daily life. Finally, the material ends with ethics in organisations and professions and the example of Islamic figures in Indonesia, which are relevant for students in building character in the wider social environment. Overall, the order of material in this book has followed a pattern that is in accordance with the principles of faith and moral education, starting from the theological aspect (*Al-Asma' Al-Ḥusna*), social (harmony), self-introspection (liver disease), character strengthening (ethics and example), and the application of values in real life. This structure supports a gradual and comprehensive understanding for students. One of the main focuses is the discussion of intolerance, which is described in the chapter on Washatiyah Islam.

Then important is moderation in religion and how tolerance can be developed through a moderate understanding of Islamic teachings (Ma'rufin et al., 2024). Although the issue of sexual violence and bullying is not discussed in depth, this book presents relevant secondary material, such as the story of the Prophet Luth and the ethics of adolescent relationships. This shows that although it is not the primary focus, there are efforts to educate students about good behaviour and to avoid reprehensible actions (Fauzi & Solikhudin, 2022). The book also integrates multicultural educational values such as tolerance, justice, and equality. These values are important for building social awareness among students, encouraging them to live in harmony amidst diversity (Ardiansyah, 2020).

The Scope of Learning Akidah and Morals for Madrasah Aliyah Students

Based on the structure of the content of the book Akidah Akhlak Madrasah Aliyah Class XII, this book has been compiled in a systematic order of discussion in

accordance with the core competencies (KI) and basic competencies (KD) set by the Ministry of Religion. The discussion began with the basic concept of *Al-Asma' Al-Husna*, which is the foundation of the faith, followed by the topic of social attitudes that reflect Islamic values such as tolerance, brotherhood, and moderation. Furthermore, the book discusses liver diseases that must be avoided, the ethics of getting along in Islam, and the examples of fiqh school figures and Islamic figures in Indonesia.

The division of material in odd and even semesters also shows a logical flow, starting from understanding Allah's attributes. This attitude must be developed when discussing individual characters that need to be emulated. In addition, the learning methods in this book are presented through several interactive invitations such as *"Let's Observe, Let's Explore, Let's Practice, Let's Present,* and *Let's Reflect."* The term of "*Let's Observe"* each serves a different function in helping students internalise the values taught. Encourages students to pay attention to phenomena or cases related to the lesson, stimulating curiosity and critical thinking. The term of "*Let's Explore"* it guides students in seeking deeper information and discussing and analysing concepts more broadly. The term of "*Let's Practice*" provides opportunities for students to apply knowledge in concrete activities, fostering skill development. The term of "*Let's Present"* means trains students to communicate their understanding, share ideas, and practice public speaking. The term of "*Let's Reflect"* means invites students to evaluate the learning process, connect it to their daily lives, and strengthen moral awareness.

This structure reflects a student-centred learning approach, which aligns with constructivist learning theory, emphasising active participation, discovery, and reflection (Maulana & Syihabuddin, 2025). Using these sections, the textbook transfers knowledge and facilitates experiential learning that helps students build faith and morals through practice, collaboration, and reflection.

However, there are some potential inconsistencies in the order of discussion. Many discussions about ethics in organising and professions at the end of an even semester can be more effective if they are placed after discussing social ethics. This is because organisations and professions are more complex forms of social

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interaction, which should be built based on a more basic understanding of social ethics. In addition, some sections need to be strengthened regarding the linkages between topics to make their continuity more straightforward.

This structure is also consistent with the principles of meaningful learning, where students are expected to construct knowledge based on their experiences and actively engage with the material (McDonald et al., 2024). Research by Yusrida et al. (2024) shows that student-centred learning models in Islamic education increase critical thinking and moral awareness compared to lecture-based approaches. Including interactive sections such as *Let's Observe* and *Let's Reflect* strengthens this learning orientation, enabling students to memorise concepts and relate them to real-life contexts.

In addition, previous studies emphasise the importance of sequencing material from abstract concepts to applied practices. For example, Haikal & Anwar (2024) found that Islamic education textbooks that start with theological principles and gradually move to social and ethical practices are more effective in building students' moral reasoning. This aligns with the current textbook's flow, which begins with *Al-Asma' al-Husna* as the theological foundation, before transitioning to social ethics and then real-life examples through figures and role models. Such a sequence reflects the constructive alignment of curriculum, pedagogy, and assessment as suggested in recent education research (Hamdoun, 2023).

Furthermore, this textbook's emphasis on tolerance, moderation, and justice corresponds to Indonesia's increasing need for multicultural education. (Mustapa et al., 2025) Highlight that Islamic education plays a crucial role in fostering social cohesion and reducing tendencies toward radicalism by integrating values of pluralism into classroom learning. Integrating these values in the Akidah Akhlak textbook indicates that it is designed to build individual piety and prepare students to face the challenges of living in a diverse society.

Linguistic Perspective Analysis of Madrasah Aliyah Akidah Akhlak Book

Language and Sentence Structure

This book uses Indonesian with a relatively formal and systematic sentence structure. The delivery of the material often uses declarative sentence patterns that

provide information or explanations. In this section that discusses the concept *of fastabiq al-khairāt* (competing in goodness), the sentences used are clear and persuasive, such as "*The attitude of* fastabiq al-khairāt *is also commended for his servants who have mistakes. The command was intended to repent to Him as soon as possible for the wrongs he had committed*".

The textbook's formal and systematic sentence structure aligns with Halliday's systemic functional linguistics theory, emphasising that language in education should fulfil the ideational, interpersonal, and textual functions (Masykar et al., 2023). Declarative sentences that dominate the book serve the ideational function, delivering explicit knowledge to students while maintaining an authoritative tone. This is important because Islamic education requires precision and clarity in delivering doctrinal concepts.

Research by Maryamah et al. (2024) also found that textbooks with structured declarative styles enhance comprehension among high school students, especially in abstract subjects like religion and ethics. However, they argue that combining declarative with interrogative or dialogical sentences could further stimulate students' critical thinking. This suggests that while the book is strong in clarity, it could still be enriched with more dialogical language.

Vocabulary and Terms

This book uses a lot of Arabic terms related to Islamic faith and morals, such as *infāq, ghibah, qaswah al-qalb*, and *nifaq*. Each term is explained in Indonesian, making it easy for readers to understand. In addition, a glossary section at the end of the book helps the reader understand the meaning of these terms. Integrating Arabic terms alongside Indonesian explanations reflects Cummins' linguistic interdependence hypothesis, which states that exposure to two languages can reinforce deeper conceptual understanding (Masyitha et al., 2021). By presenting Islamic terms such as *ghibah* or *nifaq* in Arabic and translating them, the book facilitates cognitive and spiritual comprehension, connecting students to the sources of Islamic teachings. This practice is also supported by research from Rahmawati & Zulkarnain (2020), who found that bilingual presentation of Islamic terms in textbooks improves retention and reduces misconceptions. However, they noted

that glossaries should define and contextualise terms in real-life examples. A glossary in this textbook partially addresses this need, but further elaboration could make it more effective for learners.

Delivery Style

The language style in this book is educational and argumentative. In explaining the concepts of faith and morality, this book often uses case examples and invitations for self-reflection. In this section on Islamic ethics in socialising, this book provides concrete examples, such as the *"Sungkem"* culture in Javanese society, to show the value of respect for parents. Using persuasive and reflective language aligns with Vygotsky's constructivist theory, where learning occurs through scaffolding that links new knowledge with students' lived experiences (Wibowo et al., 2025). The book contextualises abstract values in relatable social practices by including cultural practices like *sungkem* to illustrate respect. This enhances the meaningfulness of learning and helps internalise values.

A similar approach was highlighted in a study by Fachrurradhi et al. (2025), which showed that contextualised moral education improved students' engagement and moral reasoning. They found that examples rooted in local culture made students more likely to practice values in daily life. This indicates that the delivery style of the book is pedagogically sound, though it may benefit from a broader range of cultural illustrations beyond Javanese traditions to ensure inclusivity.

Use of Verses and Hadith

This book also strengthens its argument by quoting verses from the Qur'an and hadith of the Prophet PBUH. This legitimises the material presented and adds scientific value in learning Akidah Akhlaks. In the discussion of patience, the verse is quoted, *"Indeed, only those who are patient will have their reward without limit".*

Integrating Qur'anic verses and hadith strengthens the epistemic authority of the content, consistent with Bloom's taxonomy, where higher levels of affective learning are achieved when values are grounded in authoritative sources (Sugiarto, 2025). The use of verses in discussing patience, for example, fosters both intellectual understanding and emotional attachment to the value being taught. Empirical support comes from research by Hidayat & Ramadhani (2021), which

demonstrated that students who studied textbooks embedding verses and hadith showed higher levels of religious commitment and moral behaviour than those who only learned through narrative explanation. This confirms that using primary Islamic sources in the textbook is traditional and effective in shaping cognitive and moral outcomes.

Analysis in terms of the Relevance of the Textbook of Madrasah Aliyah Moral Creed for Class XII

The Relevance of Hadith Evidence

This book quotes several hadiths, such as the hadith narrated by Bukhari about a person who carries meat but does not know whether the name of Allah has been mentioned or not at the time of slaughter. This hadith is valid and relevant in the context of halal food. However, in some other passages, the hadith cited only lists sources such as "HR. Bukhari" without the number of hadith or a more complete Arabic text, which could limit the clarity of the source. The use of hadith in this textbook shows an effort to provide normative legitimacy for moral and faith-related concepts. However, some hadith are cited incompletely (e.g., only written "HR. Bukhari"), which may reduce the clarity of source verification. This issue is significant because in Islamic studies, the precision of citing hadith, including sanad and rawi, is crucial for maintaining scholarly reliability (Nuraini, 2024).

Previous research by Nuraini (2024) emphasises that accurate citation of hadith in textbooks strengthens students' trust in religious knowledge and prevents the spread of weak or fabricated traditions. Thus, while the book already uses authentic sources, the absence of numbering and full Arabic text can reduce its pedagogical and academic effectiveness. Adding full references would align the textbook with standard practices in hadith learning.

Completeness of Hadith Collection

Some of the hadiths used in this book seem to be taken succinctly, such as the hadith about self-introspection, which states that one can see the small mistakes of others but forget the big mistakes themselves. This hadith is often quoted in various references, but it would be stronger if it included a more complete sanad and rawi. The brevity in quoting particular hadith, such as those about self-

introspection, shows that the book prioritises accessibility over comprehensiveness. While this helps students grasp moral messages quickly, it risks oversimplification. According to al-Sibā'ī, educational materials should present hadith in a balanced way: concise enough for learners but still preserving sanad and matan completeness (Rahim, 2023). Supriyadi et al. (2020) also found that textbooks that provide fuller versions of hadith, including their narrators, help students develop critical skills in distinguishing authentic traditions. Therefore, strengthening this section with complete sanad and explanations could better train students in scientific approaches to hadith.

References to the Scriptures in Evidence

This book refers to classics such as *Ihya Ulum al-Din* by Al-Ghazali, *Tanbih al-Ghafilin* by Al-Hanafi, and *Fatawa Mu'ashirah* by Yusuf Al-Qaradhawi. References to these books show that the evidence used has a strong foundation in Islamic treasures. However, in some passages, postulates are quoted from the book without mentioning specific editions or pages, making it difficult for the reader to verify. Including works like *Ihya Ulum al-Din* (al-Ghazali) and *Fatawa Mu'ashirah* (al-Qaradhawi) demonstrates that the book is grounded in a strong Islamic intellectual heritage. However, the absence of page or edition references weakens traceability. This limitation is important because verifiability is one of the academic standards in religious scholarship. Studies by Chigbu et al. (2023) indicate that textbooks that cite classical works with precise bibliographic details increase credibility and also teach students good scholarly practices. Thus, while the book reflects depth by citing authoritative works, its usability would be improved with more detailed referencing.

Use of the Qur'an

This book quotes verses of the Qur'an well, such as QS. Al-Mulk [67]: 15 on the admonition to explore the earth in search of sustenance. The quoted verses are generally relevant to the discussion, but some passages may be more explicit in the context of interpretation. The Qur'anic verses cited are generally relevant, such as QS. Al-Mulk [67]: 15, which connects faith to ethical practice. However, some quotations appear without adequate interpretation, making them less

contextualised for students. According to Tafsir theory, understanding Qur'anic verses requires contextual explanation to bridge textual meaning and contemporary application (Chigbu et al., 2023). Research by Karman et al. (2024) shows that students achieve higher levels of comprehension when Qur'anic citations in textbooks are accompanied by simple exegesis or contextual commentary. Therefore, while the book successfully integrates Qur'anic values, adding brief interpretive notes would make the verses more applicable to modern moral challenges students face.

Table 3. Aspects of Relevance in the Akidah Akhlak Textbook

Aspect	Strengths	Weakness/Needs Improvement
Hadith Evidence	Uses authentic sources (Bukhari, Muslim)	Osten incomplete (no number, no Arabic text)
Completeness of Hadith	Messages are concise and easy to grasp	Lack of sanad/rawi details → risk of oversimplification
Classical Texts	Cites authoritative works (al-Ghazali, al-Qaradhawi)	Missing edition/page references
Qur'anic Verses	Relevant to topics, strong normative foundation	Sometimes quoted without tafsir/contextual notes

IV. CONCLUSION

This study concludes that the Akidah Akhlak textbook for Grade XII Madrasah Aliyah is aligned with the curriculum and provides a solid foundation in faith and moral education. However, several weaknesses were identified, including formal and rigid language, a lack of visuals, limited contextual relevance to students' digital and social realities, and insufficient depth in applying values through case studies. These findings imply that improvements are needed, particularly in adopting more interactive language, integrating illustrations and infographics, contextualising materials with modern challenges, and enriching content with reflective case studies. A limitation of this study lies in its focus on content analysis of a single official textbook without triangulation from classroom practice or student perspectives. Future research is suggested to combine content evaluation with empirical studies of teaching implementation to ensure broader applicability.

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