

Analysis of annual program planning for improving Islamic value-based learning quality in senior high schools

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Abstract

This study analyzes annual program planning (*Program Tahunan/Prota*) in improving the quality of Islamic value-based learning in Islamic Religious Education at SMA N 1 Karangmojo. Using a qualitative case study approach, data were collected through in-depth interviews, observations, and documentation, then analyzed with the Miles and Huberman interactive model involving data condensation, data display, and conclusion drawing. Data validity was ensured through source and technique triangulation. The findings reveal that the annual program is designed based on Learning Outcomes (*Capaian Pembelajaran/CP*), students' needs and characteristics, and the vision and mission of Islamic Religious Education. The program emphasizes strengthening faith, Qur'anic values, morality, fiqh, and Islamic history integrated into both classroom instruction and school culture. Prota serves as a key guideline for teachers in organizing learning strategies, time allocation, and evaluations in a systematic and sustainable manner. The study also highlights that collaboration among teachers, schools, and parents contributes significantly to successful implementation. Overall, Islamic value-based annual planning provides a strategic framework for developing adaptive, systematic, and character-oriented learning within the Independent Curriculum.

Keywords: annual program, Islamic values, Islamic education, independent curriculum

INTRODUCTION

The phenomenon of declining morality and ethics among high school teenagers is currently a worrying social issue, characterized by an increase in cases of intolerance, consumerist behavior, and a weakening of spiritual awareness in the educational environment. This condition reveals a gap between academic achievement and character development, as measured by Islamic values. Education in school should not only emphasize the cognitive aspect, but also foster the affective and spiritual dimensions, so that students develop a complete personality. Various studies confirm the importance of planning learning programs based on Islamic values to overcome this challenge.

Masturin (2024) demonstrates that the strategy "The Power of Two" in Islamic religious education can strengthen the synergy between teachers and students in character formation. Subiyantoro (2025) emphasizes the need for integration between the religious dimension and the principles of humanistic education to develop students' holistic personalities. In addition, Jasiah (2024) emphasized that the implementation of the Independent Curriculum by Islamic religious education teachers provides a strategic space to instill contextual and relevant Islamic values into students' lives. These facts demonstrate that enhancing the quality of learning based on Islamic values is not only a normative necessity but also a practical solution to foster a moral, critical, and broad-minded young generation amidst the challenges of global education.

Improving the quality of learning based on Islamic values requires systematic and continuous planning through the preparation of a targeted annual program (Prota). Prota is an educational strategic plan prepared by the education unit for a period of one school year, serving as a guideline in organizing learning activities to achieve the expected curriculum goals and character values (Permendikbud, 2016). In the context of Islamic education, the Prota not only contains schedules and material targets, but also includes integrative strategies to instill spiritual, social, and moral values based on the teachings of the Quran and Hadith. According to Rohmad (2024), visionary school leadership through Prota can lead teachers to develop a learning process that is not only academic, but also forms an Islamic character with integrity and national insight. Therefore, the application of Prota is a strategic instrument for consistently implementing learning based on Islamic values, enhancing teacher professionalism, and fostering a school culture that is religious, inclusive, and focused on developing students' morals.

Previous studies have discussed the integration of Islamic values in learning, character education, and the implementation of the Independent Curriculum in schools. These studies generally emphasize the importance of strengthening students' religious character through learning strategies and Islamic educational approaches. However, previous research has not specifically examined how annual program planning (Prota) is systematically designed, implemented, and evaluated as a strategic instrument for improving the quality of Islamic value-based learning in senior high schools. Therefore, this study seeks to fill the research gap by focusing on the role of Prota in integrating Islamic values into learning planning, implementation, and evaluation within the context of the Independent Curriculum.

In the context of strengthening character and improving the quality of Islamic education in high schools, planning prototypes based on Islamic values is crucial to ensure harmony between curriculum objectives, learning processes, and expected outcomes. Previous studies have shown that the success of learning depends not only on teachers' strategies in the classroom, but also on the extent to which annual planning effectively integrates Islamic values into all aspects of school activities. According to Ma'arif (2024), the success of Islamic education with noble character depends on the ability of institutions to design policies and programs that foster tolerance, social ethics, and spiritual development in students. Therefore, there is a need for a directed, adaptive, and values-based Islamic planning model to support the realization of quality education and character development.

This article aims to analyze how Prota can be designed, implemented, and evaluated effectively to be in line with Islamic educational principles that emphasize a balance between the intellectual, spiritual, and moral aspects of students. In addition, this article also seeks to identify the supporting factors and obstacles faced in the implementation of Prota in the school environment. Based on this foundation, the formulation of the problem studied includes, what factors support and inhibit the implementation of the Prota, how the concept of Prota planning can be applied to improve the quality of learning based on Islamic values in high school, and how the ideal prota development strategy is in harmony with the goals of Islamic education and the demands of the modern curriculum. Through this analysis, it is hoped that development guidelines can be produced that serve as a basis for schools to build a more religious, adaptive, and learner-centered learning system, one that sustainably improves the quality of education.

METHOD

This research employs a qualitative research method with a case study approach (Yin, 2014), aiming to analyze how Prota can be designed, implemented, and evaluated effectively to be in line with Islamic educational principles that emphasize a balance between the intellectual, spiritual, and moral aspects of students. The location of this research was determined purposively, namely at SMA N 1 Karangmojo, Gunungkidul, Special Region of Yogyakarta. The selection of this location is based on several considerations. First, the school is recognized for its strong commitment to developing religious character and applying Islamic values in all learning activities. Second, this school has systematically implemented prototypical planning in Islamic religious education, making it a relevant object of research related to the planning, implementation, and evaluation processes. Third, the availability of experienced Islamic religious education teachers who are willing to be informants supports the in-depth data collection process.

The data collection technique employed in this study consisted of three primary methods: interviews, observations, and documentation. In-depth interviews were conducted with three Islamic religious education teachers who served as research informants. The form of interview used is structured, semi-structured, and unstructured, allowing the researcher to gather information according to the guidelines of the prepared questions, while still providing room for further exploration if essential issues arise during the interview process. Observations are conducted to directly assess the situation and conditions of the school, including its facilities and infrastructure, school culture, and the implementation of learning based on Islamic values in the classroom. Meanwhile, documentation is used to collect data on Prota documents as well as records of school activities relevant to the research. These three techniques complement each other to provide a comprehensive, valid, and in-depth understanding of the annual program's implementation based on Islamic values at SMA N 1 Karangmojo.

The data analysis in this study was carried out qualitatively by following the steps proposed by Miles and Huberman (2014), namely data reduction, data presentation, and a conclusion drawn. At the data reduction stage, the researcher selects, simplifies, and focuses the data obtained from interviews, observations, and documentation to suit the research objectives. The data presentation stage involves systematically compiling information in the form of a descriptive narrative, making it easier for researchers to understand the relationship

between categories and findings. Furthermore, the conclusion stage involves interpreting the data presented to gain a deeper understanding of the implementation of Prota planning based on Islamic values in schools. The validity of the data is tested through triangulation of sources and techniques, by comparing the results of interviews, observations, and documentation to ensure the consistency and correctness of the research findings.

RESULT AND DISCUSSION

Preparation and Functions of the Prota in Islamic Religious Education Learning

Based on the interview findings, the annual program (*Prota*) functions as the primary guideline for implementing Islamic Religious Education learning throughout the academic year. Informants explained that the Prota is closely related to the analysis of Learning Outcomes (*Capaian Pembelajaran/CP*), learning mapping, time allocation, and instructional strategies. Informant S1 stated that the Prota is a crucial initial stage in determining learning directions and organizing educational targets systematically.

The preparation of the Prota is conducted collaboratively among teachers through the MGMP forum. Teachers initially prepare the draft individually and later discuss and synchronize it collectively. Informants also mentioned that the school provides a specific format to facilitate the preparation process. In designing the Prota, teachers consider several important aspects, including learning outcomes, student needs, student characteristics, and the vision and mission of Islamic Religious Education. Informants emphasized that the preparation process should prioritize contextual learning instruments suitable for students' conditions and developmental needs.

Islamic Values Integrated in the Prota and Learning Process

The findings revealed that the Prota emphasizes several core Islamic values, including faith (*iman*), Qur'anic values, morality (*akhlak*), worship jurisprudence (*fiqh*), and Islamic history. Informants also highlighted the importance of strengthening piety, tolerance, and character formation as part of both classroom learning and school culture.

Islamic values are integrated into daily learning activities through habituation practices such as praying before learning, respecting others' opinions, mutual support, discipline, and maintaining orderly behaviour both inside and outside the classroom. Teachers employ various learning methods and approaches to internalize these values, including discussions,

role play, presentations, and deep learning approaches. These strategies aim to encourage active participation while fostering students' moral and spiritual development.

Students' Responses and Challenges in the Implementation of Islamic Values-Based Learning

Informants explained that students generally demonstrated positive changes in attitudes after participating in Islamic values-based learning. Teachers observed increased self-awareness, improved behaviour, and stronger motivation among students to become better individuals. However, some students still required continuous guidance and reinforcement to fully internalize the expected values.

Despite these positive outcomes, several obstacles were identified during implementation. Informants mentioned differences in students' family backgrounds, limited parental involvement, time constraints at school, large class sizes, environmental influences, infrastructure limitations, and curriculum-related challenges. These factors affected the consistency of Islamic values internalization among students.

Supporting and Inhibiting Factors for Prota Implementation

The research results show that the implementation of Islamic values-based Prota is supported by teacher collaboration through the MGMP (Student Working Group), school support in providing the Prota format, and the instilling of religious culture within the school environment. This collaboration helps teachers develop learning materials more systematically and with greater focus. According to Rohmad (2024), school leadership and teacher collaboration are crucial factors in improving the quality of the implementation of Islamic values-based learning. Furthermore, support for the school's religious culture also strengthens the process of internalising Islamic values in students' daily lives.

Furthermore, this study identified obstacles to the implementation of Prota, including limited learning time, large class sizes, students' family backgrounds, and environmental influences. These obstacles indicate that the success of implementing Islamic values-based learning is influenced not only by the school but also by students' family and social environments. According to Taufiqurrahman (2025), the challenges of integrating Islamic values in schools are influenced by internal and external factors, including developments in the social environment and globalization.

These supporting and inhibiting factors can be further understood through a SWOT perspective, which highlights the interaction between internal strengths and weaknesses as well as external opportunities and threats. This diagram summarizes the various positive and negative aspects of Prota implementation. Therefore, this diagram provides a comprehensive overview of the condition of PAI Prota, which can be used as a basis for evaluating and formulating future program development strategies.

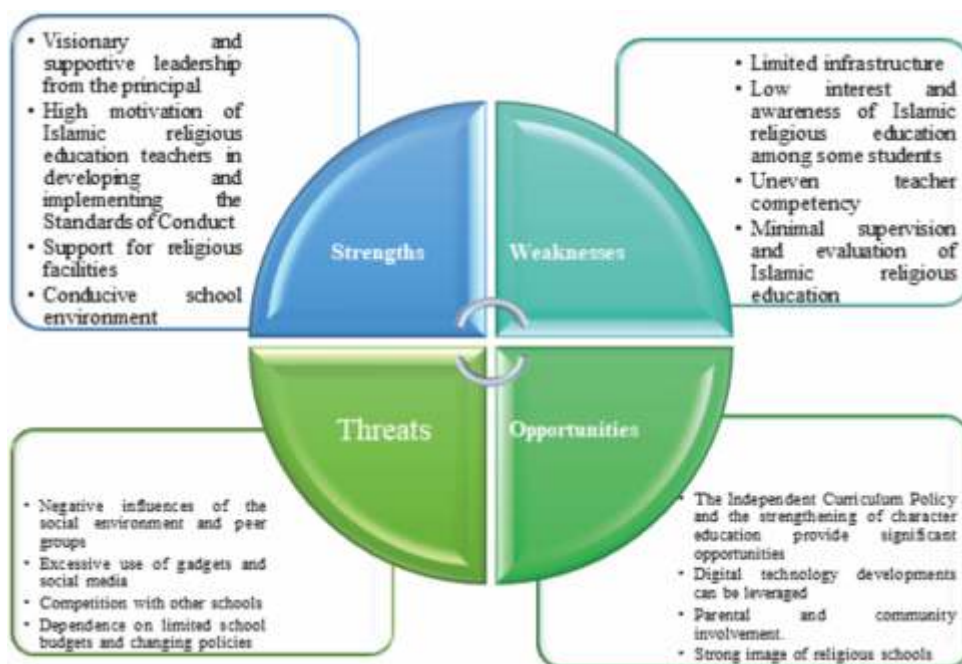


Figure 1. SWOT Diagram

The implementation of the Prota PAI in senior high schools is supported by various internal and external factors that facilitate the integration of Islamic values in learning. The visionary leadership of the principal and the high motivation of Islamic religious education teachers are the main drivers, because they ensure that Prota is aligned with the Independent Curriculum and the needs of high school students. Facility support, such as prayer rooms, character-strengthening books, and parental involvement, also strengthens its implementation through routine religious activities. A conducive school environment and timely administrative policies allow teachers to implement active methods based on Islamic values optimally (Pridayani & Rivauzi, 2022).

However, there are also inhibiting factors that often arise due to limited resources and the dynamics of the school environment. The lack of infrastructure, such as complete Islamic religious education books and digital preparation media, as well as the implementation of Prota, especially in schools with limited budgets. Students' interest and awareness are low, and factors such as peer influence, excessive mobile phone use, and the external environment often distract them from focusing on learning Islamic values. Uneven teacher competence and minimal supervision are also obstacles, so the evaluation of the program is less effective (Aripin, 2024).

Based on the SWOT analysis results, the implementation of Prota based on Islamic values can be developed through several strategic approaches. The Strengths Opportunities strategy can be implemented by utilising the school's religious culture, teacher collaboration through MGMP, and the vision of Islamic education to optimise the Independent Curriculum. Through this strategy, Islamic values can be integrated more systematically into learning activities, projects, and student character development programs. The Weakness Opportunity strategy is carried out by utilising technological developments and curriculum flexibility to overcome limitations in infrastructure, learning media, and teacher readiness. Schools can conduct training programs, develop digital learning media, and strengthen teacher competencies in implementing value-based learning.

Furthermore, the Strengths Threats strategy can be implemented by using the strengths of Islamic habituation programs and teacher guidance to reduce the negative influence of globalisation, social media, and the external environment on students' character development. Religious activities and school culture serve as important instruments for strengthening students' moral values. The Weakness Threat strategy can be implemented through strengthening collaboration between schools and parents, improving continuous evaluation systems, and developing more adaptive learning strategies. This strategy is important to minimise the impact of limited learning time, low student awareness, and environmental challenges that may hinder the implementation of Prota based on Islamic values. Therefore, the SWOT analysis not only identifies the supporting and inhibiting factors of Prota implementation but also provides concrete strategic recommendations to improve the quality of Islamic Religious Education learning grounded in Islamic values in senior high schools.

Prota Planning Concept to Improve the Quality of Learning Based on Islamic Values in High School

Based on the research results, the Prota development concept was guided by learning outcomes, student needs, student characteristics, and the vision and mission of Islamic Religious Education. Furthermore, the learning focus was on strengthening faith, the Qur'an, morals, jurisprudence, and Islamic history. These findings indicate that Prota not only serves as a learning administration but also as a strategic instrument for building student character grounded in Islamic values. According to Rachman (2018), learning planning serves as a systematic guideline in achieving educational goals. Furthermore, integrating Islamic values into daily habits demonstrates that Islamic value-based learning is carried out contextually and sustainably. According to Kinan (2024), the integration of Islamic values in the curriculum can strengthen the formation of student character.

Prota is an annual learning plan that enables the compilation of materials in a structured manner, allowing Islamic values such as faith, noble morals, and work ethic to be integrated into every learning activity. Prota can also enhance the quality of learning by ensuring realistic time allocation, active learning methods, and continuous evaluation that align with the Independent Curriculum (Ridhotullah & Faelasup, 2025). The Islamic religious education program in high school includes school identity, classes, core competencies, time allocation, and learning themes that focus on Islamic values, such as shu'abul faith and social morals. Teachers review the curriculum in advance to set clear goals, such as memorizing Quranic verses and engaging in experiential projects that shape Islamic character. This component is designed to be flexible and adaptive to the needs of high school students, including the challenges of the digital era (Seniwati, 2025).

The Ideal Prota Development Strategy to Align with the Goals of Islamic Education and the Demands of the Modern Curriculum

The research results indicate that the development of the Prota should be adaptive to student development and the challenges of modern education. Teachers use various active learning methods such as discussions, role-play, presentations, and deep learning to increase student engagement in learning. These findings indicate that Islamic value-based learning requires strategies that are not only oriented towards cognitive aspects, but also on the formation of student attitudes and learning experiences. According to Seniwati (2025),

Islamic value-based learning strategies need to be implemented through an active approach, habituation, and direct experience. In addition, Prota evaluation is carried out through student reflection, teacher reflection, and student behaviour assessment as a basis for continuous learning improvements. These findings indicate that Prota is dynamic and needs continuous development to remain relevant to student needs and current developments.

The ideal Prota development strategy for Islamic religious education in high school is designed to align with Islamic educational goals such as the formation of noble morals and the demands of the modern curriculum. This approach includes competency-based planning, technology integration, and continuous evaluation to deliver holistic and contextual learning (Sj et al., 2021). Starting with an analysis of the school's vision and mission, as well as CP Islamic religious education, we then formulate the program's goals that integrate the pillars of faith with the profile of Pancasila students. Involves Islamic religious education teachers' work meetings to develop syllabus, time allocation, and achievement indicators based on Islamic values.

In addition, using active learning methods such as project-based learning can integrate Islamic values through character strengthening in each time allocation, by ensuring that students can adapt to changes in the social environment. Collaboration with parents is necessary to enhance the relevance of Prota within the Indonesian cultural context. There needs to be an ongoing evaluation and annual revision based on student feedback and assessment results. This strategy can ensure that Prota remains dynamic, effective in achieving the goals of Islamic education, and competitive in modern criteria (Aripin, 2024). Furthermore, evaluations conducted through student and teacher reflection can be developed using a continuous evaluation approach such as the CIPP (Context, Input, Process, Product) model to determine the program's overall effectiveness. The development of the Program for Teacher Education (Prota) also needs to be directed at utilising learning technology, strengthening collaboration with parents, and developing Islamic value-based co-curricular activities to make learning more relevant to the needs of modern students.

CONCLUSION

The findings of this study show that Islamic value-based annual program planning (Prota) plays an important role in improving the quality of Islamic Religious Education learning in senior high schools. Through systematic and adaptive planning, Prota supports the integration of Islamic values into learning activities and school culture, while strengthening students' religious character and social attitudes within the Independent Curriculum context. This study contributes to providing a practical overview of implementing Islamic value-based learning planning in schools. However, the research was limited to one school and a small number of informants. Therefore, future studies are recommended to involve broader educational settings and different research approaches to obtain more comprehensive findings regarding the effectiveness of Islamic value-based annual program planning.

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