



Transforming Islamic Religious Education in a Polytechnic: Integrating the Six Value Systems within a Theo-Ethical Framework

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Abstract

This study integrates six theo-ethical values—spiritual, ethical, logical, teleological, aesthetic, and physiological—into Islamic Religious Education (IRE) learning at Politeknik Negeri Bandung. Employing a qualitative descriptive approach, data were collected through observations, interviews, and document analysis. The findings indicate that although all six values are present in the teaching materials and instructional practices, their presentation remains largely fragmented. The theological and ethical dimensions appear most prominent, whereas aesthetic and physiological aspects are underrepresented. The study advocates for a more integrative and contextualized approach to bridge spiritual idealism with the realities of vocational education—such integration positions IRE as a transformative framework for holistic character development. The article recommends developing a learning model that thematically embeds these values to equip students with integrity, life orientation, and professional readiness.

Keywords: value; character; IRE; polytechnic.

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Introduction

Polytechnic education faces complex challenges beyond technical skill transfer. While preparing graduates for industry, it must also foster moral values, personal integrity, and spiritual awareness (Muliati et al., 2020). The National Labor Force Survey (2023) noted that 29% of polytechnic students were already employed before graduation (Kurniawan, 2023), indicating the urgency of early character formation. Given their early immersion in the workforce, students need value-based guidance to navigate professional life's ethical and spiritual complexities.

Islamic Religious Education (IRE) in polytechnics plays a key role in shaping students' moral and spiritual values. However, it remains mainly normative and textual, offering limited space for contextual reflection. This creates a gap between ideal religious teachings and real-life student experiences. A contextual moral compass is essential to face workplace dilemmas. The relevance of QS. Al-'Alaq: 1–5 emphasizes divine awareness and lifelong learning (Murtaza et al., 2023), echoing the Prophet's model of

integrating values in social transformation (Firman Yusra & Zulmuqim, 2021).

Recent studies have advanced value-based approaches in IRE, notably through project-based learning and mentoring programs that enhance students' religiosity (Suhendar et al., 2022; Sanusi et al., 2023). Learning effectiveness is shaped by delivery quality, strategy flexibility, and content relevance (Suhendar, Hazma, Mauluddi, et al., 2024). Social media has also emerged as a space for value formation among Gen Z students (Suhendar, Hazma, & Mauluddi, 2024). However, these studies emphasize social and pedagogical aspects while lacking an integrated value system framework.

To address this conceptual fragmentation, a more integrative value framework is required. Prof. Dr. Achmad Sanusi's Six Systems of Values (theological, ethical, aesthetic, logical-rational, physical-physiological, and teleological) offer a comprehensive framework for shaping holistic individuals grounded in faith, intellect, and purpose. This model is highly relevant for IRE in polytechnics, where values must be applicable in both professional and personal contexts. The theo-ethical approach integrates divine awareness with moral reasoning, enabling students to reflect Islamic values across academic, social, and vocational domains.

Despite the conceptual richness of Sanusi's Six Systems of Values, few studies have specifically examined their integration within IRE in polytechnic contexts. Existing research has focused on general character education or social-pedagogical strategies (Rizka et al., 2024; Suparjo & Hidayah, 2023), without offering a concrete model for applying a holistic value system in polytechnic learning environments. This research addresses that gap by investigating how the six value dimensions are represented and implemented in IRE instruction at Politeknik Negeri Bandung. Specifically, it aims to analyze their integration across three instructional domains: curriculum documents, textbooks, and classroom practices, focusing on contextual relevance and pedagogical coherence.

Method

This study employed a qualitative descriptive approach with a case study design to explore how theo-ethical values are integrated in IRE instruction at Politeknik Negeri Bandung (Polban). This approach was chosen to analyze contextual educational phenomena and uncover the subjective meanings constructed through interactions between lecturers, students, and the learning environment. The research was conducted between October 2024 and

February 2025. Data were collected from three IRE lecturers and twelve students from various departments, selected through purposive sampling based on their direct engagement in the IRE learning process.

Table 1. The six systems of value categories by Prof. Achmad Sanusi

No	Value Category	General Indicators in IRE Learning
1.	Theological Values	Monotheism, worship consciousness, and spiritual motivation in learning activities
2.	Ethical	Honesty, responsibility, justice, and compliance with moral/legal norms
3.	Aesthetic	Courtesy, orderliness, appreciation for harmony and beauty in attitudes
4.	Logical-Rational	Critical argumentation, rational thinking, and the use of evidence or data in discussion
5.	Physical-Physiological	Healthy lifestyle, personal hygiene, and regular daily routines
6.	Teleological	Orientation toward benefit, time efficiency, and clear life goals

The research was conducted at Polban, one of Indonesia's leading vocational higher education institutions, known for its diversity of academic programs and student backgrounds that reflect the distinctive characteristics of vocational education. The study specifically focused on the IRE course, which is compulsory for all first-year students and holds significant potential as a platform for fostering students' values, character, and spirituality.

The research subjects included IRE lecturers, active students from various departments, and instructional documents such as learning plans (RPS), syllabi, IRE textbooks, and student assignments. Informants were selected using purposive sampling, considering their direct involvement in the IRE learning process and the diversity of academic backgrounds and study programs. All selected students had previously taken the IRE course. Three lecturers were observed and interviewed, each with at least four years of experience teaching in the polytechnic environment.

Data were collected using three primary techniques: semi-structured interviews, classroom observation, and document analysis. Interviews were conducted to explore lecturers' and students' perceptions, experiences, and reflections regarding the Islamic values developed in IRE instruction. Classroom observations were carried out to directly examine the learning process and how theo-ethical values were represented in classroom activities.

Document analysis investigated the value content embedded in learning documents and IRE textbooks.

The collected data were analyzed thematically using a content analysis approach. The analysis began with categorizing data based on Prof. Achmad Sanusi's six value systems: theological, ethical, aesthetic, logical, physical-physiological, and teleological. Each data unit was interpreted to identify the linkage between IRE instructional practices and the integration of these values. Data validity was ensured through triangulation of sources and methods and verification through discussions with key informants.

In the Method section, it is essential to describe clearly how your research was conducted. This allows readers to evaluate your work and enables others to replicate your study. You need to provide a precise account of your actions, detailing what experiments were conducted, the methods used, quantities measured, frequencies of procedures, locations, timings, and the reasons for selecting specific equipment and materials. The key consideration is to include sufficient detail to verify your findings and facilitate the replication of the study. You should balance brevity—acknowledging that you cannot describe every technical problem—and completeness, ensuring enough information is provided for readers to understand what occurred. Additionally, if field research was conducted, authors must specify the location of the study.

Results and Discussion

The Image of Theo-Ethical Values in IRE Learning

The findings of this study reveal a pedagogical transformation in IRE learning at Polban through the integration of the six theo-ethical value systems, encompassing theological, ethical, aesthetic, logical, physical-physiological, and teleological aspects. This approach shifts the instructional focus from merely delivering religious dogma to internalizing life values relevant to the vocational world, as reflected in learning documents, textbooks, and reflective teaching strategies. Theological and ethical values dominate spiritual and moral practice domains, while logical and teleological values emerge through discussions and reflective assignments. Although aesthetic and physical-physiological values are less prominent, they are still present in healthy lifestyle promotion and awareness of harmony in the learning environment.

This integrated approach contributes to students' holistic character development, which aligns with the educational goals of Polban. Students are not merely positioned as cognitive learners but are also shaped into professional individuals who embody value-consciousness in their work, social interactions, and decision-making within industrial settings. The

embedded theo-ethical values contribute to producing graduates who are competent and morally and spiritually grounded. The following sections further analyze the distribution of these values through learning documents and the empirical perceptions of academic stakeholders.

Representation of Value Systems in the Learning Plan (RPS)

The RPS PAI at Polban demonstrates coherence between instructional structure and the embedding of value systems. The RPS reflects a clear pedagogical intention to foster student character. Theological values, for example, are explicitly evident in the course description, emphasizing the actualization of Islamic teachings in everyday life and professional contexts. Statements in the learning outcomes for attitudes (S-1), such as “having faith in God Almighty and demonstrating religious attitudes,” indicate a spiritual orientation as a foundational element of professional identity.

Ethical values are present through an emphasis on humanistic principles, morality, and Islamic moderation (*wasathiyyah*). These are illustrated in attitude and social learning outcomes, highlighting tolerance, justice, and social responsibility. These outcomes are not merely normative statements but are elaborated through structured assignments, such as the mentoring *karakter berbasis pendidikan agama* (Metagama) program, which encourages value internalization through lived experience. In this context, ethical values are articulated as guiding principles for professional conduct and social behavior, in line with vocational settings requiring teamwork and ethical responsiveness.

The logical dimension is strongly manifested in modernity in topics such as *ijtihad* and Islam. Students are trained to think critically and reflectively through case-based analytical tasks and the development of scientific reasoning tied to professional contexts. Logical values in the RPS are not limited to reinforcing argumentation but serve as a medium for dialogue between religious texts and contemporary realities. Meanwhile, the teleological dimension is the most consistently represented in the RPS structure. Nearly all topics and learning outcomes direct students toward actualizing Islamic values in social life, contributing to national development, and action-oriented virtue.

The physical-physiological and aesthetic values appear to be underrepresented. The physical-physiological dimension is addressed in discussions on human–nature relations, especially regarding healthy lifestyles, ecological awareness, and physical consciousness, framed within the view of humans as stewards (*khalifah*) on Earth. However, the representation of these

values in learning indicators and evaluation components remains limited. Similarly, aesthetic values, though present in the learning design through the harmonious integration of themes, lack explicit instructional emphasis. This indicates that, although the RPS has integrated the six value systems, there is still a need to strengthen the affective and biological aspects to realize a learning that holistically engages all dimensions of students' personalities.

Representation of Value Systems in Textbooks

The IRE textbook demonstrates a narrative-reflective orientation that reinforces the contextual internalization of the six value systems. It employs storytelling, case studies, and elaboration of Islamic concepts directly connected to the social and professional realities students face. Theological values, for instance, are explicitly addressed in themes related to divinity, sincerity, and spirituality in the workplace. Chapters such as “The Core Teachings of Islam” and “The Professional Muslim Identity” emphasize the importance of piety as a foundation of personal identity and a compass for professional behavior.

Ethical values are widely distributed across chapters that focus on work ethics, social morality, and the principle of moderation. Concepts such as honesty, responsibility, and tolerance are not presented in abstract terms, but rather illustrated through everyday scenarios relevant to vocational students and ethical dilemmas in the professional world. The textbook narrative encourages students to understand Islamic norms and articulate them in real-life decisions with integrity. This connection illustrates a shift from a normative instructional model to context-based character education.

The logical and teleological dimensions emerge as the textbook's most prominent and developed value categories. Discussions on *ijtihad*, modern scientific challenges, and the relationship between religion and science open space for critical thinking. Students are encouraged to build connections between revelation and scientific reality, fostering an applicative form of Islamic reasoning. On the other hand, teleological values are strongly represented in narratives about life vision, social contribution, and the meaning of righteous action within the context of professional work ethics. Chapters on marriage, child education, and Islamic Work Ethos highlight that social usefulness is integral to Islamic spirituality.

Although the last two values—physical-physiological and aesthetic—are not quantitatively dominant, the textbook still incorporates these dimensions through discussions on hygiene, healthy living, and the harmony between intention, process, and work outcomes. Aesthetic values are evident in

evocative language, emotionally engaging narratives, and the harmonious arrangement of learning materials. Thus, the textbook serves as a medium for content delivery and a platform for cultivating a holistic learning experience. Integrating the Six Systems of Values within the textbook strengthens the role of IRE as a transformative educational space, bridging students' spirituality with their professional formation.

Recapitulation and Distribution of Values

The recapitulation of 13 textbook chapters identified 126 thematic excerpts, comprising 86 explicit representations and 40 implicit representations. This composition reflects a combination of direct value transmission and meaning construction through reflective and narrative approaches.

Table 2. Distribution of Value Systems in the IRE Textbook

No	Value Category	Findings	Explicit	Implicit	Percentage
1	Theological	24	17	7	19%
2	Ethical	24	23	1	19%
3	Logical	24	20	4	19%
4	Teleological	26	14	12	21%
5	Physical-Physiological	15	10	5	12%
6	Aesthetic	13	2	11	10%
Total		126	86	40	100%

Quantitative analysis of the value system distribution in the Polban IRE textbook shows that teleological values are the most dominant (21%), indicating a strong focus on life orientation, social contribution, and long-term utility—attributes closely aligned with the vocational character of polytechnic education.

Ethical, theological, and logical values follow closely behind (each at 19%), underscoring the importance of morality, spirituality, and critical reasoning in shaping students' Islamic competence. These values support the development of moral integrity and spiritual awareness, non-technical competencies that are increasingly vital for graduates navigating ethically complex work environments. The relatively balanced presence of these three values also reflects the textbook's effort to promote spiritual conviction and rational inquiry, though further integration could enhance students' ethical decision-making in real-world contexts.

By contrast, physical-physiological (12%) and aesthetic (10%) values appear less frequently, though they remain significant in balancing character

development's physical and emotional dimensions. Their underrepresentation suggests that bodily and affective aspects are not yet central to instructional focus, which may hinder holistic value formation. Strengthening these areas would complement the dominant values and enrich students' preparation for the interpersonal and practical demands of vocational settings.

The thematic emphasis found in the textbook resonates with how students and lecturers perceive the value of integration in practice.

"The material on life purpose and social contribution truly broadened my perspective. It made me realize that studying religion is not just about theory, but also about finding direction in life."

(Shifa Carla, Student of Chemical Engineering Program)

From the lecturer's perspective, ethical and theological values are foundational in preparing students for responsible professional lives.

"We always strive to instill honesty, responsibility, and the intention of worship are inseparable in one's work. That is the core spirit of Islamic Religious Education (PAI) at the Polytechnic."

(Satria Kharimul Qolbi, Islamic Education Lecturer at Polban)

Regarding delivery style, ethical and logical values are predominantly conveyed explicitly and through structured instruction, reflecting a direct approach to value transmission. In contrast, teleological and aesthetic values tend to be embedded in narrative and reflective formats, allowing students to internalize meaning through profound, contextual learning experiences. This demonstrates that value education in IRE can be declarative and immersive, with a narrative strategy bridging content and lived understanding.

These findings affirm that the IRE textbook at Polban is designed with an integrative value framework, where spirituality, ethics, logic, life vision, physical awareness, and aesthetic sensitivity are not treated as isolated themes, but interwoven into a unified pedagogical structure. In this way, IRE serves as a vehicle for doctrinal knowledge and a transformative space for cultivating character and professionalism rooted in Islamic values.

Theo-Ethical Practices in Classroom Learning

Observations and interviews with IRE lecturers at Polban reveal that integrating theo-ethical values has become integral to pedagogical strategies structurally and contextually. Theological values, for example, are consistently instilled through spiritual habituation practices such as reciting the Qur'an at the beginning of class, embedding the concept of blessing

(barakah) in academic projects, and encouraging reflection on work as a form of worship. Lecturers deliver content cognitively and guide students to internalize spirituality through project-based learning, religious mentoring, and cultivating intention in academic activities.

Ethical values are strongly reflected in classroom practices, particularly through the habituation of discipline, punctuality, courtesy, and social awareness. Lecturers emphasize the importance of moral character in shaping students' professional identity by modeling ethical behavior in class, maintaining cleanliness, respecting diverse opinions, and fostering empathetic interactions. Students perceive this approach positively, reporting that they are educated not merely to become intellectually competent, but also to act truthfully, responsibly, and ethically. Aesthetic values are also practically interpreted through polite language, neat visual presentation, and a warm and comfortable learning atmosphere.

Critical and logical thinking is developed through open discussions, feedback that encourages idea elaboration, and two-way dialogue between lecturers and students. Lecturers intentionally design discussion sessions that stimulate students to ask questions, critically engage with topics, and respond to arguments analytically. Students reported that IRE instruction encouraged them to think broadly and consider multiple perspectives without fear of judgment. This suggests logical values are embedded in content and cultivated through classroom culture and communication patterns. Meanwhile, the practices of Qur'anic recitation, maintaining a healthy lifestyle, and participating in social activities such as Polban Clean-Up and blood donations indicate that physical-physiological values are being integrated through both religious and social activities.

Teleological values emerged as the central theme across observations and interviews, from both lecturers and students. IRE is a process of shaping life direction, Islamic identity, and social contribution. Students stated that content such as "The Professional Muslim Identity" and the lecturers' inspirational demeanor helped them internalize their social roles as ethical and productive Muslims. Lecturers similarly noted that the ultimate goal of IRE is to produce graduates who can apply Islamic values in professional life, serve as role models in the workplace, and exert positive influence in society. These findings affirm that the six value systems are not merely practiced formally but are transmitted through personal interaction, role modeling, and a learning atmosphere conducive to holistic character development.

Special Findings and Anomalies

In addition to the general tendency of integrating the six value systems in learning documents and classroom practices, this study also reveals specific findings and anomalies that warrant attention in developing value-based IRE instruction. One notable finding is the weak representation of aesthetic values, particularly in the RPS, which contains little to no explicit articulation of this dimension. Even in the textbook, aesthetic values appear mostly implicitly—through emotionally resonant narratives, harmonious word choices, and systematic presentation. Yet, aesthetic values hold significant potential for shaping students' affective dimensions in polytechnic education, which requires sensitivity to harmony in work and social relations.

Another anomaly lies in the physical-physiological dimension, which, while present in textbook narratives and lecturer practices, is minimally represented in the formal structure of the RPS. These values appear incidentally and are not systematically expressed as part of the learning outcome indicators. The absence of explicit reinforcement may lead students to perceive biological and ecological dimensions of life as secondary issues in religious practice. However, physiological awareness is a vital component of applied spirituality for students preparing to enter physically demanding and environmentally dynamic work environments.

Furthermore, the study uncovered fragmentation between value dimensions within the RPS structure. Although all six systems are present, they are compartmentalized and lack thematic integration. For instance, logical and ethical values are not explicitly linked in the context of scientific honesty or ethical decision-making based on analytical reasoning. Similarly, theological and teleological values are not cohesively woven into narratives of virtuous action that simultaneously reflect spiritual consciousness and social responsibility. This fragmentation suggests the need for a more integrative instructional design—one in which values are not presented as isolated categories but interwoven in a holistic and interconnected learning scenario. In this way, IRE instruction can function as a space for developing a coherent and relevant character structure aligned with the mission of polytechnic education.

Discussion

This study demonstrates that integrating the Six Systems of Values in IRE instruction at Polban is evident in curriculum documents, classroom practices, and student perceptions, indicating a transformation from a normative

approach to a more reflective and contextual model. The learning process shapes students' holistic character by cultivating spirituality, morality, critical reasoning, and social awareness.

Theological Values in IRE Learning

Theological values are foundational in IRE instruction, shaping students' life orientation, spirituality, and understanding of work as worship. This study finds that theological values are consistently present through learning outcomes, textbook narratives, and classroom practices such as Qur'anic recitation, the integration of sincerity, and the embedding of barakah (divine blessing) in academic activities. This approach emphasizes that religious education in vocational settings is not merely supplementary but a core component in cultivating a meaningful and religious professional identity. This aligns with perspectives that regard values such as piety and honesty as essential non-technical competencies in building work ethics and entrepreneurial spirit in vocational education (Norlianti et al., 2024; Wicaksana & Sukiman, 2018).

Moreover, strengthening theological values must be supported by curriculum design and instructional materials responsive to contemporary challenges without losing the substance of Islamic teachings. Integrating spiritual values into project-based learning, technology, and context-driven narratives is an effective strategy to create a progressive and relevant learning environment aligned with workplace realities. This enables students to find religious meaning in their vocational practices, thus positioning IRE as a medium not only for cognitive development but also for shaping spiritually grounded personal character (Hilmi et al., 2023; Irpan & Sain, 2024; Rizka et al., 2024). Through the internalization of theological values, polytechnic students are guided to possess a spiritual foundation in their professional lives, where the orientation toward barakah and work as worship becomes the ethical bedrock of technically competent and spiritually resilient graduates.

Ethical Values in IRE Learning

Ethical values form the core of character education and are highly prominent in IRE instruction within vocational education, as reflected in curriculum documents and classroom practice. Learning outcomes that emphasize moderation, tolerance, and social awareness are implemented through various activities such as mentoring, discussions, and the habituation of discipline and empathy. The role of the lecturer as a role model ensures that ethical values are not taught as abstract theories but are embodied in authentic interactions that shape students' learning experiences. This approach

reinforces the importance of IRE as a medium for moral internalization that influences students' behavior and thinking in real-life contexts (Dharin & Saifuddin Zuhri Purwokerto, 2025; Maulidia et al., 2024).

Values such as honesty, discipline, and responsibility shape a student's religious identity and constitute essential social competencies in the workplace. Therefore, IRE instruction should be designed to promote the consistent practice of ethical behavior in both classroom interactions and project-based assignments. When these values are continuously cultivated, IRE will produce graduates who are academically capable and orally upright (Wicaksana & Sukiman, 2018). Strengthening ethical values in IRE at polytechnic institutions will foster students with a strong moral foundation in professional environments, upholding honesty, discipline, and social responsibility. Thus, polytechnic graduates will be job-ready and become agents of change with integrity in their respective fields.

Aesthetic Values in IRE Learning

Aesthetic values in IRE reflect sensitivity to beauty, harmony, and balance within the learning process. However, findings indicate that this dimension is not prominently articulated in formal documents such as the RPS. Its representation is more implicit, as seen in emotionally resonant textbook narratives, courteous language, and the creation of a conducive classroom environment. Lecturer practices such as careful material presentation, meaningful illustrations, and reflective language structuring exemplify aesthetic values, even if not formally structured. Unfortunately, in curriculum planning, this aspect is often regarded as an auxiliary rather than a core component of character education strategies.

In truth, character-oriented IRE should place aesthetics as a key element in enriching students' affective and holistic learning experiences. Aesthetic values in learning encompass more than visual appeal—they involve the delivery structure and emotionally engaging narratives (Al Rujaiabi, 2022). When the learning atmosphere is crafted with attention to language and media aesthetics, the internalization of Islamic values becomes deeper, engaging cognitive and emotional dimensions (Juwairiyah & Fanani, 2025). Therefore, IRE learning design must integrate the aesthetic dimension as a unifying element for all values—spiritual, ethical, and logical—so that the learning process can foster whole and balanced individuals.

Logical Values in IRE Learning

Logical values in IRE at Polban play a vital role in encouraging students' critical, analytical, and argumentative thinking skills. Through open

discussions, reflective assignments, and exploring contextual topics like *ijtihad* and the intersection between religion and science, students are guided to accept religious teachings and examine them rationally in ways relevant to vocational contexts. This approach creates a dialogical learning environment supporting intellectual development and awareness of social and professional challenges.

Such practices align with integrative models of Islamic values in science and technology education, where projects on the historical contributions of Muslim scientists have been shown to foster logical reasoning and ethical awareness (Judijanto & Yusniar, 2025). The combination of religious values and scientific approaches also reflects the synergy between revelation and reason as emphasized in Islamic epistemology, which supports reflective discourse and cooperative learning. In this context, modern Islamic education encourages students to respond to contemporary issues with rational thinking rooted in theological principles (Rabbani, 2021). Therefore, logical values in IRE enhance intellectual capacity and shape ethical and adaptive thinking patterns relevant to the demands of professional life.

Physical-Physiological Values in IRE Learning

Physical-physiological values in Islamic education are closely related to the awareness of physical health, cleanliness, balanced lifestyle, and ecological responsibility as integral aspects of worship and spiritual integrity. Within the context of IRE instruction at Polban, these values have begun to be implemented through activities such as Polban Clean Up Day, blood donation drives, and discussions on human–nature relations in the textbook. However, structurally, these values are still underrepresented in formal documents such as the Learning Plan (RPS), which may lead to a disconnect between actual practice and instructional planning. The absence of explicit learning outcomes related to this dimension has resulted in limited emphasis on the biological and ecological aspects of Islamic learning.

This gap underscores the urgency of promoting Islamic education that embraces holistic life balance, including physical and environmental well-being. Educational approaches that touch all dimensions of the self—including ecological and physical awareness—have been recommended for integration into IRE learning systems (Juwairiyah & Fanani, 2025). This effort is further supported by contemporary thought that calls for a re-actualization of Islamic theology within modern curricula that respond to health and sustainability challenges. In addition, fostering Islamic ethical practices such as cleanliness and environmental orderliness is vital in cultivating a culture of healthy living among students (Muslimin et al., 2024).

Therefore, strengthening the physical-physiological dimension must be carried out systematically—both in curriculum design and instructional practice—so that it becomes an integral component of Islamic professionalism in vocational education.

Teleological Values in IRE Learning

Teleological values in IRE learning at Polban are among the most consistently integrated dimensions, appearing clearly in learning outcomes, instructional materials, and teaching strategies. The core emphasis lies in shaping students' awareness as socially and spiritually responsible individuals. Through themes such as the professional Muslim identity, Islamic civilization, Islamic family, and child education, instruction is directed toward connecting religious teachings with practical benefit and purposeful living. This approach positions teleological values as a bridge between spiritual idealism and the pragmatic demands of the modern workplace.

Studies have shown that integrating value education with the social vision of Islam can produce graduates who are not only religiously observant but also socially conscious (Nur Kholidah et al., 2022; Taufiq et al., 2024). For this reason, Islamic education curricula should be oriented toward practical goals that reflect students' tangible contributions to society. Educational approaches that link spiritual values with workplace relevance have proven more effective in cultivating action-oriented and transformative individuals (Norlianti et al., 2024). Thus, in polytechnic IRE learning, teleological values should not be treated as supplementary elements, but as core foundations for shaping meaningful and socially impactful life trajectories.

Integration and Fragmentation of Value Systems in IRE Learning

Integrating value systems in IRE learning at Polban represents a crucial step toward realizing holistic education, addressing both cognitive and personal dimensions of student development. The findings reveal that RPS documents, textbooks, and classroom practices have incorporated all six value categories into instructional design. However, this integration does not fully exhibit a cohesive, interconnected pattern. The values appear in separate categories, lacking thematic processing that reflects synergy across dimensions.

This phenomenon is linked to a broader challenge in IRE learning, which struggles to overcome the dichotomy between spiritual dimensions and practical life. Studies have shown that overly sectoral approaches to value education can inhibit the development of holistic awareness among students.

When theological values are limited to ritual worship, ethical values to work ethics, and logical values to critical thinking, students risk perceiving these values as isolated, discontinuous entities. In contrast, instructional models integrating spiritual, moral, and rational dimensions are more effective in shaping adaptive and morally grounded graduates (Juwairiyah & Fanani, 2025).

Theoretically, cross-value integration can be established through the epistemological approach of Islamic education, which emphasizes the relationship between *wahyu* (revelation) and *'aql* (reason). This approach enables bridging theological beliefs and rational actions and aligning individual morality with social contribution (Mahmudulhassan et al., 2024; Solihin et al., 2024). Practically, this can be realized through reflective and contextual learning that positions students as active subjects in understanding and linking values across dimensions.

Ethical and logical values often intersect, particularly in professional decision-making. However, this study finds that in the RPS, these values are still treated separately, without emphasis on their interconnection in practice. Ideally, IRE and ethics instruction should shape morally grounded work attitudes such as integrity and responsibility—values that inherently require logical reasoning in their implementation (Wicaksana & Sukiman, 2018).

The re-actualization of Islamic values in learning design presents a meaningful proposition to address this fragmentation. By reorienting the learning process toward the interrelationship of values, IRE instruction can become truly transformative. Students will understand Islamic learning as a comprehensive framework for thinking and acting across all life domains. Such an approach enhances the role of IRE as a space for the formation of contextual and applicable Islamic identity.

Finally, value-based learning will only be effective if it is delivered through an emotionally, visually, and intellectually harmonious approach. The findings underscore the significance of aesthetics in constructing a unified learning experience that engages both the mind and the heart. In this context, aesthetics is not a mere complement but an affective bridge that unifies all values into a cohesive and memorable educational experience. To overcome fragmentation, it is therefore necessary to design instructional scenarios that integrate values thematically and contextually, enabling students to study values as isolated concepts and internalize them as a unified way of life in becoming ethical and faithful vocational professionals.

Conclusion

This study confirms that the integration of the Six Theo-Ethical Value Systems—comprising theological, ethical, logical, teleological, aesthetic, and physical-physiological dimensions—is present across three instructional domains in IRE learning at Politeknik Negeri Bandung: learning plans (RPS), textbooks, and classroom practices. Theological, ethical, and teleological values are prominently and consistently embedded in learning outcomes, content narratives, and pedagogical activities, while logical values support critical thinking development. However, aesthetic and physical-physiological values are found to be less explicitly represented, particularly in formal planning documents, although still observable through implicit narratives and lecturer practices.

Despite the presence of all six values, their integration remains thematically fragmented. Values tend to appear parallel rather than synergistic, leading to disjointed character formation and learning experiences. This underscores the need for a more cohesive, thematic-instructional model reflecting the interconnectedness of IRE's spiritual, moral, rational, and practical dimensions in polytechnic settings. Future learning development should focus on designing integrative value-based learning scenarios that bridge theology and ethics with contextual realities, enabling students to internalize Islamic values as a unified framework for personal identity, professional conduct, and social contribution.

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