

# Innovation in Learning Akidah and Akhlak for Gen Z at MA Hamzanwadi NW Pancor

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## ABSTRACT

Akidah Akhlak learning in Madrasah Aliyah has an important role in shaping student character according to Islamic values. However, challenges arise when the millennial generation who are familiar with technology and active learning patterns show disinterest in conventional learning methods. This study aims to identify the characteristics of the millennial generation at Hamzanwadi Madrasah Aliyah, develop relevant Akidah Akhlak learning innovations, and analyse their effectiveness in improving students' understanding and practice of Islamic values. The research method used is descriptive qualitative with observation, interviews, and documentation as data collection techniques. The results show that technology-based approaches, such as the use of interactive media and project-based learning, are able to increase students' interest in learning. Contextualised learning that is relevant to students' daily lives also proved effective in instilling Akidah Akhlak values. The study recommends continuous development in technology-based learning innovations and active collaboration between teachers, students and parents to strengthen learning outcomes.

## 1. INTRODUCTION

Education has a significant influence on the development of Indonesia because it involves a process of guidance and learning designed in accordance with the goals of education itself. In the learning process, there is a transfer of knowledge, which allows children to experience a change from not knowing to knowing, as well as from unskilled to skilled. This aligns with the essence of learning, which aims to develop higher-order thinking skills (Barron & Chen, 2008). In addition to children's need for creative imaginative abilities that need to be honed, educational institutions must also equip students with religious values, so that technological advancements do not lead them to forget the existence of the Almighty Creator (Nawawi et al., 2023).

The advancement of an increasingly modern era, driven in part by the development of Information and Communication Technology (ICT), has a significant impact on the world of

education. Education serves as the main foundation for creating a generation that possesses broad knowledge, creativity, innovation, and the ability to solve problems, communicate effectively, and collaborate. The goal of all this is to prevent a country from falling behind. The roles of teachers, schools, communities, and the government are crucial in addressing the needs of the 21st century (Hindu, Gusti, & Sugriwa, 2020). Wagner (2010) and the Change Leadership Group from Harvard University also emphasize the importance of seven skills that students need in the 21st century, namely: critical thinking and problem-solving skills, collaboration and leadership, agility and adaptability, initiative, effective communication both verbally and in writing, the ability to access and analyze information, and imagination (Prayitno, Dedi Andrianto, Siti Rohmaniah, Wakib Kurniawan, 2024).

Education in the era of globalization has become technology-based in its delivery, as seen in the use of devices such as LCD projectors and language laboratories in learning. Efforts to improve the education system for the better are a shared responsibility among education stakeholders (Roostin, 2019). In the context of Islamic religious education, innovation can be developed through various active and multidisciplinary learning methods. This can be achieved by adapting the curriculum, as without such adaptation efforts, Islamic religious education risks falling far behind and failing to produce innovative and creative learners (Bakhri, 2015).

Islamic religious education is an important need for students to prepare for a better future. Islamic education teachers must be able to deliver lessons that are relevant to the times so that students remain interested and motivated in studying Islam. Therefore, educational institutions need to provide learning facilities and teaching materials that support the achievement of educational goals in the 21st century (Inayah et al., 2024). However, one of the problems that often arises in the learning process is the one-way communication method that is still frequently used by teachers. Many learning processes still do not involve students in critical and analytical thinking activities. In Indonesia, the lecture method is still a popular approach in education. (Widiara, 2018).

The millennial generation growing up in the digital era faces extraordinary challenges in maintaining the values of faith and morality. The advancement of technology and the massive flow of information often lead to moral and spiritual disorientation. In the context of education at Madrasah Aliyah (MA), particularly at MA Hamzanwadi NW Pancor, this challenge becomes more apparent, as students are not only required to understand the concepts of faith and morals but also to internalize them in their daily lives. Therefore, innovation in the teaching of Akidah Akhlak has become urgent to help the millennial generation face this challenge in a relevant and engaging way. (Yana et al., 2024).

Several previous studies have discussed the importance of technology-based and creative media in Akidah Akhlak learning. For example, research conducted by Rahmawati (2022) shows that the use of interactive visual media can increase students' interest in understanding moral values. Another study by Supriadi (2021) demonstrated the effectiveness of collaborative learning methods in building students' understanding of the concept of creed. However, the research has not extensively explored innovative approaches that integrate local values and the specific needs of the millennial generation. This research presents novelty by integrating technology-based contextual learning methods with the local wisdom unique to East Lombok. This innovation aims to create Akidah Akhlak learning that is not only appealing to the millennial generation but also capable of strengthening students' cultural identity. This approach is also designed so that students not only understand the material but are also inspired to practice moral values in real life. This research aims to identify and develop an innovative learning model for Akidah Akhlak that is relevant to the characteristics of the millennial generation at MA Hamzanwadi NW Pancor. In addition, this research aims to explore how the application of this approach can have a positive impact on students' understanding and practice of moral values.

This research reveals several gaps that need to be addressed in the teaching of Akidah Akhlak at MA Hamzanwadi NW Pancor. First, the teaching methods used tend to be conventional, dominated by lectures and limited discussions, making it difficult for students to connect the material with everyday life. Second, there is a limitation in the use of technology as a learning medium, which hinders student interest and their understanding of moral values. Third, the lack of training for teachers in adopting technology-based methods hampers innovation in the teaching process.

To address these gaps, this research offers several innovations. First, an innovative learning model is introduced that integrates technology with local wisdom to enhance the interest, understanding, and implementation of moral values among millennial generation students. Second, an experiential-based approach, in accordance with Kolb's Experiential Learning theory, is used to provide concrete experiences relevant to students' daily lives, thereby creating meaningful learning. Third, this research recommends the development of a more interactive and technology-based Akidah Akhlak curriculum, as well as intensive training for teachers to support the implementation of innovative teaching methods. Thus, this research not only identifies challenges in the teaching of Akidah Akhlak but also offers relevant innovative solutions to enhance the effectiveness of education in the digital era.

This writing is expected to serve as a guide for educators in implementing Akidah Akhlak learning that is relevant to the needs of the times. The scientific benefit of this research is to contribute to the development of innovative and applicable Akidah Akhlak learning theories, thereby helping to create a generation of young people who are not only intellectually smart but also spiritually and

morally strong. With this approach, it is hoped that the students of MA Hamzanwadi NW Pancor can become a generation that is globally competitive while firmly upholding Islamic values of faith and morality.

## 2. METHODS

This research is a qualitative study that uses a qualitative descriptive method through observation, documentation, and interviews. (Ahmad Mukhtar et al., 2024). This research was conducted at MA Hamzanwadi NW Pancor, East Lombok, involving 90 students from grades X-XII as respondents selected through stratified random sampling, as well as three Aqidah Akhlak teachers. Data were collected through in-depth interviews with teachers, participatory observations during the learning process, questionnaires for students, and document studies. Data were analyzed qualitatively using the model (Matthew B. Miles, A. Michael Huberman, 2018) for interviews and observations. The benchmarks for the success of the learning innovation include student interest through questionnaires, understanding of the material through pre- and post-innovation tests, active student participation through observations, and the implementation of moral values in daily behavior as assessed by teachers. The research procedure includes preparation (instrument development and coordination with the madrasah), implementation (data collection through interviews, observations, and questionnaires), data analysis, and report preparation. This approach is designed to provide a comprehensive overview of the effectiveness of the Akidah Akhlak learning innovation for the millennial generation. The collected data is then analyzed using interactive data analysis techniques that involve three interrelated stages: data condensation, data presentation, and conclusion drawing or verification.

### Data Condensation

Data condensation is a process that involves the selection, simplification, centralization, abstraction, and/or transformation of data obtained from field notes, interview transcripts, documents, and other empirical materials. The purpose of this process is to strengthen the existing data. Data condensation continues the data reduction process by summarizing, integrating, and complementing information that may have been overlooked during reduction. At this stage, all data are considered relevant as they have been directed towards the research topic and can be enriched with additional theories to deepen the researcher's analysis. For example, this includes the transformation of data from field notes, interview transcripts, documents, and other empirical sources.

### Data Presentation

The purpose of data presentation is to identify significant patterns and provide a basis for accurate conclusions and actions. In this research, the aim of data presentation is to interpret the collected data and organize the information in a structured manner. The focus is on simplifying

complex information into a more understandable yet still informative format, such as through narrative text (like field notes), matrices, graphs, networks, or diagrams.

#### Conclusion Drawing/Verification

In the third stage of analysis, the main focus is on concluding and verifying. From the early stages of data collection, researchers strive to understand the meaning of the collected symbols, note emerging patterns, provide explanations, and identify cause-and-effect relationships. From this process, initial conclusions that are general and open in nature are obtained, which are then gradually developed into more specific conclusions. The process of drawing conclusions is an important part of the review in research, by comparing the collected data with previous records. Initial conclusions begin to be formulated from the early phase of data collection. The verified data serves as the basis for formulating the final conclusion. The initial conclusion produced will be re-verified based on the researcher's notes and developed into a more definitive conclusion. The final conclusion is expected to provide useful and relevant answers to the previously formulated research focus questions. For further details, see the image below:

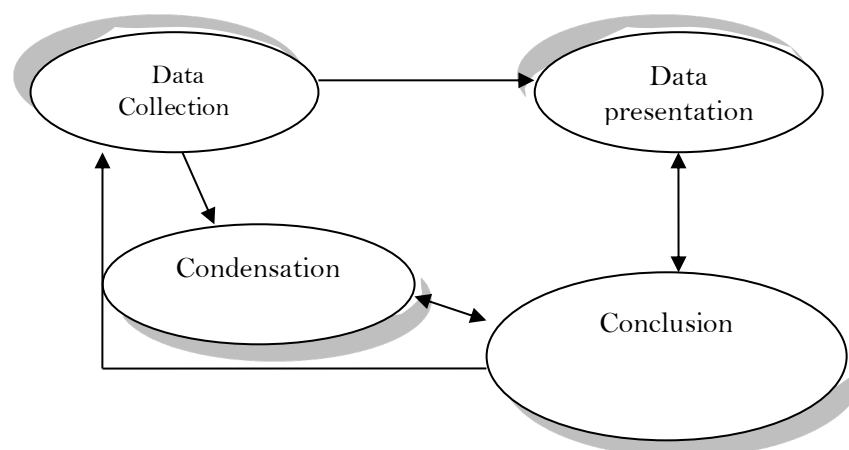


Figure 1. Research stage

### 3. RESULTS AND DISCUSSION

Based on observations and interviews with teachers, it was found that the Akidah Akhlak learning method applied tends to be conventional, with a dominance of lectures and limited discussions. Students generally understand the material cognitively, but have difficulty connecting it with everyday life. The lack of use of technological media also poses a challenge in capturing the attention of millennial students. This research aligns with Kolb's (1984) Experiential Learning theory, which states that concrete experiences and relevance to daily life are important for facilitating meaningful learning. This indicates the need for learning innovations that connect the values of faith with the students' life contexts.

The results of the questionnaire show that: (1) 60% of students feel that the current teaching methods are less engaging. (2) 70% of students want a more interactive and technology-based approach. (3) 80% of students stated that they would be more interested if the Akidah Akhlak material were linked to current issues relevant to their lives. These results support Vygotsky's Constructivism theory (1978), which emphasizes the importance of social context and material relevance in enhancing student engagement in learning. From interviews with teachers and document analysis, it was found that the local wisdom of East Lombok, such as the value of *begibung* (togetherness) and the tradition of *berugak* (deliberation), has not been widely integrated into the learning process. However, these values are relevant to Islamic moral concepts such as *ukhuwah Islamiyah* and *ta'awun*.

This finding supports Nasr's (1996) view on the importance of integrating local and universal Islamic values to strengthen students' spiritual identity. After implementing innovative methods based on technology and local wisdom, observational results showed positive changes: (1) Students were more active in group discussions that adapted the *berugak* tradition. (2) Participation increased to 75%, especially in technology-based activities such as creating short videos about moral values in daily life. (3) Comprehension tests showed an average student score increase from 70 to 85 after the innovative method was implemented.

These results support Graham's (2006) Blended Learning theory, which states that the combination of direct and digital learning can enhance learning outcomes. The main obstacles found include: (1) Limited technological devices in the madrasah. (2) Lack of teacher training in adopting technology-based methods. As a solution, intensive training for teachers and optimization of technological facilities are recommended. This research aligns with Fullan's (2007) view on the importance of teacher capacity building to support educational change. Overall, this research shows that: (1) Technology-based learning innovations and local wisdom can enhance students' interest, understanding, and implementation of moral values. (2) This approach is not only relevant to the characteristics of the millennial generation but also strengthens students' cultural identity. (3) The implementation of experience-based and technology-based learning can address the challenges of the digital era. This conclusion supports the 21st Century Learning Framework theory by P21 (2002), which emphasizes the importance of critical thinking, collaboration, and the use of technology in learning. Based on the research findings, it is recommended: (1) Development of a more interactive, technology-based, and locally integrated Akidah Akhlak curriculum. (2) Intensive training for teachers to adopt innovative teaching methods. (3) Provision of technological facilities to support digital-based learning. The results of this research provide an overview that the innovation of Akidah Akhlak learning is not only relevant to the needs of the millennial generation but also effective in enhancing the understanding and practice of Islamic moral values. The integration of technology and local wisdom becomes a strategic solution in addressing the challenges of learning in the digital era.

In many sectors, innovation becomes the benchmark for change. Pendidikan juga perlu diperbarui untuk menciptakan proses pembelajaran yang lebih baik. Learning innovation helps prepare students to face the dynamic world of work, enabling them to develop skills such as creativity, adaptability, and resilience. Guru dapat memanfaatkan inovasi untuk meningkatkan prestasi akademik siswa sambil secara bersamaan mengembangkan keterampilan lunak yang diperlukan untuk sukses dalam kehidupan bermasyarakat. El uso de la tecnología también puede ayudar a hacer el proceso de aprendizaje más eficiente y atractivo. Oleh karena itu, pendidik perlu terus memperbarui pengetahuan mereka tentang teknologi terbaru. Innovation in learning can take various forms, not only through new technology but also through fresh teaching methods. (Syarif Maulidin, wakib kurniawan, Miftahur Rohman, M. Latif Nawawi, 2024). Some examples of innovations that can be implemented in schools include cooperative learning, blended learning, project-based learning, problem-based learning, and flipped classrooms. Each of these approaches is designed to create a more effective and relevant learning experience for students.

Aqidah and akhlak are two fundamental concepts that are very important in Islam and cannot be separated from each other. Aqidah refers to a Muslim's belief in the teachings of Islam, while akhlak refers to behavior and actions that reflect Islamic morality and ethics. Aqidah includes faith in Allah, angels, holy books, prophets, the Day of Judgment, and destiny, which are the main foundations in living a Muslim's life. Meanwhile, akhlak is related to positive behaviors such as honesty, justice, patience, compassion, humility, and respecting others. (Alkouatli et al., 2023). Good morals reflect Islamic teachings and shape noble character. These two concepts greatly influence daily life; a strong belief provides peace and steadfastness in facing life's trials, while good morals help build harmonious relationships with others and create a loving social environment. Aqidah and akhlak influence each other, where a deep belief in Islamic teachings encourages someone to behave according to religious values, while good behavior will strengthen a person's faith. Applying both in daily life allows a person to lead a blessed life and attain happiness in this world and the hereafter. (Rasyidi et al., 2024).

#### 4. CONCLUSION

This research shows that the innovation of Akidah Akhlak learning based on technology and local wisdom can have a positive impact on the interest, understanding, and implementation of moral values among the millennial generation students at MA Hamzanwadi NW Pancor. This approach successfully meets the students' needs for learning that is relevant to their characteristics, namely interactive, contextual, and integrated with local cultural values. The integration of innovative methods, such as collaborative learning that adapts the berugak tradition and the use of digital media, not only increases student engagement but also helps them understand the concepts of faith and morality more deeply and applicably. The average increase in student understanding from 70 to 85 demonstrates the effectiveness of this approach. This fact supports the theory of experiential learning



and social constructivism, which emphasizes the importance of the connection between theory and practice in education. From this research, a new concept emerged that the learning of Akidah Akhlak for the millennial generation can be more effective by combining three main pillars: technology, local values, and contextual relevance. This concept provides a new direction in the development of the curriculum and teaching methods for Islamic studies in the digital era. Implications

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