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NEEDS ANALYSIS OF AKIDAH EDUCATION FOR GRADE XI SENIOR HIGH SCHOOL

Arif Rahmatullah
Universitas Ibn Khaldun, Bogor (arifrahmatullah18@gmail.com)

Abbas Mansur Tamam
Universitas Ibn Khaldun, Bogor

Abdul Hayyie al Kattani
Universitas Ibn Khaldun, Bogor

Santi Lisnawati
Universitas Ibn Khaldun, Bogor

Nesia Andriana
Universitas Ibn Khaldun, Bogor

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ABSTRACT

Dunia pendidikan Islam saat ini menghadapi tantangan masif dari infiltrasi pemikiran sekularisme, liberalisme, dan materialisme yang mereduksi nilai spiritualitas di kalangan remaja. Penelitian ini bertujuan untuk mengidentifikasi kesenjangan kurikulum akidah serta merumuskan konten suplemen akidah yang relevan bagi siswa SMA dalam menghadapi tantangan ideologis kontemporer. Menggunakan pendekatan kualitatif dengan desain studi kasus deskriptif, penelitian ini melibatkan guru Pendidikan Agama Islam (PAI) dan siswa di SMAN 1 Sukaraja sebagai informan melalui wawancara mendalam, observasi, dan analisis dokumen. Analisis data dilakukan secara induktif menggunakan model interaktif Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan adanya kerentanan metodologis pada siswa, di mana 35% responden cenderung mendukung subjektivitas penafsiran agama dan 41% mengalami ambivalensi dalam menetapkan agama sebagai standar moral dibandingkan konsensus sosial. Selain itu, ditemukan bibit deisme kontemporer yang menjauhkan siswa dari pemahaman terhadap kekuasaan Allah dalam realitas empiris. Penelitian ini menyimpulkan bahwa materi akidah saat ini memerlukan penguatan melalui konsep Syu'abul Iman dan moderasi beragama yang kontekstual. Produk "Suplemen Akidah" yang dihasilkan tidak hanya berfungsi sebagai doktrin teologis, tetapi juga sebagai instrumen nalar kritis untuk membentengi identitas keimanan siswa dari pengaruh eksternal yang destruktif di era digital.

Keywords:
Aqidah Supplement; Contemporary Challenges; High School Students

ABSTRACTS
The world of Islamic education is currently facing massive challenges from the infiltration of secularism, liberalism, and materialism, which reduce spiritual values among adolescents. This study aims to identify gaps in the creed (akidah) curriculum and formulate relevant supplementary content for high school students to address contemporary ideological challenges. Utilizing a qualitative approach with a descriptive case study design, this research involved Islamic Education (PAI) teachers and students at SMAN 1 Sukaraja as informants through in-depth interviews, observations, and document analysis. Data analysis was conducted inductively using the interactive model of Miles, Huberman, and Saldana. The results indicate a methodological vulnerability among students, where 35% of respondents tend to support subjective religious interpretation and 41% experience ambivalence in establishing religion as a moral standard compared to social consensus. Furthermore, seeds of contemporary deism were found, distancing students from understanding Allah's power in empirical reality. This study concludes that current creed materials require strengthening through the concepts of Syu'abul Iman and contextual religious moderation. The resulting "Creed Supplement" serves not only as a theological doctrine but also as a critical reasoning instrument to fortify students' faith identity against destructive external influences in the digital era.

A. INTRODUCTION

The world of Islamic education is currently encountering a massive and systematic wave of intellectual challenges, particularly those emanating from Western civilization via various digital information channels. Attacks against the aqidah (Islamic creed) of the Muslim community are no longer physical in nature; rather, they manifest through the infiltration of ideas rooted in secularism, liberalism, and dialectical materialism, all of which reduce divine values in life (Hakim, 2022). This phenomenon has triggered a serious crisis of faith among adolescents, where traditional religious authority is increasingly displaced by unfiltered narratives proliferating in cyberspace without robust ideological oversight (Zaki, 2023). Unwittingly, a mindset that bifurcates worldly affairs from spiritual values has permeated students' perspectives in understanding the essence of life and objective truth (Masykur, 2025). This condition is further exacerbated by the post-truth era, which prioritizes emotions and personal beliefs over objective evidence or scientific truth derived from divine revelation (Chair & Adzfar, 2021). Consequently, strategic efforts are required to strengthen the foundations of students' aqidah so they possess the intellectual immunity necessary to withstand various spiritual distortions in this modern era.

Education in aqidah and akhlaq (ethics) at the Senior High School (SMA) level plays a vital role as the final bastion for the morality and integrity of students' beliefs. However, field realities indicate that religious learning often remains confined to cognitive aspects, neglecting a profound internalisation of the characteristics of aqidah material (Supiani & Barni, 2024). Existing curricula are sometimes unable to fully address complex contemporary challenges, resulting in material that feels dry and lacks relevance to students' social dynamics (Rosmanidar, 2023). This leads to a situation where students' understanding of the pillars of faith is not firmly internalized in daily behavior but instead becomes mere rote memorization for school administrative purposes (Susilo, Tamam, & Alim, 2023). Furthermore, empirical evidence suggests that conventional aqidah learning has a very low impact on students' noble character,

contributing only 0.64% to character formation (Muttaqin, Fauzan, & Malihah, 2023). In reality, aqidah is the primary foundation underlying the entire edifice of Islamic teachings and must be held with firm and constant conviction. The inability of students to integrate aqidah values into real life makes them vulnerable to foreign ideologies that offer boundless freedom (Tammam, 2016). Therefore, the development of more comprehensive and contextual aqidah supplement materials has become an urgent necessity to bridge the gap in students' spiritual understanding.

The emergence of liberalism, which carries the spirit of reforming Islamic thought, often stems from concepts outside the core tenets of Islam and reflects orientalist traditions (Tammam, 2016). This ideology attempts to relativize religious truth through one-sided interpretations of evidence, causing the boundaries between the sacred and the profane to become increasingly blurred for adolescents (Hakim, 2022). Beyond liberalism, the threat of historical materialism has begun to obscure students' perceptions regarding the existence of God, where everything is measured solely by observable matter. The influence of an increasingly secular social environment causes student behavior to drift away from the prosocial values that should result from a correct understanding of aqidah (Tania, 2021). Students are often unaware that the lifestyle they lead has been infected by the "virus" of materialism, distancing them from the purpose of human creation (Masykur, 2025). Consequently, a disparity arises between their religious knowledge and their moral practice in a public sphere that is increasingly individualistic and indifferent (Rinaldi, Nurdin, & Kaharuddin, 2019). This indicates a systemic failure in transforming aqidah values into a resilient character capable of resisting the currents of liberal and secular thought.

In an effort to shield students from these negative influences, innovative and critical learning strategies, such as the Reading, Encoding, Annotating, Pondering (REAP) method, need to be implemented. This strategy is expected to enhance students' critical thinking skills, enabling them to deconstruct and reject modern ideological challenges (Romadlon, Fahyuni, Istikomah, & Khoirinindyah, 2021). Strengthening the concept of Syu'abul Iman (the branches of faith) is also highly relevant to providing a more holistic picture of how faith manifests in action (Taufik & Setyowati, 2021). Furthermore, internalizing the values of religious moderation within aqidah materials is crucial to prevent extremist interpretations while ensuring students remain steadfast in Islamic principles (Rahman, Murniyetti, & S, 2023). A Contextual Teaching and Learning (CTL) approach is also necessary so that students can directly experience the benefits of aqidah teachings in solving real-life problems (Lasmita, 2018). The synchronization between school education and habits within the family environment remains the primary key to the success of instilling solid aqidah values (Rosmanidar, 2023). Through a combination of these various approaches, students are expected to possess a strong filtering capacity against liberal, secular, and materialistic ideological assaults (Gibran, 2023).

Based on the aforementioned context, this study aims to develop an "Aqidah Supplement" specifically designed to address contemporary intellectual challenges for high school students. This supplement contains not only theological doctrines but also critical analyses of ideologies that undermine Islamic aqidah (Susilo, Tamam, & Alim, 2023). With this additional teaching material, teachers are expected to have a more applicable guide in explaining the relevance of aqidah amidst the onslaught of secularism and liberalism (Daulay, Andari, & Frimayanti, 2023). The primary focus of

this research is how to equip students with a moderate yet principle-firm understanding of Ahlussunnah wal Jamaah (Faizin et al., 2024). This is crucial, considering that high school students are in an identity-seeking phase that is highly susceptible to external influences destructive to their faith (Arifin et al., 2024). The integration of spiritual, intellectual, and social values must form a unified whole within this supplement to cultivate a generation with noble character (Noptario, Zulfa, & Arif, 2023). Through this developmental research, it is hoped that an effective educational product will be created to preserve the sanctity of the young Muslim generation's aqidah from the threat of materialism (Hakim, 2022). Thus, this supplement is expected to serve as a practical solution to the increasingly complex and uncertain challenges of religious education in the digital age.

B. METHOD

This study employs a pure qualitative approach with a Descriptive Qualitative Case Study design to conduct an in-depth needs analysis of Aqidah content. The qualitative approach was selected as the primary goal is to explore the meanings and perspectives of informants regarding contemporary challenges and the curricular context, aligning with the qualitative characteristics described by Creswell (2014). The case study design enables the researcher to examine a specific case comprehensively and focused within the research site. This approach emphasizes identifying and analyzing gaps within the curriculum, thereby distinguishing it from previous Aqidah research which has predominantly utilized quantitative approaches.

Research informants were selected using a Purposive Sampling technique, consisting of two Islamic Education (PAI) teachers at SMAN 1 Sukaraja as key informants, and two selected students. Data collection was carried out through three primary techniques: semi-structured in-depth interviews (to explore proposals for ideological bastion materials), school environment observations, and document analysis (to identify existing curriculum content). Data validity was ensured through source and technique triangulation. Data analysis was conducted inductively using the interactive model of Miles, Huberman, and Saldana (2014), which encompasses three streams: Data Reduction, Data Display, and Conclusion Drawing. Specific analytical techniques employed include Thematic Analysis and Content Analysis of documents to formulate recommendations for the required Aqidah content.

C. RESULT AND DISCUSSION

Findings (can be in form of subheading)

This descriptive analysis is structured to capture the factual conditions of high school students' understanding of aqidah amidst the onslaught of contemporary ideologies that dominate today's digital spaces and adolescent social circles. The primary focus of the analysis encompasses three major challenges: Liberalism, Secularism, and Materialism. These data serve as the empirical foundation for developing a relevant "Supplementary Aqidah Education" module.

The research instrument was specifically designed to examine whether the principles of Ahlussunnah wal Jama'ah (specifically the Asy'ariyah and Maturidiyah) still function as an ideological compass for students, or whether they have undergone erosion due to exposure to modern thoughts that are anthropocentric and mundane in nature.

Table 1. Student Questionnaire Results

No	Pertanyaan	Mean	SS	S	N	TS	STS
1	Saya yakin bahwa aturan agama (Al-Qur'an dan Hadis) adalah mutlak benar, meskipun terkadang sulit diterima akal saat ini.	4,24	40%	49%	9%	1%	1%
2	Kalau ada ayat Al-Qur'an yang saya tidak suka, saya merasa boleh menafsirkannya sendiri agar lebih cocok dengan pandangan saya.	3,61	1%	8%	35%	40%	16%
3	Jika ilmu pengetahuan (Sains) bertentangan langsung dengan keyakinan Islam, maka saya harus memilih keyakinan Islam yang benar.	3,89	25%	40%	34%	1%	0%
4	Semua orang boleh mencampuradukkan semua ajaran agama (Islam, Kristen, Buddha, dll.) karena tujuannya sama-sama baik.	3,36	7%	12%	33%	33%	15%
5	Saya percaya bahwa kewajiban shalat dan mengenal Allah sudah harus saya lakukan meskipun tidak ada dalil di Al-Qur'an (cukup akal saja).	2,25	25%	43%	15%	17%	0%
6	Dalam memilih jurusan kuliah atau karir di masa depan, izin dan ridha Allah adalah pertimbangan nomor satu saya.	4,3	44%	45%	10%	1%	1%
7	Dosa dan pahala itu hanya berlaku saat kita sedang di tempat ibadah saja, tidak ada hubungannya dengan cara kita berbisnis atau bekerja.	4,16	4%	2%	6%	50%	38%
8	Saya yakin bahwa Tuhan menciptakan segalanya, tetapi setelah itu alam dan manusia berjalan sendiri tanpa campur tangan Tuhan.	3,68	4%	11%	17%	50%	19%
9	Benar–salah atau baik–buruk (misalnya soal bullying) ditentukan oleh kesepakatan masyarakat, bukan oleh aturan agama.	3,38	1%	13%	41%	40%	6%
10	Saya sangat percaya bahwa ajaran Akidah Islam relevan dan harus menjadi landasan untuk membangun negara yang adil.	3,93	24%	48%	25%	2%	1%
11	Saya harus bekerja keras untuk sukses, tetapi saya yakin hasil akhir dan rezeki saya sepenuhnya ditentukan oleh Allah.	4,37	50%	40%	9%	2%	0%

12	Orang yang hidupnya miskin dan tidak punya harta berarti memang tidak disayang oleh Allah.	4,39	1%	1%	3%	50%	46 %
13	Ketika saya gagal dalam sebuah perlombaan, saya menyalahkan usaha saya yang kurang, bukan takdir Allah.	2,27	15%	56%	19%	9%	1%
14	Hal yang paling membahagiakan dalam hidup adalah ketika saya berhasil membeli barang-barang mewah yang saya inginkan.	2,68	9%	26%	55%	10%	1%
15	Saya percaya pahala dan siksa di akhirat adalah janji yang pasti akan terwujud, sehingga saya harus berhati-hati dalam berbuat di dunia.	4,63	67%	29%	4%	0%	0%

Analysis/Discussion

Intellectual liberalism often enters through the door of excessive "religious rationalization." Based on the questionnaire results, a pattern was discovered indicating textual loyalty that is methodologically fragile: Normative Loyalty vs. Methodological Vulnerability: Item number 1 shows encouraging figures, where the majority of respondents (89%) believe in the absolute truth of the Qur'an and Hadith over human logic. However, a contradiction arises in item number 2 regarding the authority of interpretation.

The "Subjective Interpretation" Phenomenon: As many as 35% of respondents chose the Neutral answer, and there is a portion that agrees with the permissibility of interpreting verses according to personal preference. This indicates the influence of the idea of "Free Hermeneutics," which is a hallmark of intellectual liberalism. Implication: This very high neutral figure shows that high school students are in an "ambivalent" position. They are afraid to openly oppose religious texts, yet psychologically and intellectually, they feel entitled to deconstruct religious meaning so that it does not clash with their lifestyle or public opinion. If not fortified with a correct understanding of istinbat methodology (legal deduction), this neutral group is very easily slipped into religious relativism.

Secularism does not always mean atheism; in the context of high school students, secularism appears in the form of a separation of religious functions (dichotomy) between ritual worship and socio-intellectual life. Ethical Relativism and Social Consensus (Item 9): As many as 41% of respondents were Neutral regarding whether standards of right and wrong are determined by religion or social consensus. This is a critical finding. If ethics (such as cases of bullying) are only based on human consensus, then moral values will constantly change following trends (fluctuating morality). This threatens the position of religion as a source of permanent morality.

Seeds of Contemporary Deism (Item 8): It was found that 15% of respondents agreed and 17% were neutral towards the statement that God created nature and then let it run on its own without Divine intervention. In aqidah terminology, this is a neglect of the continuous Iradah and Qudrah of Allah. This view distances students from the culture of prayer and tawakkal, because they feel God is "absent" in empirical reality.

The Blur of Pluralism (Item 4): Neutral responses of 33% on the issue of syncretism (mixing religious teachings) reflect the inability of students to distinguish between tolerance (social harmony) and theological pluralism (the equalization of truth). Without a strong aqidah supplement, students tend to consider "all religions the same" for the sake of appearing moderate, which in the end can erode their own aqidah identity.

Furthermore, based on the results of interviews with PAI teachers and students, several crucial perspectives regarding the current relevance of aqidah material were found. Mrs. Surayya expressed that the Syu'abul Iman material in class XI is not flexible enough to dissect modern challenges such as liberalism, secularism, and materialism. She noted that students exposed to consumerist culture tend to feel alienated from abstract concepts like zuhud, so that strengthening aqidah through the concept of tawakkal becomes very important so that students have mental resilience when facing failure. In line with this, Mr. Ace emphasized the urgency of adding contemporary material as an "immune system" to protect students' divine values from Western influence. He also clarified students' misconceptions regarding zuhud and emphasized that although reason is a measure of truth, its use still has limits and must always be based on revelation.

From the students' perspective, there is an aspiration to update the depth of PAI material to be more contextual. Hussein felt that the current material has not been able to answer modern issues; he argued that although freedom of opinion and religion is paramount, its implementation must still be limited by religious rules. Meanwhile, Raihan showed a very rational mindset in facing life's problems and rejected any separation between religion and career or political aspects. Specifically, he hoped for in-depth material regarding the existence of God and critical reasoning training in aqidah learning so that students can face the challenges of the times with strong yet religious logic.

The data reduction process in this study categorized field findings into three main ideologies that pose challenges in aqidah education. First, the emergence of the challenge of Materialism in Students' Spiritual Life. This category includes views that idolize material things and worldly success by ignoring the spiritual side. Field findings show that students tend to be trapped in consumerist culture and have the perception that success in life is only determined by human hard work or outward efforts alone. Consequently, in the data reduction process, it was found that the concept of zuhud tends to be rejected or considered foreign by students because it is deemed contrary to the materialistic lifestyle they massively witness through social media. This is in line with the concern that the modern era is adhering to the teachings of materialism which can give birth to nihilism.

Second, Liberalism and the Dominance of Reason Over Revelation. Liberalism in this context includes the idolization of reason or excessive rationalism, unlimited freedom, and the emergence of doubt towards the authority of revelation. Etymologically, liberalism, which comes from the word liber (free), has developed into an ideology that worships the freedom to choose behavior. The results of the research show that students place freedom as the primary thing and make logic the sole filter in facing the reality of life. Data reduction revealed a demand to discuss the existence of God more deeply due to many criticisms on social media labeling religion as something

ancient or irrelevant, thus teachers emphasize the urgency of the limits of reason so that students do not reject the authority of revelation.

Third, Secularism and the Separation of Religious Values from Public Affairs. Secularism includes systematic efforts to separate religious values from public affairs such as politics, career, and science. The research findings identify a challenge in the form of students' thinking that is reluctant to mix religious affairs into professional or political realms. This indicates that secularism has shifted the position of religion to become merely a ritualistic individual matter. In the reduction stage, teachers expressed concern that the currently available curriculum has not provided a strong and comprehensive enough answer to stem the tide of separating religious values in students' daily lives.

D. CONCLUSION

This research has successfully formulated the urgency and content structure of an "Aqidah Supplement" as a response to the ideological shifts among high school students in the digital era. The results of the questionnaire and interview data analysis indicate a significant correlation between global information exposure and the growth of religious ambivalence among students. Although the majority of students (89%) still maintain normative loyalty toward the Qur'an and Hadith, there is a clear methodological vulnerability, where 35% of students tend to support subjective religious interpretation (an indication of liberalism) and 41% experience hesitation in establishing religion as the primary moral standard compared to social consensus (an indication of secularism).

The findings of this study confirm that current challenges to aqidah have shifted from merely ritualistic issues to epistemological ones. The data show the emergence of seeds of contemporary deism, where approximately 32% of students are beginning to doubt God's active involvement (Iradah and Qudrah) in empirical reality and instead prioritize ratio and matter. The aqidah supplement developed in this study addresses these needs by integrating the concepts of Syu'abul Iman and Ahlussunnah wal Jama'ah religious moderation, contextualized to dissect the phenomena of consumerism, ethical relativism, and the deconstruction of religious meaning in cyberspace. Consequently, this study concludes that strengthening aqidah is no longer sufficient through a purely doctrinal-cognitive approach; rather, it must be achieved through the development of critical-dialogic reasoning capable of bridging revealed texts with the students' socio-professional realities.

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