Impact of Islamic Education on Grade 6 Students in Traditional and Integrated Madrasahs

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Abstract

This study explored the impact of Islamic education on Grade 6 students in selected Traditional and Integrated Madrasahs in Bongao, Tawi-Tawi. It specifically examined how Islamic education influences four key developmental domains: moral, social, spiritual, and intellectual, and whether there are significant differences in these impacts based on the type of madrasah. A quantitative descriptive-comparative research design was employed. Data were gathered using a structured questionnaire administered to thirty seven (37) Grade 6 students—24 from traditional madrasahs and 13 from integrated madrasahs. The responses were analyzed using mean scores and analysis of variance (ANOVA) to determine the level and differences in impact. The results showed that Islamic education has an extremely influential impact across all domains, with moral development (Mean = 9.56) and spiritual development (Mean = 9.71) ranking the highest. Significant differences were found in favor of traditional madrasahs in terms of moral, social, and spiritual development, while no significant difference was observed in intellectual development. This suggests that while traditional madrasahs excel in character and faith formation, both madrasah types equally contribute to students' intellectual growth. The study concludes that Islamic education—whether delivered through traditional or integrated systems—plays a critical role in nurturing well-rounded, values-driven learners. The findings offer practical insights for educators, policymakers, and parents committed to enhancing the quality of Islamic education in the region.

Keywords: Influence of Islamic Education, Social, Moral, Spiritual, Intellectual Development

Introduction

Islamic education is a deeply rooted and evolving system that plays a vital role in the development of Muslim learners. It is not limited to acquiring religious knowledge but encompasses the nurturing of students' spiritual, moral, social, and intellectual dimensions. The madrasah, as a traditional Islamic educational institution, continues to be one of the most important venues for this form of holistic

development, particularly in Muslim-dominated areas such as Bongao, Tawi-Tawi. With the growing recognition of education as a tool for peace building, identity formation, and civic engagement, Islamic education is seen as a powerful means of forming individuals who are not only spiritually grounded but also socially responsible and intellectually capable (Abdalla, 2015; Nasr, 2013).

In the Philippines, particularly in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), two prominent forms of madrasah education exist: the Traditional Madrasah and the Integrated Madrasah. The Traditional Madrasah refers to a purely Islamic educational institution that primarily focuses on teaching Qur'an, Arabic, Fiqh (jurisprudence), Hadith, and other religious sciences. These schools follow a curriculum rooted in classical Islamic scholarship, often with little to no inclusion of secular or government-recognized subjects. Teachers in traditional madrasahs are usually referred to as asatidz, and the instruction is centered on moral and spiritual development according to Islamic tenets.

In contrast, the Integrated Madrasah is a product of educational reforms, particularly under the Madrasah Education Program (MEP) of the Department of Education (DepEd). These madrasahs offer a dual curriculum—one that includes standard Islamic religious subjects alongside formal secular subjects such as English, Science, Mathematics, and Filipino. The goal is to harmonize Islamic values with the competencies required by the national education system, allowing Muslim learners to participate in mainstream academic and career pathways while remaining rooted in their faith.

Islamic education plays a vital role in shaping the social, moral, spiritual, and intellectual development of Muslim learners. It aims to form individuals who are not only knowledgeable in Islamic teachings but also guided by values and principles that reflect a deep connection with Allah (SWT) and concern for their fellow human beings. The dual structure of madrasah education presents an important context for exploring how these institutions influence the holistic development of students.

The foundation of Islamic education is drawn from the Qur'an and Sunnah, forming an ethical framework that guides a student's way of life (Halstead, 2004). It emphasizes moral integrity, the pursuit of knowledge, and service to humanity. In madrasahs, these values are embedded in daily routines and practices. For instance, students participate in congregational prayers, Qur'anic recitations, and other religious rituals that cultivate a spiritual connection and sense of discipline. Studies have shown that such practices significantly influence students' personal and social behaviors, instilling in them a commitment to justice, empathy, and community engagement (Huda & Kartanegara, 2015).

Students enrolled in madrasahs are introduced early on to the principles of brotherhood, respect, and responsibility within the community. Through regular group prayers, Qur'anic recitation, and involvement in religious and communal activities, they develop empathy and a strong sense of belonging. These social interactions, embedded in religious practice, promote positive behaviors and cooperative attitudes. In many cases, madrasah students become known in their communities for their discipline, polite conduct, and willingness to serve. This communal orientation reflects the emphasis placed by Islamic teachings on upholding justice, caring for others, and maintaining harmonious relationships. These values are nurtured and reinforced daily, creating an environment where students grow with a heightened sense of social awareness and responsibility.

Furthermore, Islamic education fosters students' moral development by grounding them in values such as honesty, humility, and respect for others. Through instruction in halal and haram, niyyah (intention), and daily ethical decisions, learners are encouraged to embody these principles in real-life settings (Nasir & Al-Amin, 2017). Teachers serve not only as instructors but as moral exemplars who influence

students through both lessons and personal conduct. Moral instruction is often supported by storytelling and case studies drawn from the lives of prophets and righteous figures, providing models for ethical behavior in diverse situations (Hashim, 2014).

Spiritually, the madrasah instills taqwa (God-consciousness) through acts of worship and the internalization of Islamic principles. Practices such as salah, dhikr, and reading the Qur'an are not only religious obligations but tools for emotional resilience and self-regulation. According to Abdullah (2016), these practices help students develop a stable inner life that can withstand external pressures. In both traditional and integrated madrasahs, the spiritual curriculum is often regarded as the heart of education, providing a sense of purpose, identity, and ethical grounding.

In addition to spiritual development, Islamic education also contributes to intellectual growth. Seeking knowledge is a core obligation in Islam, and madrasah education cultivates critical thinking and analytical skills through deep engagement with religious texts. Traditional madrasahs often focus on Arabic grammar, tafsir (exegesis), and fiqh (jurisprudence), creating a rigorous intellectual environment. Integrated madrasahs, on the other hand, combine Islamic studies with subjects like mathematics, science, and English, aiming to produce well-rounded learners equipped for both religious and secular roles in society (Esposito, 2002). This integration is intended to bridge the gap between faith and modernity, allowing students to excel academically while remaining spiritually anchored.

Given these diverse approaches, the effectiveness of madrasah education in supporting holistic student development merits deeper investigation. The question arises: Do traditional madrasahs sufficiently prepare learners for the challenges of a globalized world? Does the integration of secular content in madrasahs dilute religious values, or does it strengthen students' ability to apply Islamic teachings in modern contexts?

Thus, this study was conducted to determine the impact of Islamic education on the social, moral, spiritual, and intellectual development of students in both traditional and integrated madrasahs in Bongao, Tawi-Tawi. By identifying the strengths and limitations of each model, this research hoped to contribute to improving Islamic education practices that support the total development of Muslim learners in the region.

Statement of the Problem

This study aimed to determine the impact of Islamic education on Grade 6 students in Traditional and Integrated Madrasahs in Bongao, Tawi-Tawi. Specifically, it sought to answer the following questions:

1. What is the demographic profile of the Grade 6 students based on the type of madrasah they attend (traditional or integrated)?
2. To what extent does Islamic education impact students in terms of:
2.1 Moral development;
2.2 Social development;
2.3 Spiritual development; and
2.4 Intellectual development?
3. Is there a significant difference on the impact of Islamic education on students when grouped according to the type of madrasah?

Null Hypothesis

This study posited the null hypothesis which was tested at the 0.05 level of significance:

1. Significant differences were found in favor of traditional madrasahs in terms of moral, social, and spiritual development. Traditional madrasahs (Ma'had Tawi-Tawi and Ma'had Furqan) showed significantly higher scores in moral, social, and spiritual development compared to integrated ones (AQIL and Panglima Damsik).
2. There was no significant difference found in intellectual development, indicating both types of madrasahs are equally effective in fostering intellectual growth.

Related Literature

Islamic education is not limited to religious instruction but encompasses the holistic development of a person in accordance with the teachings of the Qur'an and the Sunnah. According to Al-Attas (1979), Islamic education aims to nurture a balanced growth of the total personality through the training of the spirit, intellect, rational self, feelings, and bodily senses. It seeks to produce individuals who are morally upright, spiritually conscious, intellectually capable, and socially responsible. This philosophy is at the core of both Traditional and Integrated Madrasah systems, albeit applied differently.

The Traditional Madrasah emphasizes religious sciences such as Qur'an memorization, Hadith, Fiqh, and Arabic grammar. These institutions operate with limited integration of secular subjects, often relying on classical methodologies and community support. In contrast, Integrated Madrasah combines Islamic and secular education in their curriculum, aligning with national standards while maintaining religious instruction (Yusuf & Salih, 2020). This integrated model is designed to equip students with both spiritual guidance and the academic competencies needed for broader societal participation.

Islamic education also plays a crucial role in shaping values and identity, especially in multicultural settings like the Philippines. Madrasah education in the country has been instrumental in preserving Islamic traditions while adapting to educational reforms (Jamil, 2014). As such, the interplay between traditional and integrated models offers a significant context for understanding the developmental outcomes of learners.

Social development refers to how individuals learn to interact with others and develop relationships that conform to societal norms. In the context of Madrasah education, social development is nurtured through communal activities, collaborative learning, and religious obligations such as congregational prayers and charitable acts. According to Basri (2016), Islamic education fosters a strong sense of brotherhood (ukhuwwah), mutual respect, and community responsibility.

Traditional Madrasah settings often emphasize social cohesion through teacher-centered instruction and discipline rooted in religious texts. These environments provide a space where students develop social skills by adhering to Islamic manners (adab) and participating in group worship. In Integrated Madrasah, social development is enhanced by co-curricular and extra-curricular programs, where students engage in diverse social settings that include both Muslim and non-Muslim peers.

Studies show that students in Integrated Madrasah tend to exhibit broader social competencies due to exposure to various learning experiences, including science fairs, debates, and collaborative projects (Rahim & Ahmad, 2018). Meanwhile, students in Traditional Madrasah demonstrate strong intra-community social bonds and respect for authority, though sometimes limited in inter-cultural interaction. Social development in Islamic settings is guided by the principle of amar ma'ruf nahi munkar (enjoining what is good and forbidding what is wrong), which forms a moral compass for student behavior (Zaydan, 2012). Both models, traditional and integrated, contribute uniquely to this development, highlighting the need to appreciate their distinct methods and contexts.

Moral development in Islamic education is deeply tied to the inculcation of akhlaq (good character). The Prophet Muhammad (PBUH) is described in the Qur'an as having the best moral character (Qur'an 68:4), making him the ultimate model for learners. In Madrasah settings, moral teachings are embedded in both formal lessons and the informal conduct expected of students.

Traditional Madrasah heavily focuses on character formation through rote learning of Qur'anic verses and Hadith, daily monitoring of behavior, and reinforcement of discipline. These institutions often regard moral education as the heart of Islamic instruction. Teachers in traditional settings are viewed not only as educators but as moral exemplars, emphasizing respect, honesty, and obedience (Hassan, 2015).

In contrast, Integrated Madrasah implement character education programs alongside value-infused secular subjects. They often utilize structured moral education modules, which align with national education frameworks while retaining Islamic identity. As noted by Mansor & Hamzah (2017), these programs help students internalize values through modern pedagogical approaches such as reflection journals and service learning.

Research indicates that while Traditional Madrasah students show strong internalized moral behavior rooted in religious obligation, Integrated Madrasah students display moral reasoning and decision-making influenced by both Islamic values and critical thinking skills (Abdullah & Said, 2020). This suggests complementary strengths that can enrich each model when harmonized.

Spiritual development refers to the deepening of a person's connection with Allah, guided by worship, reflection, and piety. Islamic education centralizes this through acts of devotion (ibadah), knowledge of tawheed (oneness of God), and understanding of the unseen (ghaib). The spiritual goal is to cultivate taqwa (God-consciousness), which influences every aspect of a believer's life.

Traditional Madrasah provide intensive spiritual training through memorization of the Qur'an, structured prayer times, and constant dhikr (remembrance of Allah). Spirituality is not abstract but a lived experience, integrated in the classroom routine and personal habits. These schools often foster an environment of simplicity and submission, emphasizing humility and spiritual discipline.

Integrated Madrasah, while maintaining Islamic rituals, may allow more diverse expressions of spirituality through reflective practices and guided discussions. Their students often explore spiritual concepts through storytelling, arts, and interdisciplinary learning that connects faith with real-life experiences (Ismail, 2019). This allows for a personalized journey of spiritual growth.

Comparative studies reveal that while both settings develop spiritually aware students, those in Traditional Madrasah tend to display higher ritual observance, whereas Integrated Madrasah learners exhibit broader spiritual reflections and practical applications in daily life (Fatima & Yusof, 2021). Both approaches are valuable and context-dependent.

Intellectual development in Islamic education is framed by the concept of 'ilm (knowledge), which is considered a divine obligation upon every Muslim, male and female. The pursuit of knowledge is not limited to religious sciences but includes all beneficial knowledge. As stated in Hadith, "Seeking knowledge is an obligation upon every Muslim" (Ibn Majah).

In Traditional Madrasah, intellectual growth is often cultivated through intensive memorization (hifz), repetition, and mastery of foundational Islamic sciences. While these methods ensure deep retention of religious knowledge, they may lack emphasis on critical thinking and problem-solving. Students are trained to reference classical texts, offering precision and depth but limited flexibility.

Integrated Madrasah, on the other hand, emphasize both religious and secular knowledge using modern educational strategies such as inquiry-based learning and differentiated instruction. This model nurtures

higher-order thinking skills, creativity, and research orientation. Students are prepared not only for religious leadership but also for academic and professional success.

Scholars argue that intellectual development in Islamic education must strike a balance between revelation (naqli) and reason ('aqli). Both Traditional and Integrated models contribute to this, with the latter providing more avenues for critical engagement (Nasir & Bakar, 2020).

Empirical studies suggest that students from Integrated Madrasah score higher in standardized assessments and exhibit more academic flexibility, while Traditional Madrasah students show exceptional competence in religious knowledge and Arabic fluency (Khan & Aziz, 2017). Each has distinct strengths that reflect their educational priorities.

Related Studies

Several studies—both local and international—have examined the influence of Islamic education, particularly within traditional and integrated Madrasah systems, on the holistic development of learners. These research endeavors provide foundational support to the current investigation, especially concerning the impact of religious instruction on the social, moral, spiritual, and intellectual aspects of students.

A study conducted by Alonto (2018) titled "The Role of Madrasah Education in Developing Values Among Filipino Muslim Youth in Lanao del Sur" explored how traditional Madrasah shaped the moral and spiritual values of learners. The research utilized qualitative interviews with Madrasah graduates and found that although spiritual teachings were strong, there was a lack of integration with secular subjects, which limited the learners' social adaptability and intellectual competitiveness. This supports the notion that while traditional Madrasah strongly reinforce spiritual and moral foundations, they may fall short in holistic intellectual development.

Similarly, the work of Abubakar (2020), "A Comparative Analysis of Traditional and Integrated Madrasah in Zamboanga Peninsula", directly examined the two models. The study used mixed methods and found that learners in Integrated Madrasah had better performance in both academic and religious areas, contributing more confidently in social and civic activities. Abubakar concluded that integration fosters a more well-rounded learner by not only maintaining Islamic values but also engaging students with national curriculum standards, hence boosting their intellectual and social development.

In a case study conducted by Hadji-Moin (2017) in Basilan entitled "Educational Experiences of Muslim Learners in Madaris Institutions", results showed that learners from integrated Madaris developed stronger moral discernment and critical thinking skills due to their exposure to both Islamic and secular disciplines. The traditional Madrasah learners, meanwhile, showed higher spiritual sensitivity and Qur'anic literacy but struggled in critical thinking and social integration outside their communities.

Another relevant local study is by Usman (2019), "Student Performance and Moral Values in Selected Integrated Madaris in the ARMM Region". Usman found a positive correlation between the integrated curriculum and improved student behavior, social responsibility, and academic achievement. The study emphasized that blending Islamic education with the general curriculum enhances both moral grounding and intellectual skill development, thereby addressing the limitations of purely traditional systems.

Internationally, an insightful study by Halstead (2004), "An Islamic Concept of Education", investigated how Islamic schools in the UK balance religious and secular education. Halstead concluded that while Islamic education institutions are effective in spiritual and moral education, those that integrate national curriculum subjects produce students who are more socially adaptable and intellectually equipped to

function in multicultural societies. This aligns with the idea that integrated Madrasah offer a more comprehensive education model.

In Indonesia, Azra et al. (2007) conducted a study titled "Madrasah Reform and the Education of Muslims in Indonesia", which explored efforts to reform traditional pesantren (Islamic boarding schools) by integrating general education subjects. Findings showed that graduates from reformed Madrasah demonstrated improved literacy, problem-solving skills, and social engagement, without compromising their Islamic identity. This reinforces the relevance of integration as a transformative approach.

Another significant study is by Hefner (2009), who explored the modernization of Madrasah in South Asia in his book "Making Modern Muslims: The Politics of Islamic Education in Southeast Asia". He noted that integrated Madrasah, especially in Malaysia and Indonesia, contributed to the production of socially responsible and intellectually capable Muslims, capable of contributing to both religious and national life. This study offers a regional comparison that mirrors the Philippine context.

In Pakistan, a study by Rehman and Khan (2015), "Effectiveness of Traditional and Modern Islamic Education on Students' Performance", compared academic outcomes between students from conventional Madrasah and those enrolled in state-integrated religious schools. It found that while spiritual and moral understanding was high in both groups, only the integrated group scored significantly better in science, math, and critical thinking tests, underscoring the advantage of a balanced curriculum.

Lastly, a recent study by El Bouayadi (2021) titled "Challenges and Innovations in Islamic Education: A Moroccan Perspective" revealed that combining secular and Islamic education helped students better navigate modern challenges while staying rooted in religious identity. This resonates with the goals of integrated Madrasah in the Philippines, which aim to produce morally upright and intellectually capable Muslim citizens.

METHODOLOGY

This study utilized a quantitative descriptive-comparative design to assess the impact of Islamic education on the moral, social, spiritual, and intellectual development of Grade 6 students in both traditional and integrated madrasahs. The design enabled the researcher to gather numerical data and compare perceptions across different educational settings.

Research Locale

The study was conducted in four selected madrasahs located in Bongao, Tawi-Tawi

The selected traditional madrasahs were Ma'had Tawi-Tawi Al-Arabie Al-Islamie and Ma'had Furqan Al-Arabie Al-Islamie. While the integrated madrasahs were Al-Qudwa Integrated Learning (AQIL) Center and Panglima Damsik Islamic Academy, Inc. These institutions were selected based on their structure (traditional vs. integrated) and their accessibility for the researcher.

Research Respondents

The study focused on Grade 6 students from the selected madrasahs. These students were chosen as they represent an advanced stage in elementary education, where value formation and intellectual skills are actively maturing. A total of 37 students participated, with representation from both traditional and integrated systems.

Research Instrument

The main data-gathering tool was a structured questionnaire composed of Likert-scale items ranging from 1 (Not Influential) to 10 (Extremely Influential). The questionnaire was divided into four domains: Moral Development, Social Development, Spiritual Development, and Intellectual Development.

Data Gathering Procedure

Permission to conduct the study was secured from the respective school administrators. Surveys were administered to Grade 6 students under close supervision to provide guidance and clarify any confusion. Anonymity and confidentiality were assured, and ethical standards were strictly followed throughout the data collection process.

Statistical Treatment of Data

Data were processed using the following statistical tools:

Mean was utilized to determine the average level of impact for each domain.

Analysis of Variance (ANOVA) was utilized to identify whether significant differences existed between students from traditional and integrated madrasahs.

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents the findings of the study based on the gathered data. It is organized according to the specific problems raised in Chapter I, with interpretations anchored on mean scores and statistical significance using ANOVA.

Problem no 1, what is the demographic profile of the Grade 6 students based on the type of madrasah they attend (traditional or integrated)?

Table 1 presents the frequency and percentage distribution of the demographic profile of the participants based on the type of madrasah they attend. The study involved a total of 37 Grade 6 students from four madrasahs in Bongao, Tawi-Tawi.

Table 2: Distribution of Respondents by Type of Madrasah

Type of Madrasah	Frequency (n)	Percentage (%)
Traditional Madrasah	24	64.86
Integrated Madrasah	13	35.14
Total	**37**	**100.0**

The table shows that the majority of the participants (24 out of 37, or 64.86%) were from traditional madrasahs, while the remaining 13 students (35.14%) were from integrated madrasahs. This distribution provides a balanced basis for comparing the perceived impact of Islamic education across different educational settings.

Problem no 2, to what extent does Islamic education impact students in terms of: 1.1 Moral development; 1.2 Social development; 1.3 Spiritual development; and 1.4 Intellectual development?

Table 2 presents the mean score of the extent of the impact of Islamic education on students' social development. As presented in the table, the overall mean score for social development is 9.45, which falls under the category of extremely influential. Among the highest-scoring indicators are "feeling connected to fellow Muslims" and "pride in Islamic heritage," both with a mean of 9.70. These results reflect the strength of Islamic education in building social solidarity, identity, and a sense of belonging among students.

Table 2: Extent of the Impact of Islamic Education on Students' Social Development

Statement	Mean	Interpretation
1. How strongly does Islamic education influence your sense of belonging?	9.41	Extremely Influential
2. To what extent do you feel connected to fellow Muslim students due to Islamic education?	9.70	Extremely Influential
3. How effective is Islamic education in promoting social cohesion among students?	9.05	Extremely Influential
4. How strongly does Islamic education influence your relationship with peers?	9.38	Extremely Influential
5. To what extent does Islamic education promote respect for teachers/authority figures?	9.62	Extremely Influential
6. How strongly does Islamic education encourage community service participation?	9.30	Extremely Influential
7. To what extent does Islamic education influence your willingness to participate in social activism?	9.05	Extremely Influential
8. How important is Islamic education in shaping your identity as a Muslim?	9.59	Extremely Influential
9. To what extent does Islamic education enhance your sense of Muslim identity?	9.70	Extremely Influential
10. How strongly does Islamic education influence your pride in Islamic heritage?	9.70	Extremely Influential
Overall	**9.45**	**Extremely Influential**

Scale	Mean	Interpretation
1	1.00 – 2.49	Not Influential/Not Important
2 – 3	2.50 – 4.00	Weak Influence/Low Importance
4 – 5	4.01 – 5.50	Moderate Influence/Average Importance
6 – 7	5.51 – 7.00	Strong Influence/High Importance
8 – 9	7.01 – 8.50	Very Strong Influence/Very High Importance
10	8.51 – 10.00	Extremely Influential/Extremely Important

The data strongly suggests that Islamic education significantly enhances the social dimensions of student development. Students feel deeply rooted in their identity as Muslims, with Islamic teachings nurturing interpersonal relationships, empathy, and respect for authority figures. Social cohesion—emphasized in both Qur'anic teachings and hadith—is evidently operationalized in the school environment.

Notably, the promotion of social activism and community service also scored high, indicating that students are not just learning religious content but are also motivated to apply Islamic social values in real-life settings. This supports the philosophy that Islamic education is not just theoretical but is meant to build a responsible ummah (community) that actively contributes to society.

Table 3: Extent of the Impact of Islamic Education on Students' Moral Development

Statement	Mean	Interpretation
1. How strongly does Islamic education influence your commitment to honesty?	9.73	Extremely Influential
2. To what extent does Islamic education promote respect for elders/authority figures?	9.73	Extremely Influential
3. How effective is Islamic education in instilling empathy towards others?	9.51	Extremely Influential
4. How confident are you in making ethical decisions based on Islamic principles?	9.59	Extremely Influential
5. To what extent does Islamic education guide your moral reasoning?	9.43	Extremely Influential
6. How strongly does Islamic education influence your willingness to stand up against injustice?	9.46	Extremely Influential
7. How strongly does Islamic education impact your moral development?	9.30	Extremely Influential
8. To what extent does Islamic education foster humility and modesty?	9.59	Extremely Influential
9. How effective is Islamic education in promoting forgiveness and mercy?	9.65	Extremely Influential
10. How strongly does Islamic education influence your commitment to social responsibility?	9.57	Extremely Influential
Overall	**9.56**	**Extremely Influential**

Scale	Mean	Interpretation
1	1.00 – 2.49	Not Influential
2 – 3	2.50 – 4.00	Weak Influence
4 – 5	4.01 – 5.50	Moderate Influence
6 – 7	5.51 – 7.00	Strong Influence
8 – 9	7.01 – 8.50	Very Strong Influence
10	8.51 – 10.00	Extremely Influential

Table 3 presents the mean score of the extent of the impact of Islamic education on students' moral development. As shown in the table, the moral development domain shows the second highest overall mean at 9.56, making it the second most influenced aspect of student development. Statements on honesty, respect, and forgiveness all scored above 9.5, with honesty and respect for elders rated at 9.73, the highest among all items.

This indicates that Islamic education is exceptionally effective in shaping students' ethical behavior and value systems. Core Islamic principles like truthfulness (Sidq), respect (Ihtiram), modesty (Haya'), and justice ('Adl) are deeply instilled in the students. Such values form the moral fabric of Islamic society and are essential for nurturing well-rounded individuals.

Interestingly, students also reported strong influences in their ability to make ethical decisions and their willingness to stand against injustice—traits that are vital for moral courage and leadership. This reveals that Islamic education, particularly in traditional madrasahs, is not confined to ritual practices but extends to critical moral reasoning.

Table 4 presents the mean score of the extent of the impact of Islamic education on students' spiritual development. As gleaned in the table, the highest domain overall is spiritual development, with a mean of 9.71. Individual indicators like "connection with Allah" (9.86), "recitation and reflection on the Qur'an" (9.81), and "belief in the Oneness of Allah (Tawhid)" (9.76) highlight a deeply embedded spiritual life among students.

This finding affirms the centrality of Islamic education in nurturing a strong spiritual foundation in young learners. The emphasis on prayer, Qur'an reading, fasting, and spiritual reflection aligns with the purpose of madrasahs—to bring students closer to Allah and make Islamic spirituality a lived experience.

Table 4 Extent of the Impact of Islamic Education on Students' Spiritual Development

Statement	Mean	Interpretation
1. How strongly does Islamic education impact your spiritual growth?	9.92	Extremely Influential
2. To what extent does Islamic education deepen your connection with Allah?	9.86	Extremely Influential
3. How effective is Islamic education in cultivating spiritual humility?	9.43	Extremely Influential
4. How strongly does Islamic education influence your commitment to daily prayers?	9.49	Extremely Influential
5. To what extent does Islamic education impact your observance of Ramadhan fasting (Sawm)?	9.86	Extremely Influential
6. How effective is Islamic education in promoting recitation and reflection on the Qur'an?	9.81	Extremely Influential
7. How strongly does Isalmic education instill belief in the oneness of Allah (Tawhid)?	9.76	Extremely Influential
8. To what extent does Islamic education promote trust in Allah's will (Tawakkul)?	9.62	Extremely Influential
9. How effective is Islamic education in cultivating gratitude (Shukur)?	9.76	Extremely Influential
10. How strongly does Islamic education influence your desire for spiritual purification (Tazkiyah)?	9.54	Extremely Influential
Overall	**9.71**	**Extremely Influential**

Scale	Mean	Interpretation
1	1.00 – 2.49	Not Influential
2 – 3	2.50 – 4.00	Weak Influence
4 – 5	4.01 – 5.50	Moderate Influence
6 – 7	5.51 – 7.00	Strong Influence
8 – 9	7.01 – 8.50	Very Strong Influence
10	8.51 – 10.00	Extremely Influential

The high ratings in concepts like Tawhid, Tawakkul, and Shukr show that the teachings are internalized, not just memorized. It also suggests that students are being taught how to reflect, connect emotionally

and intellectually with Islamic teachings, and engage in spiritual self-purification (Tazkiyah)—a key goal of Islamic education.

Table 5: Extent of the Impact of Islamic Education on Students' Intellectual Development

Statement	Mean	Interpretation
1. How strongly does Islamic education influence your understanding of knowledge and reality?	9.44	Extremely Influential
2. To what extent does Islamic education shape your worldview?	9.44	Extremely Influential
3. How effective is Islamic education in developing critical thinking skills?	9.28	Extremely Influential
4. How strongly does Islamic education encourage analytical reasoning?	9.44	Extremely Influential
5. How well do you understand key Islamic theological concepts (e.g., Tawhid, Khilafah)?	9.75	Extremely Influential
6. To what extent does Islamic education explore Islamic philosophical perspectives (e.g., Kalam, Falsafa)?	9.44	Extremely Influential
7. How strongly does Islamic education improve problem-solving skills?	9.42	Extremely Influential
8. To what extent does Islamic education enhance cognitive flexibility?	9.50	Extremely Influential
9. How effectively does Islamic education integrate Islamic principles with secular knowledge?	9.58	Extremely Influential
10. How strongly does Islamic education promote a balanced approach to faith and reason?	9.69	Extremely Influential
Overall	**9.50**	**Extremely Influential**

Scale	Mean	Interpretation
1	1.00 – 2.49	Not Influential
2 – 3	2.50 – 4.00	Weak Influence
4 – 5	4.01 – 5.50	Moderate Influence
6 – 7	5.51 – 7.00	Strong Influence
8 – 9	7.01 – 8.50	Very Strong Influence
10	8.51 – 10.00	Extremely Influential

Table 5 presents the mean score of the extent of the impact of Islamic education on students' intellectual development. As presented in the table, intellectual development received an overall mean of 9.50, a strong indication that Islamic education greatly contributes to students' cognitive growth. The highest-scoring item is "understanding of Islamic theological concepts" (9.75), followed closely by "balance of faith and reason" (9.69).

While some assume that madrasah education focuses only on religious memorization, this study contradicts that notion. Islamic education appears to nurture critical thinking, analytical reasoning, and problem-solving. Students also appreciated the integration of Islamic and secular knowledge, supporting the model of an integrated madrasah.

The fact that students report growth in understanding philosophical disciplines like Kalam and Falsafa suggests a progressive curriculum that honors the classical Islamic tradition of intellectual inquiry. This reflects the historical legacy of Islamic scholarship, which valued both revelation and reason.

Problem no 3, is there a significant difference on the impact of Islamic education on students' development when grouped according to the type of madrasah?

Table 6 presents the significant difference on the impact of Islamic education on students' social development when grouped according to the type of madrasah.

Table 6: Significant Difference on the Impact of Islamic Education on Students' Social Development According to the Type of Madrasah

Variable	Mean Rank According to Madrasah				F-value	P-value	Decision on Ho
	MTAA	MAAA	AQIL	PDIA			
Social Development	9.71	9.71	9.35	8.36	16.69	8.99E-07	Rejected

As shown in the table, a significant difference was found across madrasahs (F = 16.69, p < .001). Students from traditional madrasahs (Ma'had Tawi-Tawi and Ma'had Furqan) scored higher (9.71) than those from integrated ones (AQIL = 9.35, Panglima Damsik = 8.36).

Traditional madrasahs seem to offer a more immersive environment that reinforces social values deeply rooted in the Islamic tradition. The communal atmosphere, shared rituals, and direct connection to spiritual instruction likely contribute to stronger social cohesion and identity formation compared to integrated settings, where the curriculum is more divided.

Table 7: Significant Difference on the Impact of Islamic Education on Students' Moral Development According to the Type of Madrasah

Variable	Mean Rank According to Madrasah				F-value	P-value	Decision on Ho
	MTAA	MAAA	AQIL	PDIA			
Moral Development	9.79	9.78	9.41	8.72	9.72	9.62E-05	Rejected

As gleaned in the table, again, traditional madrasah students showed significantly higher moral development (F = 9.72, p < .001). Their consistent exposure to classical Islamic ethics and value-based instruction appears to yield higher moral awareness.

This may be due to more direct and focused moral instruction in traditional settings. Teachers in these institutions often act as both academic and moral guides, promoting values through both content and example. Integrated schools may offer less focused time on these areas due to curriculum balancing.

Table 8: Significant Difference on the Impact of Islamic Education on Students' Spiritual Development According to the Type of Madrasah

Variable	Mean Rank According to Madrasah				F-value	P-value	Decision on Ho
	MTAA	MAAA	AQIL	PDIA			
Spiritual Development	9.89	9.85	9.46	9.28	18.51	3.20884E-07	Rejected

Based from the result, the significant difference ($F = 18.51$, $p < .001$) shows that traditional madrasahs again lead in fostering deep spiritual connections. The ritualistic and reflective environment in these settings may explain this outcome.

Traditional madrasahs often emphasize daily acts of worship, dhikr (remembrance), and Qur'anic memorization, which strengthens students' spirituality. This contrasts with integrated schools where religious time may be divided with secular demands, potentially limiting depth of spiritual practice.

Table 9: Significant Difference on the Impact of Islamic Education on Students' Intellectual Development According to the Type of Madrasah

Variable	Mean Rank According to Madrasah				F-value	P-value	Decision on Ho
	MTAA	MAAA	AQIL	PDIA			
Intellectual	9.69	9.78	8.11	8.62	2.48	0.078281209	Accepted

Lastly, no significant difference was found ($F = 2.48$, $p = 0.078$) on the impact of Islamic education on students' intellectual development, indicating both types of madrasahs are equally effective in fostering intellectual growth.

This is an encouraging result for integrated schools, showing they are succeeding in delivering intellectual development on par with traditional ones. It also suggests that students in traditional settings are receiving enough intellectual stimulation, potentially due to rigorous study of advanced religious concepts.

Conclusions

Based on the findings, the following conclusions are drawn:

1. Islamic education contributes significantly and positively to the development of students, going beyond religious instruction to shape character, social awareness, spiritual grounding, and intellectual maturity.

Traditional madrasahs demonstrate greater effectiveness in moral, social, and spiritual domains. Their environment and curriculum appear more immersive in reinforcing Islamic values and practices.

Integrated madrasahs are equally effective in developing students' intellectual abilities, showing the benefits of blending secular and Islamic knowledge.

The overall impact of Islamic education is highly positive, with students reporting strong internalization of values, faith, identity, and reasoning abilities—regardless of the school model.

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