

The Internalization Values of Prophetic Love in *Akidah Akhlak* Textbook: A Content Analysis for Supporting Adolescent Religious Identity Formation

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Article Info

Received:

2025-06-15

Revised:

2025-12-13

Approved:

2025-12-14

Keywords:

Prophetic Love,
Mahabbat al-
Rasul, Religious
Identity, Akidah-
Akhlak Textbook,
Adolescent
Identity

OPEN ACCESS

Abstract: The purpose of this study is to systematically analyze the content of the *Akidah Akhlak* textbook regarding *Mahabbat al-Rasul* (Prophetic Love) to identify its potential role and values that stimulate the formation of students' religious identity. The research employs a qualitative with literature review design, utilizing Content Analysis to deeply scrutinize the textual narratives, including *Dalil Aqli* (rational evidence) and *Dalil Naqli* (scriptural evidence), as presented in the textbook. The data analysis utilized the Miles and Huberman interactive model. The findings reveal that the Prophetic Love material acts as a crucial stimulus for religious identity formation through three main mechanisms: 1) Providing an Idol Figure (Prophet Muhammad and *Ulul Azmi*) that exemplifies moral behavior and patience (e.g., the story of Zayd bin Sa'na); 2) Highlighting the importance of a positive Social Environment and Reference Group (peers), essential for internalizing religious values; and 3) Emphasizing Action-Based Faith by listing exemplary behaviors (worship, seeking halal livelihood, preaching) that transform love into practical adherence. The material strongly supports Erik Erikson's theory on identity formation by providing clear roles and values during adolescence. A key limitation is the reliance solely on text analysis, potentially missing the empirical context of implementation in classrooms. Future research is recommended to utilize a mixed-methods approach to empirically test the correlation between the analyzed textual values and the actual religious identity achievement among adolescent students.

Abstrak: Penelitian ini bertujuan untuk menganalisis secara sistematis konten buku teks *Akidah Akhlak* mengenai *Mahabbat al-Rasul* (Cinta Kenabian) guna mengidentifikasi potensi peran dan nilai-nilai yang menstimulasi pembentukan identitas religius siswa. Penelitian ini menggunakan desain Kualitatif Studi Pustaka, memanfaatkan metode Analisis Isi (Content Analysis) untuk menelaah secara mendalam narasi teksual, termasuk *Dalil Aqli* (bukti rasional) dan *Dalil Naqli* (bukti normatif), sebagaimana disajikan dalam buku teks. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa materi Cinta Kenabian bertindak sebagai stimulus penting dalam pembentukan identitas religius melalui tiga mekanisme utama: 1) Menyediakan Sosok Idola (Nabi Muhammad dan para *Ulul Azmi*) yang mencontohkan perilaku moral dan kesabaran (misalnya, kisah Zayd bin Sa'na); 2) Menyoroti pentingnya Lingkungan Sosial dan Kelompok Acuan (peer group) yang positif, penting untuk internalisasi nilai; dan 3) Menekankan Iman Berbasis Tindakan dengan mencantumkan perilaku teladan (ibadah, mencari rezeki halal, berdakwah) yang mengubah cinta menjadi kepatuhan praktis. Materi ini sangat mendukung teori Erik Erikson tentang pembentukan identitas dengan menyediakan peran dan nilai yang jelas selama masa remaja. Keterbatasan utama penelitian ini adalah ketergantungan semata pada analisis teks, yang berpotensi mengabaikan konteks implementasi empiris di kelas. Direkomendasikan bagi penelitian selanjutnya untuk menggunakan pendekatan metode campuran (*mixed-methods*) guna menguji secara empiris korelasi antara nilai-nilai teksual yang dianalisis dengan pencapaian identitas religius siswa remaja yang sesungguhnya.



1. Introduction

Religious identity among adolescents has become an increasingly urgent issue in the context of modern education, especially in the Islamic school environment.¹ In the face of global challenges related to moral decline, identity crises, and social deviations among youth, Islamic education must play a strategic role in shaping the character² and spirituality of students.³ In the Indonesian context, the ISMUBA curriculum implemented in Muhammadiyah schools offers a unique framework that integrates Islamic values across all subjects. A central theme in this curriculum is the cultivation of love for the Prophet Muhammad (*mahabbat al-rasul*), a value that serves as a basis for cultivating ethical behavior, emotional resilience, and a strong sense of religious identity. However, despite being in the curriculum document, little is known about how this material actually stimulates the formation of identity among learners, especially in the context of junior high school. This study aims to analyze how the content of 'Love of the Prophet' in the 8th grade *Akidah Akhlak* textbook contributes to the development of religious identity of students in Muhammadiyah schools.

Furthermore, the relationship with Muhammadiyah schools that guide students to the sources of the Qur'an and Hadith, becomes an essence in looking at the reality and truth faced by students both directly and indirectly.⁴ Education in laws and regulations is regulated in Law of the Republic of Indonesia Number 20 concerning the National Education System of 2003. Curriculum is a set of tools that act as elements to support education that has content, objectives and learning materials from elementary, middle to high level.⁵ Then, in the unity between education and curriculum, it must be understood by education managers and curriculum implementers in order to create students who have understanding, cognitive, emotional, and socio-religious.⁶ Not only that, according to Baharun, et al explained that in order to achieve students who have religious firmness, a program that supports this through the curriculum is needed.⁷

ISMUBA education is one of the important components of the ISMUBA curriculum in Muhammadiyah schools. At the primary and secondary education levels, ISMUBA subjects have a central role in shaping the character and religious identity of students. One of the main aspects of ISMUBA education is the teaching of love for the Prophet PBUH, which is an important foundation in building a deep understanding and appreciation of

¹ Siti Nurhasanah and Mulyawan Safwandy Nugraha, "Weaving Reality and Muslim Identity (A Case Study Of Students At Najib Bariq Islamic Junior High School)" 8, no. 1 (2025): 150–69.

² Maemonah Maemonah et al., "Contestation of Islamic Educational Institutions in Indonesia: Content Analysis on Social Media," *Cogent Education* 10, no. 1 (2023), <https://doi.org/10.1080/2331186X.2022.2164019>.

³ Nurhasanah and Nugraha, "Weaving Reality and Muslim Identity (A Case Study Of Students At Najib Bariq Islamic Junior High School)."

⁴ Arinal Husna et al., "Building A Muslim Worldview Through Islamic Education in The Middle of Globalization," *Nazhruna: Journal of Islamic Education* 6, no. 1 (2023): 46–59, doi:10.31538/nzh.v6i1.2622.

⁵ Anisa Tri Damayanti et al., "Literature Review: Teacher Readiness Problems for the Implementation of the Independent Curriculum," *National Seminar on Research and Service*, 2023, 465–71; Daniel, Supriadi Torro, and M. Ridwan Said Ahmad, "Principals' Perception of the Independent Curriculum in Driving Schools in Bulukumba Regency," *Journal of Learning Thought and Development* 5, no. 1 (2023): 1–11; "Law of the Republic of Indonesia Number 20 concerning the National Education System" (2003), doi:10.16309/j.cnki.issn.1007-1776.2003.03.004.

⁶ Rizka Aida Fitri et al., "The Essence of Curriculum in Islamic Education," *Edu-Riligi: Journal of Islamic and Religious Education Studies* 7, no. 4 (2023): 242–50; Mardiani Pane and Hery Noer Aly, "Orientation and Function of Curriculum in Education," *Journal on Education* 5, no. 3 (2023): 6165–71, doi:10.31004/joe.v5i3.1388.

⁷ Hasan Baharun et al., "Building Public Trust in Islamic School Through Adaptive Curriculum," *Journal of Islamic Education* 8, no. 1 (2022): 1–14, doi:10.15575/jpi.v8i1.17163.



religion. In this context, the material on "Love for the Prophets" given to grade 8th students is expected to have a significant impact on the formation of their religious identity. The material "Love for the Prophet Muhammad (*mahabbat al-rasul*)" taught in the ISMUBA curriculum for grade 8th aims to instill love, respect, and example for the Prophet PBUH which at the same time teaches the moral and spiritual values contained in Islamic teachings. This teaching process not only involves imparting knowledge, but also forming attitudes, behaviors, and personalities that are in line with the values taught by the Prophet Muhammad PBUH.⁸

The above statement is also supported by a study entitled "Character Education in the Perspective of the Qur'an and Hadith" in the discussion states that moral values boil down to character education, which in the perspective of the Qur'an and Hadith which commands to do good (*ihsan*), be virtuous (*al-birr*), keep promises (*al-wafa*), be patient, honest, fear Allah SWT, give alms in the way of Allah SWT, do justice, and forgive.⁹ In addition, another study also emphasizes moral values that lead to monotheistic education in children, the study is entitled "Tawheed Education for Children (*Tarbiyatul Aulad*) in the Perspective of the Qur'an", that children's education does not begin at the time of conception, but when we are looking for a partner (husband/wife). The success of children's education is by introducing children to their creators.¹⁰ Therefore, the material "Love of the Prophet" taught in the ISMUBA curriculum for grade 8th has an important role for children's religious journey, it is based on the learning objectives listed in the book and supported by relevant research.

Furthermore, religious identity is something important to know, understand, and apply in daily life in the field of education. In some research references, there is an importance of having a religious identity. As in the title "Islamic Education in Early Childhood: The Role of Parents in Shaping Religious Identity in the Household" which shows the reader that in forming religious identity must start from an early age supported by parents in optimizing it.¹¹ In another study, it was stated that the adolescent phase is the phase in which an adolescent identity formation an identity or the so-called deconstructing phase.¹²

In direct proportion to the previous opinion, it is important for a teenager to have a religious identity, as it will affect the behavior and outlook on life of the teenager.¹³ This is also evident from several cases of teenagers, such as what happened in Bekasi where there was an incident of brawl between schools that caused the death of one of the

⁸ Dwi Prasetyaningsih and Muhammad Fatahillah, "Moral Faith Education of Muhammadiyah Junior High School Grade 8," ed. Hendro Widodo, 1st ed. (Yogyakarta: Muhammadiyah Elementary and Secondary Education and Non-Formal Education Council of Muhammadiyah D.I. Yogyakarta, 2024), 42–56.

⁹ Ahmad Solihin, Hasan Abdul Wahid, and Abdullah Flkri, "Character Education in the Perspective of the Qur'an and Hadith," *JMI: Indonesian Multidisciplinary Journal* 2, no. 7 (2023): 1397–1409.

¹⁰ Ardiana Dalumunthe, Risa Wulandari, and Tati Handayani, "Children's Tawheed Education (*Tarbiyatul Aulad*) in the Perspective of the Qur'an," *Journal of Islamic Studies and Humanities* 1, no. 3 (2024): 153–66.

¹¹ Abd. Hafid, "Islamic Education in Early Childhood: The Role of Parents in Shaping Religious Identity in the Household," *Mitra Ash-Shibyan: Journal of Education and Counseling* 6, no. 02 (2023): 99–114, doi:10.46963/mash.v6i02.877.

¹² Hapi Wahyuningish, "The Role of Parents in the Formation of Adolescent Religious Identity," *Indigenous* 11, no. 1 (2009): 47–57.

¹³ Fasasifa Charunnisa and Dwi Haryanti, "The Study of Religious Identity in Adolescents: Inheritance vs Self Choice," *Moderation: Journal of Contemporary Islamic Studies* 1, no. 1 (2023): 1–17, doi:10.11111/nusantara.xxxxxxx.

students.¹⁴ Not only that, there was a convoy of teenagers carrying sharp weapons in Klaten.¹⁵ Based on both cases, the author believes that it is important for a teenager to have a religious identity that will have implications for the teen's behavior.

However, empirical studies that specifically analyze the material "Love of the Prophet" in the ISMUBA curriculum and its role in the formation of the religious identity of Muslims in Muhammadiyah Junior High School are still very limited. Thus, this research is important to know the role of this material in the formation of religious identity, especially in the Muhammadiyah school environment at the intermediate level of grade 8th. Of course, the implications for adolescent behavior do not have to be through students reading and then being able to have a religious identity, but also the role of educators in delivering this material interactively in order to optimize the implications of the material. This statement is in accordance with the findings of the research which states that in the delivery of material, interactive situations and conditions are needed in the classroom, to optimize the potential of students.¹⁶ Therefore, the author will analyze in the ISMUBA textbook on Moral Beliefs for grade 8th, more specifically the material on Love for the Prophet, stimulation in the formation of students' religious identity.

2. Method

Research Design This study employs a qualitative approach with a specific design of literature review. Unlike empirical studies that rely on field data from human participants, this research focuses on the comprehensive examination of written materials. The primary method utilized is Content Analysis, which is a research technique for making replicable and valid inferences from texts to the contexts of their use. This design was chosen because the objective is to explore, analyze, and interpret the textual narratives regarding *Mahabbat al-Rasul* (Prophetic Love) contained in educational materials and correlate them with the theoretical framework of adolescent religious identity formation.¹⁷

Research procedure stages are carried out as follows: (1) Problem Identification: The researcher identifies the urgency of religious identity formation in adolescents and the potential role of textbook materials in this process. (2) Data Collection: The researcher utilizes the documentation technique. This involves reading the primary textbook intensively to identify narratives, verses (*Dalil Naqli*), and stories (*Dalil Aqli*)

¹⁴ Adi Suhardi, "Junior High School Teenager Killed in A Brawl in Bekasi," *SINDOnews*, September 7, 2024, <https://metro.sindonews.com/read/1451265/170/remaja-smp-tewas-dibacok-saat-tawuran-di-bekasi-1725721751>.

¹⁵ Achmad Hussein Syauqi, "Motorcycle Gang Convoy Brings Sajam in Klaten Viral, 2 People Secured," *A Moment of Silence*, November 5, 2024, <https://www.detik.com/jateng/berita/d-7622965/konvoi-geng-motor-bawa-sajam-di-klaten-viral-2-orang-diamankan>.

¹⁶ Elsa Ardelia et al., "Development of CASE-Based Interactive E-Modules (Creative, Active, Systematic, Effective) in Grade IV English Subjects at Karawaci Baru 4 State Elementary School Tangerang City," *Tambusai Education Journal* 6, no. 2 (2022): 9999–10008, <https://www.jptam.org/index.php/jptam/article/view/4006>; Isti Qotimah and Dadi Mulyadi, "Criteria for the Development of Interactive E-Modules in Distance Learning," *Indonesian Journal of Learning Education and Counseling* 4, no. 2 (2021): 125–31.

¹⁷ Umar Sidiq and Moh Miftachul Choiri, *Qualitative Research Methods in the Field of Education*, ed. Anwar Mujahidin, -, First (Ponorogo: CV. Nata Karya, 2019), <http://repository.iainponorogo.ac.id/484/1/METODE%20QUALITATIVE%20RESEARCH%20IN%20THE%20FIELD%20OF%20PENDIDIKAN.pdf>; Miza Nina Adlini et al., "Qualitative Research Methods of Literature Studies," *Edumaspul: Educational Journal* 6, no. 1 (2022): 974–80, doi:10.33487/edumaspul.v6i1.3394; J. R Raco, *Qualitative Research Methods: Types, Character, and Advantages*, ed. Arita L, First (Jakarta: PT Gramedia Widiasarana Indonesia, 2018), doi:10.31219/osf.io/mfzuj.



related to Prophetic Love. (3) Data Analysis & Interpretation: The collected text data is analyzed to discover values that stimulate religious identity. And (4) Reporting: Presenting the findings in a structured descriptive format.

Data Analysis Technique The data analysis was conducted using the Miles and Huberman interactive model, which is highly suitable for qualitative text analysis. This process involves three concurrent flows of activity: (1) Data Reduction: The process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in the textbook. The researcher selects only materials relevant to *Mahabbat al-Rasul* (such as the story of Zayd bin Sa'na or specific Quranic verses) and excludes unrelated topics. (2) Data Display: Organizing the compressed information into a structured text that permits conclusion drawing. The researcher categorizes the findings into themes such as "Aqli Proofs," "Naqli Proofs," and "Behavioral Implications". And (3) Conclusion Drawing/Verification: The researcher interprets the displayed data by connecting the textbook content with the theory of Religious Identity to draw final conclusions regarding the book's potential in supporting adolescent development.

Data Validity To ensure the validity and reliability of the findings, this study employs Theoretical Triangulation. Since this is a non-field study, triangulation is not performed by cross-checking with respondents (students/teachers), but rather by comparing the text analysis findings with multiple relevant theories. The researcher compares the values found in the textbook with Erik Erikson's theory of psychosocial development and established Islamic educational theories to ensure that the interpretations are coherent, objective, and academically sound.

3. Results

This research critically examines the pedagogical approach to cultivating Love for the Prophet Muhammad (*Mahabbat al-Rasul*) as presented in instructional materials for Islamic Education, specifically the supplementary book *Akidah Akhlak Education* published by the Dikdasmen-PNF PWM D.I. Yogyakarta Council. The findings are structured to analyze the interplay between theological evidence—drawing upon both rational narratives (*Dalil Aqli*) and explicit scriptural citations (*Dalil Naqli*)—and the behavioral manifestations required of believers. Furthermore, this study integrates these theological principles with established literature on the formation of religious identity, specifically exploring how the exemplary lives of the Prophets, particularly the Prophet Muhammad (PBUH), function as a critical reference point and foundational anchor for shaping a student's self-concept and commitment within the sociopsychological environment.

3.1. Analysis of *Mahabbat al-Rasul* in Educational Material

This section presents a critical analysis of the instructional material regarding "Love for the Prophet Muhammad (*mahabbat al-rasul*)" found in the *Akidah Akhlak Education* supplementary book published by the Dikdasmen-PNF PWM D.I. Yogyakarta Council. Furthermore, it synthesizes these theological concepts with contemporary literature on the formation of religious identity.

3.2. Rational Evidence (*Dalil Aqli*) Regarding Love for the Prophet

The supplementary text initiates its discourse on *mahabbat al-rasul* by presenting rational evidence (*dalil aqli*) anchored in historical narrative. Specifically, it cites the account of Zayd bin Sa'na, an elderly Jewish scholar residing in Medina during the prophetic era. The narrative illustrates a profound juxtaposition of attitudes; Zayd bin Sa'na initially rejected Islamic teachings and frequently sought to defame the Prophet Muhammad (PBUH). Despite this persistent animosity, the Prophet demonstrated

extraordinary emotional regulation and forbearance, responding not with anger but with patience.

The climax of this narrative arc occurs when Zayd falls ill. Upon learning of his detractor's deteriorating condition, the Prophet Muhammad (PBUH) unhesitatingly visited him to offer assistance, prayer, and service. This act of radical benevolence—offered despite a history of mistreatment—compelled Zayd to engage in deep reflection regarding the nature of Islam. Ultimately, the narrative concludes with Zayd embracing the faith, profoundly moved by the Prophet's congruity of character and his capacity to extend compassion even to those who had vilified him.¹⁸

3.3. Scriptural Evidence (*Dalil Naqli*) Regarding Love for the Prophet

Complementing the narrative evidence, the text substantiates the obligation of loving the Prophet through *dalil naqli* (scriptural evidence), focusing on three pivotal verses from the Qur'an. The first citation is Surah Ali 'Imran (3:31), which establishes a conditional theological formula: the claim of loving Allah is validated solely through following the Prophet. The text elucidates that this verse underscores the urgency of adhering to the Prophet's sunnah as the primary mechanism to attain Divine love and forgiveness. It posits that love for the Prophet is not merely a verbal declaration but must be substantiated through actionable obedience.

The second scriptural foundation is drawn from Surah An-Nisa (4:80), which equates obedience to the Messenger with obedience to Allah. The Ministry of Religion's interpretation, as cited in the text, clarifies that the Prophet functions as a divine proxy; thus, submission to his command is legally and spiritually synonymous with submission to God. The text further notes that rejecting this authority absolves the Prophet of responsibility for the transgressor's spiritual guardianship, implying severe eschatological consequences for those who turn away.

The third citation, Surah At-Taubah (9:24), establishes a hierarchy of loyalty. This verse was historically revealed regarding Muslims who hesitated to migrate (*hijrah*) due to material attachments. It admonishes believers that their love for Allah, His Messenger, and the struggle in His path (*jihad*) must supersede attachment to lineage, family, commerce, and property. The educational text interprets this as a definitive warning: prioritization of worldly assets over divine and prophetic loyalty precludes one from receiving divine guidance and categorizes such behavior as *fasiq* (wicked).¹⁹

3.4. The Conceptual Framework of *Mahabbat al-Rasul* and the *Ulul Azmi*

The text proceeds to define the etymology and terminology of the subject. Linguistically, a "Rasul" is a messenger, while explicitly in Islamic theology, it denotes a chosen individual tasked with conveying revelation. "Love" (*al-hubbu* or *al-mahabbah*) is defined as a deep, unwavering affection that prevents the lover from turning away from the beloved. This conceptualization is illustrated through the lives of the *Ulul Azmi*—Prophets of extraordinary determination, patience, and steadfastness.²⁰

The narrative begins with Prophet Noah (AS), who preached monotheism for approximately 950 years amidst tyranny and idolatry. Despite enduring relentless ridicule and rejection, Noah demonstrated immense patience, ultimately constructing the ark under Divine command to preserve the faithful and the animal kingdom from the great flood. Following this, the text explores the life of Prophet Ibrahim (AS), whose struggle against idolatry resulted in him being cast into fire, which Allah miraculously

¹⁸ Prasetyaningsih and Fatahillah, "Moral Faith Education for Junior High School Muhammadiyah Grade 8."

¹⁹ Prasetyaningsih and Fatahillah.

²⁰ Prasetyaningsih and Fatahillah.

cooled. His narrative is further defined by the ultimate test of faith—the command to sacrifice his son, Ishmael—and the construction of the Kaaba, establishing a legacy of absolute submission and courage.

The historical trajectory continues with Prophet Musa (AS), tasked with liberating the Children of Israel from Pharaonic oppression. His narrative highlights the miraculous crossing of the Red Sea and the reception of the Torah at Mount Sinai, emphasizing perseverance in establishing divine law. Subsequently, the text discusses Prophet Isa (AS), who confirmed the Torah and introduced the Gospel (*Injil*) with the support of his disciples (*Hawariyyun*). His ministry, marked by severe hostility from religious elites, concluded with his ascension to heaven by Divine intervention, offering lessons in fortitude and loyalty.

Finally, the text culminates with the Prophet Muhammad (PBUH), who received the final revelation to perfect previous monotheistic traditions. The narrative highlights his endurance against the Quraysh's persecution, the strategic migration (*hijrah*) to Medina, and the subsequent establishment of a pluralistic Islamic state based on justice. His life serves as the comprehensive exemplar of patience, steadfastness, and universal compassion.²¹

3.5. Behavioral Manifestations and Wisdom of Prophetic Love

The educational material posits that the internal state of *mahabbah* must manifest through tangible behaviors. These include the rigorous upholding of Divine teachings conveyed by the Prophet, exclusive worship of Allah, the spirited pursuit of lawful (*halal*) sustenance, and the emulation of the Prophet's interpersonal conduct. Furthermore, active participation in *da'wah* (preaching) is presented as a critical expression of this love²². The text suggests that internalizing these behaviors yields profound wisdom: it positions the believer as a positive role model, fortifies faith, deepens the vertical relationship with the Creator, strengthens communal unity, and enhances overall humanitarian welfare.²³

3.6. Theoretical Perspectives on Religious Identity

The analysis concludes by correlating these theological concepts with the sociological and psychological constructs of religious identity. Religious identity is defined as the tendency of individual consciousness to situate oneself within a specific religious framework, thereby generating meaning for one's life.²⁴

Drawing upon Erik Erikson's psychoanalytic theory, the text posits that identity formation involves integrating past experiences and future anticipations into a cohesive self-image. When applied to religion, this involves an individual's conscious placement within a religious narrative.²⁵

The formation of this identity is influenced by distinct factors: the immediate social environment (family and neighbors), reference groups (peers with shared

²¹ Prasetyaningsih and Fatahillah.

²² Sriwahyuningsih R Saleh, Nurul Aini N Pakaya, and Chaterina Putri Doni, "The Formation of the Religious Identity of Veiled Students at Islamic Religious Universities in Gorontalo," *Civil* 1, no. 2 (2019): 311.

²³ Uswatun Hasanah, "The Formation of Self-Identity and Self Body Image in Tattooed Adolescent Girls in Samarinda," *Psychoborneo: Scientific Journal of Psychology* 1, no. 2 (2013): 102-7, doi:10.30872/psikoborneo.v1i2.3290.

²⁴ Ibid.; Saleh, Pakaya, and Doni, "The Formation of the Religious Identity of Veiled Students at Islamic Religious Colleges in Gorontalo."

²⁵ Mardinal Tarigan et al., "The Philosophy of Education of Ki Hajar Dewantara and the Development of Education in Indonesia," *Mahaguru: Journal of Elementary School Teacher Education* 3, no. 1 (2022): 149-59, doi:10.33487/mgr.v3i1.3922.

interests), and idols or figures of admiration. The text identifies a theoretical convergence between Erikson's psychological framework and the "Tri Pusat Pendidikan" (Three Centers of Education) philosophy prominent in Indonesian educational discourse. Both perspectives agree that the family unit, educational institutions, and the broader community/youth culture are the primary determinants in shaping an adolescent's character. Consequently, the study suggests that the narratives of the Prophets, particularly the Prophet Muhammad (PBUH), serve as the ultimate "reference group" and "idol" within this framework, facilitating the formation of a robust and resilient religious identity for students.

4. Discussion

The purpose of this study is to systematically analyze the content of the *Akidah Akhlak* textbook regarding *Mahabbat al-Rasul* (Prophetic Love) to identify its potential role and values that stimulate the formation of students' religious identity. In the book, the first and second parts explain about *Dalil Aqli* and *Naqli* about Love for the Prophet Muhammad (*mahabbat al-rasul*). In this section, the author gets some important things that need to be analyzed. Someone's bad attitude towards us does not have to be reciprocated with the same bad attitude. However, we must repay with kindness so as not to cause enmity and division among mankind. Therefore, it is important for us to follow the behavior that has been exemplified by the Prophet Muhammad SAW. Through this behavior too, we as humans can love the Prophet Muhammad SAW. Because, basically, the Prophet PBUH is a testament between humans and Allah SWT and love for the Prophet Muhammad (*mahabbat al-rasul*) Muhammad SAW is a form of gratitude for his important role in guiding mankind towards truth and happiness.

The material serves as a strong stimulus for the formation of students' religious identity because, within self-identity theory, adolescents require idol figures as role models.²⁶ The Prophet Muhammad, as the primary exemplar, fulfills this need by demonstrating ideal behavior that promotes peace and humanity. Research supports the crucial role of idol figures in shaping religious identity,²⁷ particularly alongside the dominant influence of parental modeling and the comprehensive practice of religious values.²⁸ Furthermore, the presentation of a clear role model aids students in navigating identity affirmation—moving beyond inherited belief (*identity confiscation*) toward self-chosen conviction through exploration and reflection (*identity achievement*).²⁹ Therefore, the narrative of the Prophet's exemplary conduct provides the necessary behavioral standards for students to internalize and emulate.³⁰

In addition, the social environment described in the book is also a portrait for students. The city of Medina at that time did not fully believe in the teachings of Islam

²⁶ Hasanah, "The Formation of Self-Identity and Self Body Image in Tattooed Adolescent Girls in Samarinda"; Saleh, Pakaya, and Doni, "The Formation of the Religious Identity of Veiled Students at Islamic Religious Colleges in Gorontalo."

²⁷ Viva Fadma Onilivia and Noptario Noptario, "Educator Excellence in the Era of Society 5.0: A Hadith Perspective," *HEUTAGOGIA: Journal of Islamic Education* 4, no. 1 (June 2024): 47–58, <https://doi.org/10.14421/hjie.2024.41-04>.

²⁸ Rizikita Imanina and M. Akhyar, "Images of Religious Identity Formation in Religious Disbelievers in Emerging Adulthood," *Scientific Journal of Psychology MIND SET* 9, no. 01 (2019): 18–38, doi:10.35814/mindset.v9i01.723.

²⁹ Hafid, "Islamic Education in Early Childhood: The Role of Parents in Shaping Religious Identity in the Household."

³⁰ Charunnisa and Haryanti, "The Study of Religious Identity in Adolescents: Inheritance vs Self Choice."

brought by the Prophet Muhammad SAW.³¹ This certainly affects the condition of students in determining their social environment, if the social environment supports good things, then it can be ensured that the individual will be good, on the other hand if the social environment is bad, it can be ensured that the individual will be bad as well. In the findings of the study by Lubis, et al. stated that in the social environment of adolescence influenced by activities on the use of social media, the higher the activity, the lower the level of social activeness, so that there is a tendency to be apathetic.³²

This finding aligns with the educational theory, which positions the family as an integral part of the social environment and the primary educational setting.³³ The family plays a critical role in stimulating the formation of religious identity, primarily through cultivating belief and values. Studies highlight that this process occurs through key stages, including identification, internalization, modeling, and direct reproduction of behaviors.³⁴ Furthermore, efforts to establish a *Qur'ani* family—one guided by the Qur'an and Sunnah—demonstrate the application of comprehensive methods (such as example, habituation, advice, storytelling, and discipline) to achieve holistic development (physical, mental, and spiritual).³⁵ This confirms that the social context presented in the textbook material is directly reinforced by the foundational education provided by the family.

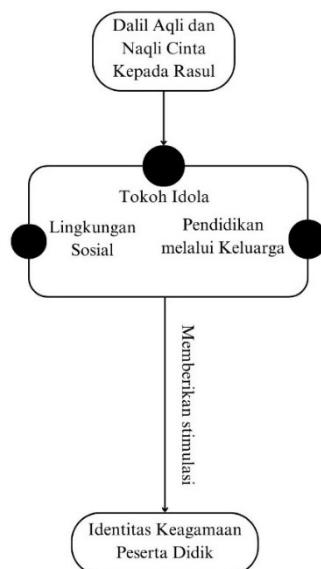


Figure 1. The Love of *Aqli* and *Naqli* Evidence to the Prophet Provides Stimulation of Students' Religious Identity

In the book, the third part explains the meaning of love for the Prophet Muhammad (mahabbat al-rasul) which starts from the origin of the definitions of "love" and "Messenger". Then it is also explained in the book that the Prophets have the title of ulul azmi which leads to a patient, firm and firm attitude in upholding Islam. The

³¹ Hasanah, "The Formation of Self-Identity and Self Body Image in Tattooed Adolescent Girls in Samarinda."

³² Raihan Melisa Lubis et al., "The Importance of Islamic Education for The Mental Health of Youth in Using Social Media," *Nazhruna: Journal of Islamic Education* 6, no. 1 (2023): 88–103, doi:10.31538/nzh.v6i1.2703.

³³ Tarigan et al., "The Philosophy of Education of Ki Hajar Dewantara and the Development of Education in Indonesia."

³⁴ Laurensius Arliman, Ernita Arif, and Sarmiati, "Character Education to Overcome the Moral Degradation of Family Communication," *Encyclopedia Od Journal* 4, no. 2 (2022): 143–49.

³⁵ M Afiqul Adib, "The Concept of the Quranic Family and Its Actualization through Formal Education," *EL-SANADI: Journal of Islamic Studies and Education* 1, no. 1 (2023): 1–11.

following is an explanation of the book. First, Prophet Noah (as). In the book, he explains the sequence of his struggle in upholding monotheism, to make such a large ark in obedience to him to the commands of Allah SWT through the angel Jibril. Although many are against the da'wah conveyed by the Prophet Noah (as). In his obedience, the Prophet Noah had the principle of patience, courage and fortitude of faith.

Second, the Prophet Ibrahim (as). In the book, it explains the basic courage of Prophet Ibrahim in opposing the teachings of his people that are not in accordance with what Allah SWT commands, the loyalty of Prophet Ibrahim as, by remaining steadfast in obedience to Allah SWT even though he was burned alive by his own people, the fortitude of Prophet Ibrahim is the basis to slaughter his son at the command of Allah SWT which in the end with His power was replaced by a sheep.

Third, the Prophet Musa (as). In the book, it explains the persistence of Prophet Moses (AS) to free the Children of Israel from the leadership of Pharaoh, the courage of Prophet Moses (AS) to bring the Children of Israel through the Red Sea with the help of Allah, the sea split in two, the steadfastness of the faith of Prophet Moses (as). in the Torah that Allah SWT has revealed to him.

Fourth, the Prophet Jesus (as). In the book, it is explained the perseverance of the Prophet Isa AS to justify the teachings of the Torah and deliver a new book in the form of the Gospel for the Children of Israel, the courage of the Prophet AS in preaching assisted by his 12 companions (Hawariyyun), the loyalty of the Prophet Isa AS to the teachings of Allah SWT.

Fifth, the Prophet Muhammad SAW. In the book explains the journey of the Prophet Muhammad PBUH in receiving revelation from Allah SWT through the angel Jibril at the age of 40 in the Hira Cave. Furthermore, the Prophet Muhammad in his sermon received resistance from the Quraysh who were still firm in their religion and customs. The Prophet Muhammad PBUH is known to have honesty, trust and wisdom. On the basis of the command of Allah SWT, the Prophet Muhammad PBUH migrated from Mecca to Medina in front of him to build an Islamic state based on the values of justice, brotherhood, and harmony between religious communities.

Through this third part, the author highlights some things that explicitly apart from the social environment and idol figures, there are things that directly intersect with how friends, friends, and even associations can help individuals achieve their planned goals. Not only that, in a statement by Wahyudin, et al mentioned that cooperation between the government, educational institutions, teachers, parents, and the community is very important to build an education system that is responsive and able to adapt to all changes both social and religious.³⁶

³⁶ Cecep Wahyudin et al., "Dynamics of Madrasah Aliyah in Indonesia: Insights From Schools, Educators, and Student," *Journal of Islamic Education* 10, no. 2 (2024): 248-59, doi:10.15575/jpi.v10i2.39153.



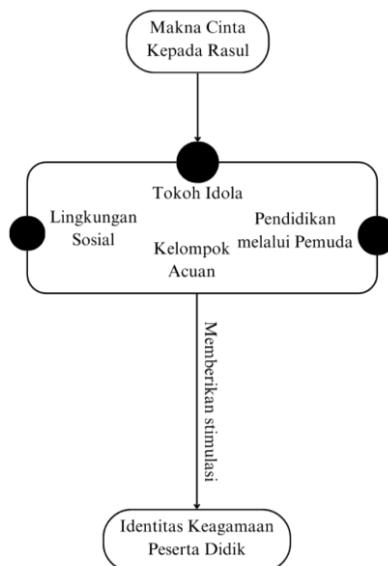


Figure 2. The Meaning of the Prophet's Love Provides Stimulation of Students' Religious Identity

Erik H. Erikson's theory posits that **reference groups** are essential, as individuals join groups that share common goals.³⁷ This concept is reinforced by educational perspectives, such as those initiated by Ki Hajar Dewantara, where education through youth groups supports individuals in achieving pre-established objectives. The narratives of the *Ulul Azmi* Prophets within the textbook material consistently demonstrate collective struggle and group cohesion toward a unified spiritual goal (e.g., building the Ark, freeing the Israelites). This serves as a powerful textual stimulus, allowing the reader to interpret this "reference group" as **peers** within the educational context.

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This research carries significant **implications** for Islamic education curriculum development and pedagogy. Pedagogically, the findings confirm that Prophetic narratives are not merely historical accounts but dynamic stimuli that address the psychosocial needs of adolescents by fulfilling the need for exemplary role models and guiding the selection of reference groups. The material's emphasis on action-based faith compels

³⁷ Hasmawati, Rusdi Hasan, and Mirdawati Aufat, "The Role of Parents in Forming Religious Character in Children Case Study in Mangon Village," *Jurnal Geocivic* 3 (2020): 17.

³⁸ Prio Utomo and Reza Pahlevi, "The Role of Peers as Moderators of Children's Character Formation: Systematic Literature Review," *Journal of Educational Psychology* 1, no. 1 (2022): 659.

³⁹ Christiani Purwaningsih and Amir Syamsudin, "The Influence of Parental Attention, School Culture, and Peer on Children's Religious Character," *Journal of Obsession : Journal of Early Childhood Education* 6, no. 4 (2022): 2439–52, doi:10.31004/obsesi.v6i4.2051.

educators to shift teaching focus from rote memorization to behavioral internalization. **The significance** of this study lies in its theoretical contribution, establishing a clear correlational path between specific textual content (*Mahabbat al-Rasul*) and key components of Erikson's identity theory (role models, social environment, and peer group), thus providing a foundational understanding of how religious textbooks facilitate identity achievement in the face of psychosocial crisis.

The primary limitation of this study stems from its methodological reliance solely on Content Analysis (literature review), which provides deep conceptual insight into the *potential* values embedded in the textbook but cannot empirically verify the internalization rate or pedagogical effectiveness of this material among eighth-grade students in a real-world setting. Therefore, it is strongly recommended that future research utilize a mixed-methods approach—combining content analysis with field research (e.g., surveys or case studies)—to empirically measure the actual correlation between the analyzed textual values of Prophetic Love and the specific religious identity achievement status of adolescent students. Further studies should also focus on comparative analysis across different curricula or investigate the mediating role of teacher competence in facilitating value internalization.

5. Conclusion

The conclusion of the analysis of the material of love for the Prophet Muhammad (*mahabbat al-rasul*) in grade 8 in stimulating the formation of students' religious identity is as follows. First, in the postulate of *Aqli* and *Naqli*'s love for the Prophet, the author finds three things that provide stimulation for the formation of students' religious identity based on Erik H. Erikson's theory and correlated by the author with the theory of Ki Hajar Dewantara, namely through the social environment, idols and education through parents. Second, in the section on the meaning of love for the Prophet Muhammad (*mahabbat al-rasul*), the author finds four things such as the social environment, idols, education through youth, and reference groups. Third, in the part of behavior and wisdom of love for the Prophet Muhammad (*mahabbat al-rasul*), the author found one thing, namely idol figures. These findings show that in the material of love for the Prophet in grade 8th as a whole and comprehensively, it is able to provide stimulation for the formation of students' religious identity. The primary limitation of this study is its reliance on Content Analysis, meaning it identifies the *potential* textual stimuli but cannot empirically confirm the actual internalization or pedagogical effectiveness among students. Therefore, future research is strongly recommended to adopt a mixed-methods approach to measure the real-world correlation between these Prophetic Love values and adolescent religious identity achievement.

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