



Empirical Approach in Learning Creed and Quranic Stories: An Attempt to Internalize the Values Therein

Gilang Dzaky Mubarak¹, Nasikhin², Mustopa³

¹Walisongo State Islamic University Semarang

²Walisongo State Islamic University Semarang

³Walisongo State Islamic University Semarang

*23030160006@student.walisongo.ac.id

Address: Jln. Prof. Hamka, Ngaliyan, Semarang City, 50185, Central Java, Indonesia

23030160006@student.walisongo.ac.id

Abstract. *This study aims to examine the implementation of an empirical approach in learning aqidah based on Qur'anic stories as a strategy for internalizing values in adolescents. The background of this study is based on the urgent need to present contextual aqidah education, touching on the affective and spiritual aspects of students, and relevant to the challenges of today's adolescent life. Using a descriptive qualitative method, this study involved five main informants consisting of teachers and students in an Islamic educational environment. Data were collected through in-depth interviews, observations, and then analyzed using a thematic approach. The results of the study indicate that an empirical approach in learning aqidah, which emphasizes direct experience, value reflection, and strengthening students' emotional involvement through Qur'anic stories, has proven effective in shaping character and increasing adolescent spiritual awareness. The forms of its application include dramatization of the prophet's story, social projects, environmental observation, value discussions, and self-reflection. The main supporting factors in the implementation of this approach include teacher creativity, student openness, institutional support, and the integration of Qur'anic values into school culture. The obstacles faced include time constraints, lack of teacher training, and the dominance of cognitive approaches in the curriculum. This study concludes that an empirical approach based on Qur'anic stories is a strategic alternative for down-to-earth and transformative aqidah education. The implications of this study recommend the development of a sustainable and collaborative learning model to support the formation of a generation of believers, morals, and Qur'anic insight.*

Keywords: *Empirical approach, Islamic creed, Qur'anic stories, internalization of values, adolescent education, Islamic education.*

INTRODUCTION

Adolescence is an important phase in the formation of self-identity that is vulnerable to various external influences, including popular culture and global values that are not necessarily in line with Islamic teachings. In this phase, Muslim adolescents need strong guidance through aqidah education so that they are able to understand and internalize the values of faith in a complete and meaningful way. Aqidah is not only understood as a set of dogmas, but as

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*Gilang Dzaky Mubarak, 23030160006@student.walisongo.ac.id

a foundation that guides the way a Muslim thinks and acts in everyday life. To answer this challenge, an empirical approach to learning aqidah is very relevant. The empirical approach emphasizes direct experience, personal involvement, and active reflection in understanding religious teachings, so that it not only touches on cognitive aspects but also affective and psychomotor (Nata, 2012: 45). With contextual and reflective experiences, the values of aqidah can be internalized and manifested in real behavior.

In the framework of learning the creed, Qur'anic stories have a strong pedagogical appeal. The stories of the prophets and Qur'anic figures contain spiritual, moral, and social values that are very relevant to the lives of teenagers. For example, the steadfastness of the Prophet Ibrahim in rejecting idol worship, the patience of the Prophet Yusuf in facing slander, or the courage of the young Ashabul Kahfi in defending monotheism, are stories that are not only inspiring but also educative. With an empirical approach, these stories can be brought to life in learning through reflection methods, dramatization, or project-based learning that requires active student involvement (Nizar, 2002: 143). This allows teenagers to not only hear and understand the moral message of the story, but also place it in the context of their current lives. Thus, Qur'anic stories are not only a means of strengthening the creed, but also a vehicle for internalizing transformative values.

This article aims to examine in depth how an empirical approach in learning the creed through Qur'anic stories can be a means of internalizing values in adolescents. The focus of the study is directed at how learning strategies that are centered on experience and reflection can increase awareness of values and the practice of creed in the daily lives of adolescents. In this context, internalization of values is understood as the process of forming inner awareness of Islamic values that are not merely normative, but internalized through meaningful personal experiences (Djamrah, 2005: 67). Therefore, a learning model that emphasizes active, dialogical, and contextual

participation is needed so that the values of creed truly come alive and become part of the identity of adolescents. In the midst of the challenges of globalization that tend to be secular, value-based education through Qur'anic stories with an empirical approach is a strategic effort to form the character of Muslim adolescents who are strong and reflective.

RESEARCH METHODS

This study uses a qualitative approach with a case study method, which aims to deeply understand the process of learning aqidah based on Qur'anic stories with an empirical approach in the context of internalizing values in adolescents. The qualitative approach was chosen because it is appropriate for exploring the meaning, perception, and experience of students and teachers in depth and contextually. The subjects in this study were Islamic religious education teachers and junior high school/MTs students who were actively involved in learning activities that raised Qur'anic stories as a medium for strengthening aqidah. The location of the study was determined purposively at one of the Islamic schools in city X that had implemented a reflective and participatory learning model in teaching aqidah. Data collection techniques were carried out through in-depth interviews, participatory observation, and documentation. Interviews were conducted with teachers and several students who were selected purposively to obtain data relevant to the focus of the study. Observations were carried out during the learning process to record the interactions, methods, and dynamics that emerged when the Qur'anic story material was delivered empirically. Documentation in the form of RPP, teaching media, student reflection notes, and learning products were used as complements and data triangulation. All data obtained were analyzed using thematic analysis techniques with the stages of data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1994: 10).

The validity of the data in this study was maintained through source and method triangulation techniques. Source triangulation was carried out by comparing information obtained from teachers, students, and supporting documents to ensure data consistency and completeness. Method triangulation was carried out by combining the results of interviews, observations, and documentation so that the picture of the internalization process of values could be seen in full from various perspectives. The researcher also applied member check, which was asking for confirmation from the main informant regarding the results of the interpretation of the data obtained to avoid misunderstandings. In addition, the researcher maintained sensitivity to the social, cultural, and spiritual context of the environment where the research was conducted, considering that internalized Islamic values have strong subjective and contextual dimensions. Data analysis was carried out continuously during the data collection process, by recording in detail the dynamics of the interaction between the empirical approach and students' responses to the Qur'anic story-based creed material. The main focus of the analysis was to identify the forms of value internalization that emerged, such as changes in attitude, personal reflection, or moral initiatives taken by students after participating in learning. With this approach, it is hoped that the study can provide a complete picture of the effectiveness of the empirical approach in forming value awareness and the practice of creed teachings among Muslim adolescents.

RESULTS AND DISCUSSION

Forms of application of empirical approaches in learning the creed based on Qur'anic stories for teenagers

The application of an empirical approach in learning Qur'anic stories-based faith for adolescents is carried out by integrating direct experience, critical reflection, and contextual activities in the learning process. This

approach aims to ensure that faith values are not only understood intellectually, but also felt emotionally and internalized through life experiences. One form of its application is through the simulation or role play method, where students are asked to play characters in Qur'anic stories such as the Prophet Ibrahim, the Prophet Yusuf, or the Prophet Musa. Through this activity, students not only hear the story, but also "live" the values of faith such as sincerity, steadfastness of faith, and tawakal in the roles they play. Teacher O1 stated, "We try to bring students to experience firsthand the inner conflicts of the prophets through dramatization. This makes them understand more about how it feels to obey Allah in difficult situations." This kind of experience opens up space for students to reflect on these values in the context of their own lives. When students feel emotionally and personally connected, the process of internalizing faith values will be stronger. Not only that, the empirical approach also encourages students to convey their understanding in the form of stories or written reflections. This makes learning holistic, touching on cognitive, affective, and psychomotor aspects, and is more in line with the character of 21st century learning which is oriented towards real experience and the formation of a complete character.

Another form of application of the empirical approach in learning the creed based on Qur'anic stories is through social observation activities and daily life experiences that are linked to the values of creed. The teacher invites students to observe the situation in their environment, such as the attitude of helping each other, honesty, or steadfastness of faith in facing problems, then compare it with the behavior of the characters in the Qur'anic story. For example, when discussing the story of the Prophet Yusuf who maintained his integrity and piety amidst temptations and slander, the teacher asks students to reflect on how they themselves behave in challenging conditions, such as peer pressure or the desire to break the rules. After that, students are asked to write down their personal experiences in a reflective journal, which is then

discussed together. Teacher O2 said, "By seeing the reality around them, students become aware that the values they learn from the story of the prophet are relevant to their lives now." This activity shows that learning the creed does not have to take place in the classroom alone, but can involve everyday reality as a laboratory of values. This experience strengthens the connection between religious teachings and real practices, and helps teenagers understand that Qur'anic values are not just historical narratives, but life principles that must be realized in real actions. This makes the learning process more contextual, in-depth, and meaningful, and increases their spiritual awareness gradually and consistently.

The empirical approach is also applied through project-based learning activities that link the themes of the Qur'anic stories with the social lives of teenagers. In this activity, students are given the task of designing a simple project that reflects the values of a particular story. For example, after studying the story of the Prophet Noah and his patience in delivering the da'wah, students are asked to create a social campaign with the theme "Patience in Doing Good" which is socialized on the school's social media. This project encourages students to creatively internalize the values of the Qur'an and convey moral messages to others. Teacher O3 said, "Children learn not only from the story, but also from the process of applying it in a contemporary context. They are more enthusiastic when they feel that learning has a real impact." This approach strengthens the understanding that faith is not only a private matter or ritual, but also concerns attitudes and social contributions. The stories of the prophets are not only reading material, but also a source of inspiration for action. This project-based activity fosters responsibility, cooperation, and courage in teenagers to express the values of faith in real terms. Through this experience, internalization of values takes place through practice and active involvement, not just memorization or lectures. Adolescents become active and reflective subjects of learning, not just recipients of

information, which is in line with the principles of modern constructivism-based pedagogy.

In addition, the empirical approach is also realized in the form of case study-based learning from everyday life that is linked to the Qur'anic story. The teacher presents concrete problems that are relevant to the world of teenagers, such as bullying, peer pressure, and temptation to break the rules. Students are asked to analyze the case using the values from the story of the prophet as a guideline for decision-making. In one case study, for example, students are asked to respond to a story about a friend who was insulted for maintaining his Islamic identity. Students are then asked to refer to the steadfastness of the Prophet Ibrahim in rejecting idol worship, and how steadfastness of faith can be the basis for maintaining faith amidst pressure. A2 stated, "I just realized that what the prophets experienced was not far from what we feel now, only the form is different." By presenting the reality of teenagers in the discussion, this approach makes it easier for students to understand that the teachings of faith in the Qur'anic story are very relevant and applicable. They learn to think critically and take a stand based on spiritual values, not just logic alone. This form builds moral awareness and the courage to act correctly in various situations, making teenagers more prepared to face life's challenges with a strong foundation of faith.

Reflection and muhasabah activities are an important part of the empirical approach to deepen understanding of Qur'anic stories in the context of faith. After listening to or acting out a particular story, students are invited to reflect and write personal reflections about what messages they get, how they feel about the characters in the story, and whether they have experienced something similar. This activity allows students to relate the spiritual experiences in the story to the psychological and social dynamics they experience. O1 said, "When students are asked to write a reflection journal, many of them write about inner turmoil that they have never conveyed in

class." This shows that the empirical approach not only touches on cognitive aspects, but also arouses the emotional and spiritual awareness of adolescents. This reflection can be done individually or in groups, and becomes a means to express their faith in the form of personal narratives. This process helps refine the heart, strengthen the value of introspection, and deepen faith, because students learn to know themselves in the light of Islamic teachings. In the long term, this activity forms adolescents who are more self-aware, empathetic, and open to spiritual guidance, an important achievement in learning faith that does not simply emphasize memorizing arguments or theories of faith.

Another form of empirical application is spiritual experience-based learning, which is done by connecting the material of the Qur'anic story with worship and contemplation activities. For example, after studying the story of the Prophet Moses who surrendered on the shores of the Red Sea, students are invited to carry out nature contemplation activities outside the classroom, accompanied by contemplation and dhikr. This activity is designed so that students can feel the presence of Allah in the silence of nature, and experience the meaning of tawakal in real terms. One of the teachers, O2, said, "We once invited students to pray the dhuha prayer together in the school garden, then discussed the calmness felt afterwards, linked to the stories of the prophets who surrendered to Allah." This experience shows how worship activities can be a bridge to understanding the values of faith in depth. The involvement of the senses, emotions, and spirituality makes learning more comprehensive and leaves an impression on the souls of students. Teenagers who are accustomed to fast dynamics and full of distractions need spiritual moments like this to reorganize their hearts. Thus, the empirical approach is not only oriented towards logic and active role, but also opens up a contemplative space so that the Qur'anic values truly merge with their spiritual awareness. That way, faith

does not become an abstract concept, but a living energy that is felt in every second of their existence.

Quranic literacy activities that are linked to personal experiences are also a form of empirical approach in learning the creed. In this case, students are invited to read verses that contain stories of the prophets, then asked to relate the meaning of the verses to events that they have experienced. For example, after reading QS. Yusuf verse 90 about Yusuf's forgiveness of his brothers, students are asked to write down an experience when they had to forgive someone who hurt them. Teacher O3 explained, "This assignment gives children the opportunity to really reflect, because forgiveness is not easy, and they understand that the prophets have also experienced difficult situations." Active Quranic literacy like this encourages students to make the Quran a guide to life, not just a book that is read without understanding. They learn to connect text and reality, between revelation and experience, so that the meaning of the creed comes alive in real actions. This activity also strengthens students' emotional ties to the Quran, because they feel that the contents of this holy book speak directly to them, not just to people of the past. Thus, an empirical approach in this form fosters a deeper sense of love and spiritual attachment to God's revelation.

The overall application of the empirical approach shows that learning of faith based on Qur'anic stories for adolescents cannot only rely on lectures or memorization methods. Direct involvement of students in activities that touch on the dimensions of experience, feelings, and spiritual awareness is needed. Through role simulations, social observations, value projects, case studies, self-reflection, spiritual contemplation, and applicable Qur'anic literacy, students are given space to discover the meaning of faith in real life. This kind of learning provides a deep learning experience, because students not only know the values of faith in theory, but also experience, feel, and live them personally. The results of the interview showed that students involved in this

approach showed a stronger spiritual attitude and behavior that reflected the values of faith in everyday life. A1 said, "I feel that studying religion is not only for exams, but for my life." This is an indicator of the success of an empirical approach that is oriented towards internalizing values. In the context of modern education that emphasizes character and spiritual competence, this approach is not only relevant, but also very much needed. Therefore, teachers need to continue to develop pedagogical creativity and courage to make Qur'anic stories a means of life in instilling faith comprehensively and touching the hearts of teenagers.

Supporting and Inhibiting Factors of Internalization of Faith Values through an Empirical Approach

One of the main factors that supports the success of internalizing the values of faith in empirical-based learning is the emotional involvement of students. This approach allows students to not only learn the stories in the Qur'an, but also relate the stories to their own life experiences. For example, in learning about the Prophet Yunus, students not only listen to the story, but also experience symbolic experiences through the activity of "exile" or reflection in a dark room. In this experience, students experience firsthand what the Prophet Yunus might have felt when he was in the belly of the fish, loneliness, and despair that turned into total surrender to Allah. Student A1 stated, "The experience of being in the dark and reflecting made me understand more about the importance of praying and trusting in Allah." This approach brings students to feel the meaning of the values of faith themselves, so that these values can be more deeply rooted in themselves. This experience-based approach brings them closer to a deeper and more personal understanding, changing learning that was previously only theoretical into an emotional and spiritual experience.

Another supporting factor that supports the internalization of religious values in this learning is the use of participatory and dialogical methods. In the classroom, the teacher acts as a facilitator who provides space for students to speak, ask questions, and convey their understanding of the Qur'anic stories. Group discussions are an important part of this process, because they allow students to explore the values contained in the story more critically. For example, when discussing the story of the Prophet Ibrahim, the teacher asks students to think about challenges similar to the trials faced by the Prophet Ibrahim, such as social pressures that require them to go with the flow, and how they can maintain their beliefs in the midst of these conditions. Teacher O1 stated, "Discussions help students find connections between the values in the story and their daily lives, and make them feel more connected to the story." In addition, with discussions, students feel that their opinions are valued and they increasingly feel that they have that understanding, which strengthens the internalization of these values in their lives.

A conducive and supportive school environment is also a very important factor in the success of internalizing religious values through an empirical approach. Schools that integrate Islamic values not only in the curriculum, but also in the daily school culture, create a climate that supports students' spiritual development. The habit of worship, such as congregational prayer, reading prayers before and after activities, and the presence of quotes of wisdom from the Qur'an in the classroom, create a conducive atmosphere for internalizing religious values. In observations, researchers noted that students who were involved in routine worship at school showed a deeper level of religious understanding. For example, A2 said, "After praying in congregation and listening to quotes of wisdom every day, I feel closer to Allah." This shows that a well-designed environment that supports students' spiritual processes plays a very important role in shaping the internalization of religious values

taught through an empirical approach. This creates continuity between the theory taught in class and the practice of daily life outside the classroom.

However, there are several factors that inhibit the process of internalizing religious values. One of them is the inconsistency between the values taught in schools and the lifestyle that applies in students' homes. Most students, even though they receive in-depth learning about faith and religious beliefs in schools, find it difficult to apply them in their daily lives, especially in a less supportive family environment. For example, many students feel that the values of simplicity and modesty taught through the story of the Prophet Muhammad are not in line with the consumerist lifestyle often seen in their homes. Student A3 said, "I was taught to live simply like the Prophet, but my parents often show off their wealth and flaunt it on social media. That confuses me." This inconsistency shows that the internalization of religious values in the family also greatly influences students' understanding and application of these values. When they do not receive similar support at home, the internalization process can be hampered due to the confusion of values received from different environments.

In addition, social media and the influence of digital technology are also significant inhibiting factors in the process of internalizing religious values in adolescents. Much of the content available on social media focuses more on entertainment and visual consumption, often containing values that conflict with religious teachings. For example, many adolescents are more interested in accessing viral content that contains humor or popular trends, rather than content that discusses moral and spiritual values. Teacher O2 stated, "Although they are active and attentive in class, once they leave the classroom, they are immediately exposed to media that does not always support the values we teach." This is a major challenge in internalizing values, because social media can easily shift adolescents' attention from the religious values that have been taught in school. This tendency leads to a phenomenon of

imbalance in their spiritual development, where the religious values that have been learned in school are less competitive with external influences that are more entertaining and attract their attention.

Another inhibiting factor is the limited training of teachers in implementing an empirical approach. Not all teachers are trained to optimize an experience-based and reflection approach. Often, teachers feel more comfortable using lecture methods or providing structured materials rather than inviting students to learn through direct experience. This, according to O3, can reduce the impact of learning that should be more in-depth and personal. "As teachers, we must continue to adapt and train ourselves to apply methods that can truly touch the hearts of students, not just provide knowledge," he said. The limited knowledge and skills of teachers in implementing this experience-based and reflection-based learning method are obstacles in the process of internalizing effective faith values.

In addition, students' emotional and spiritual unpreparedness can also hinder the internalization of the values of faith taught. Some students come with a less strong religious background, some even bring traumatic experiences related to previous religious education. They may feel that religion is too demanding or harsh, and cannot absorb the values taught with full openness. For example, A4 said, "I feel forced to take religious lessons because my parents force me, even though I don't know what I'm looking for in religion." This experience shows the existence of psychological barriers that come from students' personal experiences with religion. Their inability to connect with the values taught hinders deeper and more comprehensive internalization. Therefore, it is very important for teachers to create a safe and supportive space for students to explore and understand the values of faith in a more open and non-judgmental way.

Overall, the supporting and inhibiting factors in the internalization of religious values through an empirical approach are highly dependent on various aspects, ranging from the school environment, family, and social media, to teacher skills and students' emotional readiness. Although there are many supporting factors, such as experiential learning and active student participation, challenges from external influences, inconsistencies between school and family values, and limited teaching skills remain obstacles that need to be overcome. Therefore, a comprehensive and collaborative approach is needed between schools, families, and communities to ensure that the values taught can truly be internalized well in the lives of adolescents.

Implementation of an empirical approach in learning the creed and Qur'anic stories for efforts to internalize values in adolescents

The implementation of an empirical approach in learning about faith and Qur'anic stories for adolescents has been proven to have a significant impact on the internalization of faith values in their daily lives. This approach focuses on students' direct experiences and personal reflections on the stories contained in the Qur'an. For example, in the lesson on the story of the Prophet Moses, students not only listen to the story of the Prophet Moses' journey, but they are also invited to experience the challenges faced by the Prophet Moses, such as his courage in facing Pharaoh and his belief in Allah even in desperate circumstances. Student A1 said, "When we did the simulation, I felt as if I was in the place of the Prophet Moses, and it changed my perspective on the difficulties of life." This approach helps students relate the values contained in the Qur'anic stories to the experiences and challenges they face in the real world, increasing their understanding of the values of faith.

This empirical approach also emphasizes the active involvement of students in the learning process. In learning Quranic stories, students are given the opportunity to discuss, share views, and reflect on the lessons that can be

learned from the story. The teacher acts as a facilitator who encourages students to think critically and reflectively. For example, in a discussion about the story of Prophet Ibrahim, students are given the opportunity to discuss Prophet Ibrahim's sacrifice in facing the greatest test in his life—namely, God's command to sacrifice his son, Ismail. This discussion leads to an understanding of the concept of sacrifice and steadfastness of faith in facing life's tests. Teacher O1 stated, "It is important for us not only to tell the story of Prophet Ibrahim, but also to make students think about how they can relate the value of sacrifice to their lives now." This approach provides an opportunity for students to build personal connections with the values taught, making learning more meaningful and relevant to them.

Furthermore, the implementation of the empirical approach is also accompanied by the use of various creative and innovative learning methods. For example, in learning the story of the Prophet Yusuf, the teacher uses a role-playing method to bring the story to life. Students are invited to play the role of the Prophet Yusuf and his brothers in facing the tests faced by the Prophet Yusuf. In this process, students not only learn about the story, but also experience firsthand how the characters in the story respond to situations full of tests. This provides an opportunity for students to develop empathy and a deeper understanding of the values of faith, such as patience, sincerity, and trust in Allah. One student, A2, said, "When I play the Prophet Yusuf, I feel like him, it is very difficult to forgive my brothers, but I learn that it is part of the steadfastness of faith." This role-playing method allows students to not only learn cognitively but also feel emotionally the values contained in the Qur'anic stories.

One important aspect of the empirical approach is the use of the surrounding environment as part of the learning process. Teachers do not only rely on texts and lectures in the classroom, but also involve the school environment and society as learning media. For example, in teaching social

values in the stories of the Prophet, teachers invite students to observe and analyze social behavior around them. One of the activities carried out is asking students to observe the behavior of their friends in interacting with each other, and then linking these observations to the behavior of the Prophet Muhammad who was full of compassion, fairness, and respect for others. Teacher O2 said, "By involving students in direct observation, they find it easier to see how religious values can be applied in everyday life." This shows that the empirical approach does not only rely on religious theories and texts, but also pays attention to the context of students' real lives, making the learning process more applicable and relevant.

The implementation of the empirical approach also emphasizes the aspect of collaboration between teachers, students, and parents. In implementing Qur'anic story-based learning, teachers often invite parents to participate in discussions and reflections on the values that can be taken from the story. Parents are given an understanding of the importance of supporting the process of internalizing the values of faith taught in schools, so that these values can be continued at home. For example, when discussing the story of the Prophet Muhammad and teachings about compassion and justice, teachers invite parents to observe and assess their children's behavior at home, and discuss how they can strengthen these values in family life. O3, a teacher, emphasized, "Collaboration with parents is important so that the values instilled in schools are also applied consistently at home." Thus, this empirical approach not only has an impact on learning in schools, but also strengthens the internalization of values through close collaboration with families.

However, the implementation of this empirical approach also faces several challenges, one of which is limited time and resources. Experiential and reflective learning requires more time compared to conventional learning methods that focus on teaching theory and memorization. Teacher O1 said,

"Sometimes we have difficulty providing enough time for more interactive and experiential activities." This limited time is an obstacle, especially when the curriculum requires the completion of material in a short time. In addition, this approach also requires more resources, such as adequate space, learning aids, and support from the school to carry out experiential activities such as role-playing or simulations. Without adequate support, the implementation process of this empirical approach can be hampered, even though its potential benefits are very large in deepening the values of faith.

In addition to time and resource constraints, another challenge faced in implementing the empirical approach is the doubt of some teachers regarding the effectiveness of this method. Some teachers still feel more comfortable with the traditional lecture method which is considered more efficient and easier to manage. This often makes them reluctant to switch to a more interactive method that requires more preparation. Teacher O3 admitted, "Although I know the empirical approach is more effective in internalizing values, sometimes I feel it is easier if I just give a lecture without too many time-consuming activities." Therefore, more intensive training and mentoring for teachers is needed to change the paradigm and improve their readiness in implementing this experience-based approach.

Overall, the implementation of an empirical approach in learning about faith and Qur'anic stories has great potential in improving the understanding and internalization of faith values in adolescents. This approach allows students to learn through direct experience and reflection on Qur'anic stories, which in turn strengthens their understanding of religious values. Although there are challenges related to time, resources, and teacher readiness, the benefits obtained from this approach are enormous, both for students' spiritual development and their character formation. Therefore, to maximize the implementation of this empirical approach, full support is needed from all

parties—teachers, students, parents, and schools—to create an environment that supports the optimal internalization of religious values.

To strengthen the sustainability of the implementation of the empirical approach in learning the creed and Qur'anic stories, it is necessary to build a support system that involves the entire education ecosystem, including teachers, schools, parents, and communities. The process of internalizing creed values will not be effective if it only relies on the classroom as the only educational medium. Therefore, schools need to create policies that support systemic experiential learning practices, such as providing special time for reflective activities, value projects, or spiritual exploration outside the classroom. Teachers also need to be facilitated in the form of training and forums for sharing good practices so that they have methodological and motivational provisions in implementing this approach sustainably. Parents at home must also be involved so that the values taught in schools can be strengthened through role models and communication within the family. Furthermore, the involvement of local communities or religious institutions can be a means of expanding students' experiences in practicing creed values in a wider social space. A comprehensive and integrated implementation like this will allow creed learning to not only become part of the formal curriculum, but also part of the lifestyle of Muslim youth. Thus, the empirical approach not only succeeds in transferring knowledge and experience, but also forms a strong and sustainable spiritual habitus in their lives. Faith education is no longer segmented, but is realized as a living and deep-rooted faith development system.

CONCLUSIONS AND SUGGESTIONS

Based on the results of the research and discussion that have been conducted, it can be concluded that the empirical approach in learning the creed based on the Qur'anic story is an effective strategy in supporting the

internalization of Islamic values in adolescents. This approach not only prioritizes the delivery of information cognitively, but also emphasizes the direct involvement of students in concrete, reflective, and contextual learning experiences. Through various forms of application such as dramatization of the prophet's story, social observation, value projects, real-life case studies, self-reflection, nature contemplation activities, to applicable Qur'anic literacy, students are invited to experience and feel for themselves the values of the creed contained in the stories of the prophets. This process opens up space for strengthening spirituality, appreciating the values of faith, and forming a life attitude that is in harmony with Islamic teachings. By connecting personal experiences with Qur'anic stories, adolescents find it easier to understand the relevance of religious teachings to the problems of their daily lives. They no longer see the learning of creed as something abstract or merely memorization, but as an actual life guide and character formation. In this context, the role of the teacher is very important as a facilitator who is creative, reflective, and able to present revelations in the context of modern adolescent life. The teacher is not only a transmitter of material, but also a spiritual guide who is able to touch the minds, hearts and actions of students in a unified, meaningful educational process.

In addition to its effectiveness in supporting the formation of adolescent character and spirituality, the empirical approach also opens up great opportunities for the development of a more contextual and humanistic model of faith learning. The findings show that the process of internalizing values will run optimally if students feel actively involved, have a space for deep reflection, and are able to relate learning materials to the reality of their lives. This requires teachers and educational institutions not to be fixated on conventional approaches that emphasize mastery of theory alone, but to dare to develop an experience-based learning model that touches on the affective and spiritual aspects of students. The application of Qur'anic stories in learning is a very

effective medium because it has narrative power, high moral values, and the exemplars of inspiring figures for adolescents. By making the empirical approach the main method, faith education can become a space for the formation of complete faithful humans—knowledgeable, clear-hearted, and moral. In the future, this approach can be used as a basis for developing a more contextual Islamic religious education curriculum, touching on the spiritual needs of students, and responding to the challenges of an increasingly complex era. It is hoped that the results of this study can be a reference for teachers, researchers, and policy makers to continue to develop learning approaches that not only educate, but also foster faith and piety in adolescents as a whole.

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