

## Integration of Islamic Values in POACE Practice: An Effort to Islamize Education Based on Islamic Education Philosophy

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**ABSTRACT:** *This study analyzes the integration of Islamic values into the POACE (Planning, Organizing, Actuating, Controlling, Evaluating) management model as an effort to operationalize the Islamization of education based on Islamic education philosophy. It aims to develop an operational framework that synthesizes modern management principles with Islamic ethics to create holistic and spiritually-grounded educational practices. Employing a descriptive-analytical method, the research collected data through literature review, document analysis, and case studies of educational institutions implementing Islamic value-based POACE. The analysis reveals that each stage of POACE can be effectively integrated with core Islamic values: planning founded on sacred intention (niyyah) and tawhid, organizing that upholds justice ('adl) and trust (amanah), actuating that embodies righteous action (amal saleh) and sincerity (ikhlas), controlling infused with conscientious oversight (muraqabah), and evaluating grounded in fairness (qist) and compassion (rahmah). The discussion indicates that this synthesis transforms POACE from a neutral administrative tool into a value-laden framework for educational leadership, effectively bridging the gap between Islamic philosophical ideals and contemporary managerial demands. The study concludes that integrating Islamic values into POACE provides a systematic approach for cultivating graduates who are not only academically competent but also morally upright and socially responsible. The implications suggest this model can be adopted in curriculum development and teacher training for Islamic religious education. Future research is recommended to test the model's efficacy across diverse institutional contexts and evaluate its long-term impact on student character formation.*

**Keywords:** *Islamization of Education, POACE Model, Islamic Values, Islamic Education Management, Islamic Education Philosophy, Value Integration, Ethical Educational Leadership.*

**ABSTRAK:** Studi ini menganalisis integrasi nilai-nilai Islam ke dalam model manajemen POACE (Planning, Organizing, Actuating, Controlling, Evaluating) sebagai upaya mengonkretkan Islamisasi pendidikan berdasarkan filosofi pendidikan Islam. Penelitian bertujuan mengembangkan kerangka operasional yang memadukan prinsip manajemen modern dengan etika Islam untuk menciptakan praktik pendidikan yang holistik dan bernilai spiritual. Metode yang digunakan adalah deskriptif-analitis dengan pengumpulan data melalui studi literatur, analisis dokumen, dan telaah studi kasus lembaga pendidikan yang menerapkan POACE berlandaskan nilai Islam. Hasil analisis menunjukkan bahwa setiap tahap POACE dapat diintegrasikan secara efektif dengan nilai-nilai Islam: perencanaan

berbasis niat (niyyah) dan tauhid, pengorganisasian yang menjunjung keadilan ('adl) dan amanah, pelaksanaan yang mencerminkan amal saleh dan keikhlasan, pengawasan yang disertai muraqabah, serta evaluasi berlandaskan keadilan (qist) dan rahmah. Pembahasan mengungkap bahwa sintesis ini mengubah POACE dari alat administratif netral menjadi kerangka kepemimpinan pendidikan yang sarat nilai, mampu menjembatani kesenjangan antara ideal filosofis Islam dan tuntutan manajemen kontemporer. Studi menyimpulkan bahwa integrasi nilai Islam ke dalam POACE menawarkan pendekatan sistematis untuk menghasilkan lulusan yang tidak hanya kompeten secara akademik tetapi juga berkarakter dan bertanggung jawab sosial. Implikasinya, model ini dapat diadopsi dalam pengembangan kurikulum dan pelatihan guru pendidikan agama Islam. Penelitian lanjutan disarankan untuk menguji efektivitas model dalam konteks institusi yang lebih beragam serta mengevaluasi dampak jangka panjangnya terhadap pembentukan karakter peserta didik.

**Kata Kunci:** Islamisasi Pendidikan, Model POACE, Nilai-Nilai Islam, Manajemen Pendidikan Islam, Filosofi Pendidikan Islam, Integrasi Nilai, Kepemimpinan Pendidikan Etis.

## I. INTRODUCTION

Education stands as the cornerstone of human civilization, serving as the primary mechanism for transmitting knowledge, shaping societal norms, and forging the character of future generations. In an increasingly complex and secular global landscape, the quest for educational models that foster not only cognitive and technical proficiency but also moral integrity and spiritual awareness has become urgent. Contemporary systems often prioritize efficiency and measurable outcomes, potentially at the expense of the holistic development of the individual, creating a critical gap between academic achievement and ethical formation (Sulaiman, 2021).

Within the Islamic intellectual tradition, education transcends mere information transfer; it is a comprehensive process (*tarbiyyah*) aimed at nurturing the human being (*insan kamil*) in all dimensions as intellectual, spiritual, ethical, and social. Its ultimate purpose is derived from the paradigm of tawhid (the Oneness of God), integrating divine revelation with human reason to cultivate individuals who contribute positively to society while fulfilling their role as servants of God. This paradigm positions knowledge as a form of worship and frames learning as a lifelong journey toward moral and spiritual excellence (Taqiyuddin, 2021; Al-Attas, 1991).

Despite this rich philosophical heritage, many modern Islamic educational institutions grapple with a persistent dichotomy. They often adopt globally prevalent administrative and managerial frameworks valued for their proven systematic efficacy while striving to instill distinctly Islamic values. This can lead to a disjointed experience where operational mechanics are disconnected from the foundational Islamic worldview, risking the secularization of educational practice even within religiously affiliated contexts (Rahman, 2022).

One such prevalent managerial framework is the POACE model (Planning, Organizing, Actuating, Controlling, Evaluating), a Western-originated cyclical process renowned for ensuring structured, efficient, and goal-oriented educational management. While its technical utility in streamlining administrative functions is undeniable, its application in isolation presents a significant limitation. When divorced from a robust ethical and spiritual foundation, POACE risks reducing education to

a purely technical and bureaucratic exercise, potentially neglecting the core mission of character building and spiritual consciousness (Yusuf, 2020; Hoy & Miskel, 2013).

This tension underscores the broader project of the Islamization of contemporary knowledge, a seminal intellectual movement seeking to realign modern disciplines, including educational management, with Islamic epistemological and ethical principles. The movement advocates for a critical engagement with modern frameworks not outright rejection by purging them of secular presuppositions and reconstructing them upon the principles derived from the Quran and Sunnah (Al-Faruqi, 1982; Ashraf, 1985). It is within this ambitious endeavor that the integration of Islamic values into operational models like POACE finds its imperative.

Islamic educational philosophy provides the essential epistemological bedrock for this integrative effort. It offers a coherent worldview that defines the nature of the learner, the purpose of knowledge, and the ethical responsibilities of the educator. This philosophy does not merely seek to add religious content but to fundamentally inform the process of education its goals, methods, and evaluative criteria ensuring that every administrative action is imbued with spiritual intentionality and ethical consideration (Wan Daud, 1998; Langgulung, 1995).

Consequently, this study proposes a systematic integration of Islamic ethical and spiritual values into each sequential stage of the POACE model. Planning is reconceptualized as an act of sacred intention (*niyyah*), aligning objectives with divine pleasure and societal benefit. Organizing becomes an exercise in justice ('*adl*) and trust (*amanah*), structuring resources and roles with equity and responsibility. Actuating transforms into the enactment of righteous action (*amal saleh*), motivated by sincerity (*ikhlas*). Controlling is infused with the principle of divine-conscious oversight (*muraqabah*), promoting ethical accountability. Finally, Evaluating is grounded in fairness (*qist*), constructive compassion (*rahmah*), and ultimate accountability before Allah (*hisab*).

This theoretical synthesis promises a transformative shift. It moves the POACE model from a neutral administrative tool to a value-laden framework for Islamic educational leadership. The integrated model aims to produce graduates who are not only academically competent and professionally skilled but are also morally upright, spiritually aware, and socially responsible agents of positive change (*khair ummah*). It represents a concrete operational strategy to bridge the often-theorized gap between Islamic educational ideals and contemporary institutional practice (Hassan, 2023).

Therefore, this study, titled "Integration of Islamic Values in POACE Practice: An Effort to Islamize Education Based on Islamic Education Philosophy," is both critically relevant and necessary. It seeks to rigorously explore the theoretical foundations and practical mechanisms for this integration, contributing directly to the ongoing discourse on the Islamization of knowledge and holistic educational reform. By providing a structured, philosophically coherent approach to embedding Islamic values into the core administrative cycle, this research offers a scalable framework for Islamic institutions worldwide, aiming to ensure their operational practices are fully consonant with their transcendent spiritual and ethical missions (Mustafa, 2024).

## II. METHOD

This study adopts a descriptive-analytical methodological framework to investigate the incorporation of Islamic values within the Planning, Organizing, Actuating, Controlling, and Evaluating (POACE) model of educational management. The descriptive component is systematically employed to delineate the fundamental structure, sequential stages, and core functionalities of the POACE model within contemporary educational settings. Concurrently, the analytical dimension facilitates a critical examination of each managerial stage, probing its inherent capacities and mechanisms for alignment with foundational Islamic principles derived from the Quran and Sunnah. This dual approach ensures a rigorous investigation that establishes both a clear conceptual baseline and a pathway for normative evaluation.

To ground the analysis in empirical and documented practices, data was triangulated through multiple sources. A comprehensive review of scholarly literature established the theoretical foundations concerning Islamic educational philosophy and modern management models. This was supplemented by a systematic document analysis of policy frameworks, curricular guides, and institutional reports from educational entities that explicitly integrate Islamic ethics. Furthermore, select case studies of institutions implementing the POACE model with an Islamic ethos were examined to provide contextual depth and practical insights. This multi-faceted data collection strategy ensures the research is informed by both theoretical discourse and tangible operational realities.

The analytical process involved a thematic examination of the collected data to identify and interpret how Islamic values, such as amanah (trustworthiness), shura (consultation), adl (justice), and ihsan (excellence) are operationalized within each phase of the POACE cycle. The study scrutinizes these practices to discern recurrent patterns, effective methodologies, and potential synergies between Islamic tenets and managerial functions. A critical objective of this analysis is to isolate common challenges and barriers encountered during the Islamization process, while simultaneously highlighting successful strategies and adaptive measures that enhance the model's effectiveness and cultural-religious relevance.

Ultimately, this methodological design enables a holistic understanding, bridging the theoretical underpinnings of Islamic value integration with its practical application in educational administration. The study contributes to the evolving discourse on indigenized management models by offering a structured analysis of the POACE framework through an Islamic lens. The findings aim to provide educational leaders and policymakers with evidence-based insights and a refined conceptual model that can guide the development of administratively robust and spiritually congruent educational environments, thereby addressing a significant gap in the literature on faith-based educational management (Alim, 2021; Sari, 2022; Nasir, 2023).

### III. RESULT AND DISCUSSION

#### RESULT

##### A. Discussion: Philosophy of Islamic Education

Islamic education is fundamentally anchored in the principles derived from the Qur'an and Hadith, aiming to cultivate individuals who are devout, morally upright, and spiritually enlightened. The core objectives of Islamic education encompass three pivotal aspects: Tawhid, Akhlak, and the development of Insan Kamil. These elements collectively strive to produce individuals who are not only intellectually proficient but also embody noble character and a profound connection with the Divine.

Tawhid, the belief in the oneness of Allah, serves as the foundational principle of Islamic education. It emphasizes the importance of recognizing Allah as the sole Creator and Sustainer of the universe. This belief permeates all aspects of life and education, guiding individuals to live in accordance with divine will. Recent studies highlight the integration of Tawhid in educational settings, illustrating its role in fostering a holistic understanding of the world and instilling a sense of purpose and responsibility among learners (Ihsan et al., 2022).

Akhlak, or moral character, is another cornerstone of Islamic education. It involves the cultivation of virtues such as honesty, justice, patience, and compassion. The development of Akhlak ensures that individuals not only acquire knowledge but also apply it in ways that benefit society and align with Islamic ethical standards. Contemporary research underscores the significance of Akhlak in shaping individuals who contribute positively to their communities and uphold the moral teachings of Islam (Luqman, 2024).

The ultimate goal of Islamic education is the realization of Insan Kamil, the perfect human being. This concept encompasses the harmonious development of intellectual, spiritual, and emotional faculties, leading to a balanced and exemplary life. Scholars emphasize that Insan Kamil embodies the ideal integration of faith, knowledge, and practice, serving as a model for others to emulate. Recent academic discourse explores the application of this concept in modern educational frameworks, advocating for curricula that promote the development of well-rounded individuals (Husni et al., 2022).

In summary, the philosophy of Islamic education, grounded in Tawhid, Akhlak, and the pursuit of Insan Kamil, offers a comprehensive approach to human development. It seeks to nurture individuals who are not only knowledgeable but also morally upright and spiritually fulfilled. The integration of these principles into educational practices is essential for cultivating a generation that contributes positively to society and adheres to the ethical standards set forth in Islam (Lismijar, 2022).

##### B. The Concept of Islamization of Education

Islamization of education refers to the comprehensive effort to integrate Islamic values across all aspects of education, including curriculum design, teaching methodologies, and the overall educational system. This concept seeks to free education from the dominance of secularism

and materialism that have influenced many educational frameworks in the modern world. The foundation of Islamization lies in the belief that education should not merely be about the transfer of knowledge but should also emphasize a holistic understanding of life that unites the worldly and the hereafter. According to Syed Naqib al-Attas, one of the most prominent scholars advocating for Islamization, education should cultivate both intellectual and moral virtues that align with Islamic principles. In this context, Islamization aims to foster an educational environment where knowledge is approached not just from a rational or empirical standpoint but also from a perspective that incorporates spiritual and ethical considerations (Ihsan, 2022).

Al-Attas argues that Islamization goes beyond merely teaching Islamic subjects; it involves a fundamental transformation in the way knowledge is understood and transmitted. He asserts that all knowledge, when approached from an Islamic viewpoint, should be interconnected and serve to strengthen an individual's relationship with Allah, thereby contributing to their moral and spiritual development. This educational approach critiques the secularization of knowledge, which, according to al-Attas, disconnects individuals from the divine purpose of their existence. Islamization, therefore, involves reconceptualizing the educational system to make it more spiritually enriching and relevant to the moral and ethical teachings of Islam. As this approach includes both traditional Islamic sciences and modern academic disciplines, the integration of Islamic principles helps to create a system where knowledge serves both the mind and the soul (Ihsan, 2022).

Moreover, Islamization emphasizes the blending of rationality and spirituality in the educational process. By incorporating both the intellectual and spiritual dimensions, this approach ensures that students are not only academically competent but also morally sound, with a clear understanding of their roles in both the material and spiritual worlds. The dual focus on reason and revelation is intended to produce well-rounded individuals who are capable of making ethical decisions, upholding justice, and contributing positively to society. This balance is considered essential, as it allows for the growth of an individual who is not solely driven by worldly goals but is also attuned to the higher purpose of life as defined by Islamic teachings. Furthermore, modern research highlights the importance of integrating spirituality into the academic curriculum, pointing out that this holistic approach can help students develop a stronger sense of purpose and a deeper connection to their faith (Luqman, 2024).

The implementation of Islamization in education also calls for the development of curricula that reflect Islamic ethics and values. These values, such as honesty, justice, patience, and compassion, are not only taught as theoretical concepts but are embedded into every aspect of the educational process, from the classroom to extracurricular activities. Teachers are encouraged to model these values in their interactions with students, fostering an environment of mutual respect, responsibility, and accountability. Additionally, the Islamization of education is intended to guide students in their personal development, encouraging them to be agents of positive change in society, who adhere to Islamic moral standards in both their personal and professional lives. In this regard, recent studies emphasize that the Islamization of educational curricula can help ensure that students graduate with not only academic qualifications but also

strong ethical foundations that guide their actions and decisions throughout their lives (Luqman, 2024).

In conclusion, the Islamization of education represents a transformative approach that seeks to embed Islamic values into every aspect of educational practice. This concept, grounded in the teachings of scholars like al-Attas, aims to create an educational system that fosters not only intellectual growth but also moral and spiritual development. By integrating rational and spiritual elements and reorienting curricula to reflect Islamic ethics, Islamization helps shape individuals who are both knowledgeable and virtuous, equipped to make positive contributions to society in accordance with Islamic principles (Husni et al., 2022).

### C. POACE Model in Education

The POACE model (Planning, Organizing, Actuating, Controlling, Evaluating) is a comprehensive management framework that can be applied effectively in various fields, including education. This model offers a structured and systematic approach to managing educational processes, ensuring that they align with both organizational goals and core values, such as those found in Islamic teachings. In the context of Islamic education, POACE becomes a powerful tool for integrating Islamic values into all aspects of educational practice, ensuring that the management of educational institutions reflects the principles of Sharia and fosters holistic student development. Each stage of the POACE model contributes to the creation of an educational system that not only focuses on academic excellence but also on spiritual and moral growth, aligning with the broader goals of Islamic education (Zaid, 2021).

#### 1. Planning (Perencanaan)

Planning is the first stage of the POACE model and serves as the foundation for all subsequent actions. In Islamic education, this phase requires a thoughtful formulation of educational objectives that are deeply rooted in Islamic teachings. The planning process must align the curriculum, teaching methodologies, and educational resources with the vision and goals of Islam. Specifically, this includes ensuring that the principles of Tawhid (the oneness of Allah), Akhlak (moral character), and the development of Insan Kamil (the ideal human being) are embedded in the educational framework. Effective planning also requires addressing practical concerns, such as the allocation of resources and the development of policies that uphold Islamic ethics. This strategic approach ensures that the educational system serves not only to impart knowledge but also to cultivate values that nurture students' spiritual, moral, and intellectual growth. For example, Islamic institutions such as Darul Hikmah emphasize a planning model that integrates Islamic philosophy into the design and implementation of their educational systems (Zaid, 2021).

#### 2. Organizing (Pengorganisasian)

Organizing involves the creation of a system that ensures the effective implementation of the educational plan. In the context of Islamic education, organizing refers to structuring the educational institution in a manner that promotes justice, transparency, and accountability—

values central to Islam. This stage is concerned with defining roles and responsibilities within the institution, establishing clear lines of authority, and ensuring that all members of the organization are treated fairly. It also involves creating an environment where every individual understands their contribution to the larger educational mission and adheres to the ethical standards set by Islam. Effective organizing ensures that the educational institution operates smoothly and that all members, including educators and students, work collaboratively toward shared goals. For example, Darul Hikmah uses a decentralized approach in organizing its educational system, which encourages the distribution of responsibilities based on trust (Amanah) and fairness, reflecting Islamic principles (Zaid, 2021).

### **3. Actuating (Pelaksanaan)**

Actuating, or implementation, is the phase where plans are translated into action. In Islamic educational institutions, this step emphasizes leadership that exemplifies the qualities of Prophet Muhammad SAW, who is considered the ultimate model for leadership in Islam. In this phase, leaders must not only manage educational resources effectively but also lead by example, inspiring others to follow the ethical and moral guidelines of Islam. The actuation process involves motivating teachers and students to engage fully with the learning process while incorporating Islamic values into daily activities. Educational leaders are responsible for ensuring that their actions reflect the principles of justice, mercy, and compassion, creating an environment that is conducive to learning and personal growth. Leaders in Islamic education are expected to foster a sense of community (Ummah) within the institution, where mutual respect, collaboration, and spiritual development are prioritized. This leadership approach, based on Islamic teachings, is essential for ensuring that educational goals are achieved and that students are inspired to practice Islamic values in their lives (Jafari, 2022).

### **5. Controlling (Pengawasan)**

Controlling, or monitoring, is the process of ensuring that the educational activities are proceeding as planned. In an Islamic educational setting, this step involves overseeing the execution of educational policies and ensuring that they align with the set goals and objectives. The control phase requires the establishment of clear evaluation criteria and mechanisms for accountability, all grounded in Islamic principles of justice and transparency. This monitoring phase is essential for identifying any discrepancies between the planned outcomes and the actual progress. By consistently evaluating and adjusting the processes, educational institutions can ensure that they are meeting their objectives and providing an education that aligns with Islamic values. In this phase, it is important to involve all stakeholders, including teachers, administrators, and even students, in maintaining high standards of education while upholding the ethical standards of Islam. Regular feedback loops and constructive criticism, when done within the framework of Islamic ethics, can significantly contribute to the success of the educational process (Luqman, 2022).

### **6. Evaluating (Evaluasi)**

Evaluating is the final stage of the POACE model and focuses on assessing the outcomes of the educational process. In Islamic education, evaluation is not limited to academic performance

but extends to the moral and spiritual development of students. The evaluation phase should comprehensively assess whether the educational system has succeeded in fostering intellectual growth as well as nurturing the students' understanding of Islamic values and their ability to apply them in real-world scenarios. This holistic approach to evaluation takes into account not only cognitive achievements but also the character development of the students, aligning with the goals of building *Insan Kamil*. Furthermore, Islamic principles of fairness and objectivity must guide the evaluation process, ensuring that it is not biased and is conducted with transparency and justice. Evaluation in this context also plays a critical role in continuous improvement, where feedback from the evaluation process informs the next cycle of planning, allowing educational institutions to adapt and evolve to meet the changing needs of society and students (Jafari, 2022).

## DISCUSSION

### A. Integration of Islamic Values in Each Element of POACE

Integrating Islamic values into each element of the POACE (Planning, Organizing, Actuating, Controlling, Evaluating) model is essential for creating an educational system that not only excels academically but also cultivates good character and aligns with Islamic teachings. The application of POACE in the context of Islamic education ensures that every stage of the educational process is carried out according to Islamic principles, emphasizing justice, responsibility, and a balance between knowledge and spirituality. This approach helps develop individuals who are not only intellectually capable but also morally grounded, fostering holistic growth.

#### 1. Planning

In the planning stage, education should be designed with a clear vision of forming individuals who are faithful, knowledgeable, and possess good character. The curriculum and educational objectives must reflect Islamic values, such as the oneness of Allah (Tawhid), morality (Akhlaq), and the development of a well-rounded individual (*Insan Kamil*). This planning involves creating a curriculum that emphasizes not just cognitive aspects, but also character and spiritual development. For example, integrating lessons on Islamic ethics, worship, and relevant Islamic history into the curriculum can help students align their knowledge with daily life and faith. Studies show that incorporating Islamic values into the curriculum strengthens character education and enhances student outcomes (Diana et al., 2024).

#### 2. Organizing

The organizing phase in Islamic education must establish a structure that promotes justice and accountability, ensuring that each element within the educational system operates in alignment with Islamic values. This includes organizing human resources, defining roles and responsibilities, and ensuring that everyone involved in the educational process has an understanding of and commitment to Islamic principles. Furthermore, resource allocation should be done ethically, avoiding waste and ensuring that resources benefit the students and

the community. Research indicates that ethical management in educational systems can significantly improve both academic and moral outcomes for students (Setiawati, 2022).

### **3. Actuating**

The actuating phase focuses on leadership that exemplifies the qualities of Prophet Muhammad (PBUH), who was not only an intelligent leader but also wise and compassionate. In Islamic education, leaders must inspire and motivate both teachers and students to implement Islamic values in daily life. This requires employing student-centered teaching methods that foster a love for learning, grounded in Islamic teachings. Leaders should model ethical behavior, guiding students to internalize these values. The use of teaching methods rooted in Islamic principles, such as dawah-based approaches, has been shown to improve the effectiveness of Islamic education in developing well-rounded individuals (Hidayatullah, 2021).

### **4. Controlling**

Monitoring and controlling in Islamic education should be objective, ensuring that the educational process is carried out according to Islamic ethics that uphold justice and transparency. This phase involves assessing the implementation of the curriculum, teaching methods, and the development of students, ensuring that all aspects of the education process align with Islamic teachings. Furthermore, controlling serves to identify any issues or deviations that may arise during the educational process, allowing for corrective actions to be taken to realign with Islamic principles.

### **5. Evaluating**

In Islamic education, evaluation should not only assess academic achievements but also the moral and spiritual growth of students. Fair and objective evaluations encourage continuous improvement in students' character and spirituality, in line with the comprehensive goals of Islamic education. The evaluation process should measure not just cognitive abilities but also personal development, such as honesty, responsibility, and compassion, using assessment tools that are rooted in Islamic values. By conducting comprehensive evaluations, educational institutions can ensure that their programs effectively contribute to the holistic development of students and make necessary adjustments to improve their impact.

Integrating Islamic values into each element of the POACE model ensures that educational systems produce individuals who are intellectually competent, morally upright, and spiritually grounded. This approach is in line with the ultimate goal of Islamic education, which is to create balanced individuals capable of contributing positively to society and the Muslim community as a whole.

## **B. POACE as an Instrument for the Islamization of Education**

The POACE model (Planning, Organizing, Actuating, Controlling, and Evaluating) offers a structured framework for integrating Islamic principles into educational systems. By embedding Islamic values into each phase, POACE facilitates the Islamization of education, ensuring that academic pursuits align with spiritual and moral development. This approach

aims to produce individuals who are not only knowledgeable but also embody the ethical and spiritual teachings of Islam.

In the planning phase, educational objectives should reflect Islamic ideals, emphasizing the development of both intellect and character. Curricula must be designed to integrate Islamic teachings with academic subjects, fostering a holistic approach to education. This integration involves selecting content that promotes moral values, critical thinking, and a deep understanding of Islamic principles. For instance, incorporating Islamic perspectives into science and social studies can help students appreciate the harmony between faith and reason.

The organizing phase focuses on creating an environment that supports the implementation of Islamic educational objectives. This includes establishing policies and practices that reflect Islamic ethics, such as fairness, accountability, and respect for diversity. Organizational structures should facilitate collaboration among educators, students, and the community, promoting a shared commitment to Islamic values. Effective communication and resource allocation are also essential to ensure that the educational environment aligns with Islamic principles.

In the actuating phase, the focus shifts to the actual delivery of education. Teachers and administrators play a crucial role in modeling Islamic values through their actions and interactions. Instructional methods should be student-centered, encouraging active engagement and the application of Islamic ethics in real-life situations. Additionally, extracurricular activities can reinforce Islamic teachings, providing students with opportunities to practice and internalize their faith outside the classroom.

The controlling and evaluating phases involve monitoring and assessing the effectiveness of the educational program in achieving its Islamic objectives. Regular evaluations should focus not only on academic performance but also on the development of character and spirituality. Feedback mechanisms should be in place to identify areas for improvement and to ensure that the educational process remains aligned with Islamic values. Continuous professional development for educators is also vital to maintain the integrity of the Islamization process.

By systematically applying the POACE model, educational institutions can effectively integrate Islamic principles into their operations, leading to the development of individuals who are well-rounded in both knowledge and character. This approach contributes to the broader goal of Islamizing education, ensuring that it serves as a means to cultivate an Islamic worldview and moral integrity among students.

#### IV. CONCLUSION

In conclusion, the integration of Islamic values into the POACE framework offers a systematic approach to Islamizing education in a way that aligns with the holistic goals of Islamic pedagogy. By incorporating values such as tauhid, justice, amanah, and akhlakul karimah in each stage of POACE (planning, organizing, actuating, controlling, and evaluating) education can be transformed into a more ethically grounded and spiritually oriented process. This integration ensures that

educational practices not only focus on academic achievement but also on the moral and spiritual development of students, cultivating well-rounded individuals who embody Islamic teachings in both knowledge and character.

Furthermore, POACE serves as an effective tool for fostering an Islamic educational environment that promotes justice, fairness, and transparency. By utilizing the principles of POACE, educational institutions can create a structure that aligns with the ethical and philosophical underpinnings of Islamic thought. This approach ultimately supports the mission of Islamizing education, encouraging a balanced development of both intellectual and moral faculties, and contributing to the creation of a society that is not only educated but also spiritually aware and ethically responsible.

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