

POPULATION ALERT SCHOOL: ACTUALIZATION THROUGH ISLAMIC RELIGIOUS EDUCATION APPROACH

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Abstract

This study aims to identify and analyze the forms of Population Alert School (Sekolah Siaga Kependudukan/SSK) actualization through Islamic Religious Education at SMAN 1 Bonjol, Pasaman Regency, West Sumatra. This research employed a qualitative approach with a case study design. Primary data were collected through semi-structured interviews with an Islamic Religious Education teacher, an SSK committee member, and three twelfth-grade students, while secondary data were obtained from relevant scientific literature and school documents. Data were analyzed using the Miles, Huberman, and Saldaña model, consisting of data collection, data reduction, data display, and conclusion drawing and verification. Data validity was strengthened through source triangulation, brief member checking, and audit trail documentation. The findings show that SSK actualization through Islamic Religious Education appears through curricular alignment, contextual learning, school habituation, and early student value awareness. SSK values are integrated into Islamic Religious Education through topics such as morality, responsibility, healthy social interaction, quality family formation, future planning, and environmental awareness. The novelty of this study lies in its case-based explanation of how population-related values are translated into Islamic Religious Education learning, school religious culture, and students' everyday moral awareness. This study recommends strengthening SSK socialization and mapping SSK values into Islamic Religious Education teaching documents.

Keywords: *Islamic Religious Education; Population Alert School; Value Actualization.*



Abstrak

Penelitian ini bertujuan untuk mengetahui dan menganalisis bentuk-bentuk aktualisasi Sekolah Siaga Kependudukan (SSK) melalui Pendidikan Agama Islam di SMAN 1 Bonjol Kabupaten Pasaman, Sumatera Barat. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data primer diperoleh melalui wawancara semiterstruktur dengan guru PAI, pengurus SSK, dan tiga siswa kelas XII, sedangkan data sekunder diperoleh dari literatur ilmiah dan dokumen sekolah yang relevan. Analisis data menggunakan model Miles, Huberman, dan Saldaña melalui tahapan pengumpulan data, reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Keabsahan data diperkuat melalui triangulasi sumber, member checking singkat, dan audit trail. Hasil penelitian menunjukkan bahwa aktualisasi SSK melalui PAI tampak melalui penyelarasan kurikuler, pembelajaran kontekstual, pembiasaan sekolah, dan kesadaran nilai awal pada siswa. Nilai-nilai SSK diintegrasikan dalam materi PAI melalui pembahasan akhlak, tanggung jawab, pergaulan sehat, keluarga berkualitas, perencanaan masa depan, dan kepedulian lingkungan. Kebaruan penelitian ini terletak pada penjelasan berbasis kasus mengenai bagaimana nilai-nilai kependudukan diterjemahkan ke dalam pembelajaran PAI, budaya religius sekolah, dan kesadaran moral sehari-hari siswa. Penelitian ini merekomendasikan penguatan sosialisasi SSK dan pemetaan nilai SSK dalam perangkat ajar PAI.

Kata Kunci: Aktualisasi Nilai; Pendidikan Agama Islam; Sekolah Siaga Kependudukan.

INTRODUCTION

The Sekolah Siaga Kependudukan (SSK) is a population education strategy on a formal path that is operationalized by integrating population materials into subjects, student activities, counseling guidance, and population corners (Aini, 2022). SSK is not a new subject that adds learning hours, but rather the curricular and cultural enrichment of schools (Asmiati, 2023). The development of SSK is ongoing, but there are areas with low coverage, while other areas have moved to expansion and plenary categories (Kristyaningrum et al., 2024). It is at this point Pendidikan Agama Islam (PAI) and Ethics have a strategic position, because its curricular goals emphasize faith, piety, noble morals, self-control, and social responsibility all intersect with the SSK agenda on reproductive health, marriage age maturation, and quality families (Nisa, 2025).

SSK is rooted in the national population development agenda referred to in Law Number 52 of 2009. In 2017, BKKBN has included the preparation of operational guidelines for population education through SSK into its regulatory preparation program (Mutmainnah et al., 2024). While 2020, BKKBN Regulation

Number 3 of 2020 provides an operational definition of SSK while including the formation of SSK, orientation of RPP/LKS, student activities, and Population Corners into the implementation criteria in the regions (B. K. dan K. B. N. R. Indonesia, 2020). Subsequent developments show the acceleration of implementation in 2024-2025, both through regional advocacy, the expansion of implementing schools, and the national orientation of SSK (Ariyanta, 2024). At the same time, the 2025 curriculum policy also provides a new basis for strengthening the role of PAI (Pendidikan Agama Islam) as a space for the actualization of values and character (Komalasari, 2025).

Indonesia is in a demographic phase that greatly determines the direction of long-term development. The results of the 2020 Population Census recorded Indonesia's population of 270.20 million people, while BPS analysis confirms that Indonesia has entered a demographic bonus period from 2012 to 2035, with a peak at around 2020-2030 (B. P. S. Indonesia, 2021). In that configuration, Generation Z occupies the largest proportion, namely 27.94 percent of the total population (Junior & Marsisno, 2022). This means that education policies are no longer adequate if they are only oriented towards the transfer of academic knowledge, but must also equip adolescents with population literacy, life decision-making skills, and ethical awareness of the future of themselves, their families, and society (Chan & Lee, 2023).

SSK is conceptually not a new subject. Regional official sources emphasized that population material is inserted into subjects according to the subject matter, so that it does not increase lesson hours and does not interfere with the teaching and learning process, but rather sharpens the relevance of the material to social reality (B. K. and K. B. N. R. Indonesia, 2020). This rationality makes SSK compatible with various curriculum configurations, including the Independent Curriculum, because the pressure point is not an increase in learning load, but an enrichment of cross-subject learning (Hamidova & Aydin, 2026). Substantively, SSK as one of the strategies to keep teenagers away from the problem of "three zero", namely drugs, free sex, and early marriage, while fostering the character of the generation planning towards a Golden Indonesia (Zahroh, 2023).

Although these policy foundations are important, the present study does not position SSK merely as an administrative or regulatory program. The more relevant academic issue is how SSK values are translated into classroom learning, school culture, and students' moral awareness. In this sense, SSK needs to be examined not only as a population education policy, but also as a value-based educational process that depends on teachers' pedagogical interpretation, curricular relevance, and school habituation.

However, the clarity of norms is not automatically proportional to the stability of implementation. BKKBN regulations stipulate that the implementation of population education in the regions is marked by, among others, the formation of SSK, the orientation of the preparation of RPP and LKS, the orientation of teachers and student activity officers, and the establishment of Population Corners. This is where Islamic Religious Education and Ethics deserves to be placed as a very strategic path of actualization. The latest learning achievement document emphasizes that PAI and Budi Pekerti aim to guide students to have faith, fear Allah Swt., and have noble character. The characteristics of this subject include the Qur'an-Hadith, creed, morals, jurisprudence, and the history of Islamic civilization, so that PAI has sufficient conceptual tools to connect population issues with the formation of moral responsibility, self-control, respect for human dignity, and the importance of quality families. Therefore, if the SSK approach is laid out through PAI, then population education does not stop at demographic information, but enters the area of life decision ethics and value internalization (Hendawi et al., 2024).

Previous studies have shown that SSK can be implemented through subject integration, school activities, population corners, institutional support, and program monitoring. Christiawan, (2023) emphasized that SSK can be integrated into geography learning through planning, process, assessment, and support for population corners SMPN 43 Surabaya. Putri et al., (2025) shows that the SSK program at SMAN 1 Bonjol contains PAI values such as population care, cooperation, friendship, effort, responsibility, and amar ma'ruf nahi munkar. Rustiyana, (2025) found that the implementation of SSK at Bandung Barat runs through learning, Scouting, and PIK-R, but still faces obstacles in the integration of basic competencies, facilities, pandemics, and costs. Permatasari et al., (2026) pointed out that in the success of SSK is strongly supported by population corners, alignment with the school's vision, and the support of school residents; while Chidayatiningsih et al., (2025) shifts the focus to the monitoring aspect by showing that SSK reporting in East Java is still uneven due to institutional capacity issues, administrative burden, and low school understanding of the reporting function.

These studies indicate that the research gap is not simply the absence of studies on SSK, but the limited explanation of how SSK is pedagogically actualized through Islamic Religious Education. Most previous studies still position SSK mainly as a policy program, school activity, facility-based innovation, or subject integration agenda. Meanwhile, the process through which SSK values are connected with PAI materials, classroom strategies, religious habituation, and students' value awareness remains insufficiently discussed. Therefore, this study addresses a

knowledge gap concerning the transformation of SSK from a school policy program into a value-based learning process through PAI.

The novelty of this study lies in its focused analysis of SSK actualization through four interrelated dimensions: curricular alignment, pedagogical practice, cultural-school reinforcement, and value internalization. This novelty is not intended to claim that the integration of social values into Islamic education is entirely new. Rather, this study offers a case-based explanation of how population-related values are translated into PAI learning and school religious culture, and how students begin to understand these values in relation to their everyday moral decisions.

Based on this argument, the research question of this article is: how is the Population Alert School actualized through the Islamic Religious Education approach? The purpose of this study is to identify and analyze the forms of SSK actualization through PAI at SMAN 1 Bonjol. Theoretically, this study contributes to discussions on population education, integrated curriculum, and value-based Islamic education by showing how population awareness can be interpreted through curricular, pedagogical, cultural-school, and value internalization dimensions. Practically, this study is expected to provide insights for PAI teachers, SSK coordinators, school principals, and education stakeholders in strengthening SSK as a contextual and value-based program rather than merely an administrative school agenda.

RESEARCH METHODS

The most suitable design for this study is a qualitative case study at SMAN 1 Bonjol, Pesaman Regency, West Sumatra. The research was conducted over a three-month period, from April to May 2026. The first stage involved research preparation, development of interview guidelines, and identification of relevant school documents. The second stage consisted of data collection through interviews, observation, and documentation at the research site. The final stage involved transcription, data reduction, data display, conclusion drawing, and verification of the findings.

The primary data came from semi-structured interviews, while secondary data came from scientific literature and relevant school documents, such as the SK for the formation of the SSK team, work programs, teaching modules/RPP/ATP PAI which contained population issues, population corner materials, documentation of activities, socialization minutes, and evidence of assessments. The informant collection technique uses a combination of purposive sampling and simple random sampling. Key informants were selected purposively because they held substantive

knowledge about the program and learning, namely a PAI teacher and an SSK committee/administrator. To capture the experience of the program recipients, three grade XII students were selected at random from a simple list of students willing to be interviewed.

Data analysis uses the Miles, Huberman, and Saldaña models with interactive flows in the form of data collection, data reduction, data presentation, and conclusion drawing and verification. Operationally, the interview recordings are transcribed verbatim, then given initial coding for certain categories of learning based on SSK such as understanding SSK, integration in PAI teaching tools, learning practices, Islamic values, student experience, constraints, and sustainability strategies. The initial codes are then grouped into larger themes, such as the curricular dimension, the pedagogical dimension, the cultural-school dimension, and the value internalization dimension. The validity or validity of the data is determined through triangulation of sources (PAI teachers, SSK committees, students), brief member checking on key findings, and preparation of audit trails so that the analytical decision-making process can be traced.

RESULTS AND DISCUSSION

Results

To make the qualitative data display more explicit, the findings are first presented through a condensed thematic matrix. This matrix shows how the initial codes were reduced and grouped into broader themes, as described in the methodological procedure.

Table 1. Condensed Thematic Matrix of SSK Actualization through Islamic Religious Education

Theme	Initial Coding Categories	Triangulated Data Display	Analytical Finding
Curricular alignment	Understanding SSK; integration in PAI teaching tools; Islamic values	The PAI teacher and SSK committee described SSK values as closely related to morality, responsibility, healthy social interaction, quality family formation, future planning, and environmental awareness. Students recognized these values in PAI learning, although they did not always identify them as part of the formal SSK program.	SSK is actualized in PAI as value-based curriculum enrichment, not as a separate subject or additional learning burden.

Contextual pedagogical actualization	Learning practices; student experience	The teacher used contextual explanation, question-and-answer activities, simple case discussions, and reflection. Students connected PAI materials with friendship, social media use, parental respect, learning discipline, and environmental habits. Observation also showed stronger student responses when examples were close to their daily lives.	PAI functions as a pedagogical bridge that translates population-related issues into ethical reasoning and everyday decision-making.
Cultural-school reinforcement	Islamic values; school habituation; sustainability strategies	The SSK committee, PAI teacher, students, and observation data pointed to religious activities, cleanliness, discipline, mutual respect, character-building programs, and school routines as spaces for strengthening SSK values.	SSK values are reinforced not only through classroom instruction but also through repeated habituation and school culture.
Gradual value internalization	Student experience; constraints; sustainability strategies	Students reported becoming more careful in choosing friends, maintaining speech, fulfilling learning responsibilities, respecting parents, and keeping the classroom clean. However, the teacher and SSK committee noted limited learning time, uneven student understanding of the term SSK, diverse student backgrounds, and external influences such as peers and social media.	The internalization of SSK values is substantive but gradual and uneven; therefore, sustained reinforcement and clearer SSK socialization are needed.

Integration of SSK in PAI Learning

In the curricular dimension, PAI teachers understand SSK as a program that aims to instill students' awareness of population and social life issues from an early age. This understanding is not only limited to the aspect of the population, but also includes awareness of taking care of oneself, planning for the future, building quality

families, caring for the environment, and being responsible in social life. PAI teachers see that these values have a close relationship with PAI's learning objectives. This can be seen from the teacher's statement that "SSK and PAI have a mutually supportive relationship" (JPH-PAI, Interview). This statement shows that teachers do not view SSK as a separate additional program, but as a value that can be linked to Islamic teachings, especially in the formation of morals, responsibility, and social concern.

The results of the observation show that PAI teachers not only explain religious material textually, but also relate it to the problems of students' lives, such as responsibility, association, family, future, and environment. The integration of SSK in PAI learning can be seen in the conformity of values between PAI material and the substance of SSK. The value of responsibility, healthy association, quality family formation, future planning, and concern for the environment are the meeting points between the two. In this context, PAI serves as a basis for values and morals, while SSK provides a real-life context that is close to the students' experiences.

In the pedagogical dimension, SSK integration is carried out through contextual learning strategies. PAI teachers stated that SSK values are not always conveyed by mentioning the term SSK directly, but are included through examples, discussions, advice, and strengthening PAI materials. For example, when discussing commendable morals and social manners, teachers relate it to the importance of taking care of oneself in adolescent associations. For example, issues of adolescent reproductive health, future planning, and self-control are indirectly included through the discussion of Islamic teachings on social boundaries and maintaining self-respect. The Master explained that "Islam teaches that limits in association are not to restrict freedom, but to safeguard honor, future, and personal safety" (JPH-PAI, Interview). The results of the observation also showed the same thing, namely the teacher gave examples of daily behaviors such as choosing good friends, maintaining speech, respecting parents, and not easily following negative invitations.

The learning method used by PAI teachers also shows that there is an effort to encourage active student involvement. Teachers use contextual lectures, questions and answers, light discussions, case studies, and reflections. Lectures are used to provide a foundation for Islamic teachings, while discussions and case studies are used so that students can relate the teachings to real experiences. For example, students were invited to discuss cases of misassociation, social media use, lack of discipline, lack of respect for parents, and lack of concern for the environment. In this way, students not only receive one-way advice, but are also invited to assess a problem from the perspective of Islamic teachings.

The reflection method is an important part of the process of internalizing values. The teacher asks students to name lessons that can be applied after learning, such as being more careful in getting along with others, respecting parents, studying diligently, or maintaining cleanliness. The teacher emphasized that the purpose of PAI is not only for students to understand theory, but for changes in attitudes and habits. This shows that PAI learning that is integrated with SSK is directed at the process of internalizing values, not just delivering information.

In the dimension of student experience, the results of the interviews showed that students responded quite well when PAI material was associated with real-life issues. The teacher said that students are more interested when learning touches on problems that they experience or see in daily life, such as adolescent associations, social media, ideals, relationships with parents, and the school environment. Some students are also more active in asking questions when the material is associated with association and the future. This shows that PAI material becomes more meaningful when it is associated with students' concrete experiences. The teacher stated that students "respond more easily because they feel the material is close to their lives" (JPH-PAI, Interview).

Observational data supports this statement. When teachers relate PAI material to social, family, future, and environment, some students seem to be more active in paying attention and answering questions. Students seem to understand the material more easily when the teacher uses examples that are close to their experience. However, student responses are not entirely uniform. There are students who are active and quick to understand, but there are also those who are still passive or consider the material as ordinary advice. This condition shows that the internalization of values requires a process of iteration, habituation, and example, not just delivery in one meeting.

In the cultural-school dimension, the integration of SSK through PAI is supported by the compatibility between the school program and PAI materials. PAI teachers said that many PAI materials can naturally be associated with SSK values, such as morals, responsibility, association, family, seeking knowledge, social care, and protecting the environment. In addition, school activities such as cleanliness, worship habits, discipline, literacy, and adolescent coaching are spaces that support the strengthening of SSK values. Thus, the actualization of SSK does not only take place in the classroom, but also through a school culture that habits positive behavior.

However, there are also several obstacles in its implementation. The main obstacle is the limitation of learning time. There are quite a lot of PAI materials that must be delivered, while the time in class is limited. As a result, teachers must

choose certain parts that can be associated with SSK scores without reducing learning outcomes. In addition, not all students understand the term SSK, even though they actually receive its values through learning. The teacher stated that he often emphasized the substance of the grades rather than the terms of the program. This shows that the success of SSK integration is not always measured by mastery of the term, but by students' understanding of the values of self-care, responsibility, future planning, respect for family, and concern for the environment.

Other barriers relate to the different backgrounds of students as well as the influence of the environment outside the school, social media, and associations. Teachers realize that some students are easy to direct, while others need a more personalized approach. Therefore, the actualization of SSK through PAI requires continuity between learning in the classroom, habituation at school, and teacher examples. The teacher emphasized that these values "need to be constantly repeated, exemplified, and habituated" (JPH-PAI, Interview). This statement is important because it shows that value-based learning cannot produce change instantly, but rather through an ongoing process.

SSK Program Development

In the institutional dimension of the program, the SSK committee explained that the background of the implementation of SSK departs from the need for schools to provide students with an understanding of the importance of population awareness from school age. Population awareness in the perspective of the resource persons is not only related to the number of population, but more broadly concerns human quality. Students are seen as needing to have an understanding of their responsibilities towards themselves, their families, the school environment, society, and the future. This can be seen from the statement of the resource person that the SSK program "is not only a matter of the number of population, but related to human quality" (WRA-KSSK, Interview). This quote shows that SSK is understood as a value education program, not just an informative program about population data.

SSK is also directed to help students have a more directed way of thinking in dealing with adolescent life. The SSK committee said that students need to be directed to plan their education, maintain association, respect their families, maintain health, and care for the environment. SSK in schools is not understood as an administrative additional program, but as part of the character education process. The results of the observations support this, because in the school environment there are elements of the SSK program through information or media related to population, character development, adolescent health, and environmental concern. These findings show that the SSK program has an institutional basis that is

directed at forming students' awareness of themselves, their families, society, and the future.

In the curricular dimension, the actualization of SSK is carried out through the integration of SSK values into several relevant subjects, including Islamic Religious Education. The SSK committee explained that teachers do not always convey SSK as a separate material, but relate their values to the theme of the lesson being discussed. In PAI learning, SSK values can be entered through discussions about morals, responsibility, adolescent associations, family, protecting the environment, and the importance of seeking knowledge. This shows that SSK is actualized integratively, i.e. integrated with the existing learning structure.

In addition to learning, the actualization of SSK also takes place through school habituation and supporting activities. The SSK committee mentioned several forms of habituation, such as maintaining environmental cleanliness, discipline, queue culture, mutual respect, religious activities, healthy living habits, and activities that encourage student responsibility. In this case, habituation becomes an important medium because the value of SSK is not enough to be understood in theory, but needs to be trained in daily behavior. The resource person emphasized that the actualization of SSK is "not just one," but is included in learning, school culture, and special programs. Observation data strengthens this, because SSK values are seen in cleanliness, discipline, moral development, religious activities, and school culture (WRA-KSSK, Interview).

In the pedagogical-religious dimension, the involvement of PAI teachers is seen as having a strategic role in supporting the SSK program. The SSK committee considers that many values in SSK are directly related to the formation of students' morals and character. PAI teachers not only play a role in conveying religious knowledge, but also fostering students' attitudes, behaviors, and moral awareness. Learning practices, PAI teachers connect religious materials with problems in students' lives, such as healthy association, self-care, manners, adolescent responsibility, family, future, and environmental concerns.

The involvement of PAI teachers is also seen in religious habits in schools, such as congregational prayers, moral development, religious advice, Islamic holiday activities, and habituation of good behavior. These activities support the value of SSK because it teaches discipline, responsibility, care, and self-control. The SSK committee stated that the PAI approach makes the SSK score more acceptable to students because the population value is not only seen as a school rule, but as part of a responsibility to God, fellow humans, family, and the environment. This statement shows that PAI provides a moral and spiritual basis for the actualization of SSK. This is emphasized through the quote that the involvement of PAI teachers

is "one of the important parts in bringing SSK values to life in schools" (WRA-KSSK, Interview).

The results of the observations also show compatibility with the statement. PAI teachers are seen to play a role in strengthening SSK values through religious learning and religious activities. In learning, teachers connect the value of SSK with Islamic teachings, while in school activities teachers participate in fostering students' morals, discipline, and behavior. Thus, the role of PAI teachers is not only at the curricular level, but also at the level of habituation and example.

In the value dimension, the SSK committee mentioned some of the SSK values that are most likely to be integrated into PAI learning, namely responsibility, healthy association and self-care, quality family, future planning, and social and environmental concern. The value of responsibility is seen as close to the teachings of Islam because every human being is taught to be responsible for himself, his behavior, his family, and his environment. In the context of students, responsibility can be seen from the way of learning, maintaining association, respecting teachers and parents, and making good decisions.

The value of healthy association and self-care is also considered very relevant to PAI material, especially in the discussion of morals, social manners, maintaining self-respect, and prohibition of behavior that is detrimental to the future. Meanwhile, a quality family can be associated with the concept of the *sakinah* family, the obligation of children to parents, the responsibility of parents, and the importance of building a family based on knowledge, morals, and mental readiness. The value of future planning is related to the Islamic teachings of effort, discipline, pursuit of knowledge, and not wasting time. Social and environmental concern is associated with Islamic teachings about doing good to others and protecting nature as a mandate from Allah.

Based on these data, it appears that the values of SSK have a strong compatibility with the PAI learning material and objectives. The SSK committee stated that "the SSK provides direction on population awareness and quality of life, while PAI provides its moral and spiritual basis" (WRA-KSSK, Interview). This quote is at the heart of the relationship between SSK and PAI, which is that SSK provides a social context for students' lives, while PAI provides a foundation of values to understand and carry out that context responsibly.

In the dimension of school culture, support for the development of SSK can be seen from the school's commitment to incorporating SSK values into learning and school culture. School principals, teachers, and education staff are seen as supporting this program because it is in line with the educational goal, which is to form students who are knowledgeable, characterful, and responsible. Another

support comes from the suitability of SSK material with PAI learning. PAI teachers do not need to create completely new material, because values such as responsibility, self-care, quality family, social care, and the environment are already contained in Islamic teachings.

Religious activities in schools are also a supporting medium for the actualization of SSK. Habituation of worship, religious activities, religious advice, and moral development are indirect means of strengthening SSK values. Through these activities, students are more likely to receive messages because they are conveyed through an approach that is close to their beliefs and lives. Observation data shows the same thing, namely the compatibility between the SSK program and the school culture and PAI learning.

However, there are several obstacles in the development of SSK. The most prominent obstacle is that not all students understand the term SSK directly. They may have participated in activities or received their values through learning and habituation, but do not necessarily know that they are part of the SSK program. This condition shows that the internalization of the substance of values has already started, but the recognition of the program's identity still needs to be strengthened. Therefore, schools need to introduce the SSK program more often with a language that is simple and easy for students to understand. Another obstacle is the limited learning time. Teachers have material achievements that must be completed, so the integration of SSK values must be done appropriately so as not to interfere with the learning flow.

The SSK program in schools has a strong orientation on the formation of student population awareness, character, and responsibility. Based on the SSK committee interviews, this program is not only positioned as an additional activity, but as part of the school's efforts to form students who have social, moral, and religious awareness. These findings were verified through observation data that showed the presence of elements of SSK in the school environment, learning, habituation, and supporting activities.

Student Response to SSK Integration

In the dimension of value comprehension, the results of the interviews showed that students did not fully understand SSK as a formal program term. However, they have understood the values related to SSK through PAI learning, especially in terms of association, family, responsibility, future, and environment. The three students said that PAI teachers often connect religious materials with daily life. This can be seen from the student's statement that PAI learning is "often associated with daily life, not just about worship" (MHI-S1, Interview). These findings are in line with the

results of observations that show that students understand the substance of the SSK value better than the name of the program, such as maintaining socializing, respecting parents, maintaining cleanliness, and thinking about the future.

In the dimension of contextual learning experience, students show that PAI learning does not only contain explanations of religious material, but is also associated with adolescent problems. Students gain an understanding of the importance of taking care of themselves, choosing good friends, maintaining speech, being responsible in learning, and caring for the environment. Based on the social aspect, students understand that the friendship environment can affect the future. This can be seen from the second student's statement, "don't be easily carried away by the current of association" (PYU-S2, Interview). The citation shows that PAI learning helps students understand the value of self-care and self-control which is in line with SSK's values of healthy associations, adolescent health, and future planning.

In the dimension of internalizing values, PAI learning helps students understand that taking care of themselves, planning for the future, and being responsible are part of religious teachings as well as real life. Third, students interpreted that the future needs to be prepared through study, discipline, choosing good associations, respecting family, and getting used to good morals. One of the students stated that "science and morals must go hand in hand" (IKD-S3, interview). Which shows an understanding of the relationship between education, character, and the future. The internalization of values is also seen in students' awareness of the family, namely through studying earnestly, maintaining the good name of the family, respecting parents, and improving habits.

On the student response dimension, the interview results showed that students responded positively when PAI material was associated with real life. Material on socializing, social media, family, ideals, responsibilities, and hygiene makes PAI easier to understand and feel close to their experiences. Students also understand that concern for others and the environment is not just because of rules, but because of moral awareness. This is evident from the second student's quote, "not just because of fear of rules, but because of the realization that it is indeed a good deed" (PYU-S2, Interview). Observational data also showed that students paid more attention to learning when teachers used examples that were close to their lives.

In the dimension of behavior change, the three students stated that there was a change in understanding, attitude, and habits after participating in PAI learning that contained SSK values. These changes were seen in simple habits, such as being more careful in socializing, maintaining speech, being responsible in learning,

improving attitudes towards parents, choosing positive friends, and maintaining cleanliness. One student stated that he became "more often thinking before doing something" (MHI-S1, Interview). This quote shows the existence of a process of self-reflection before making a decision. The observational data reinforced these findings, because after learning there was a simple change in students' attitudes, although the impact lasted gradually and not instantaneously.

Discussion

Curricular dimension

The first theme indicates that SSK is actualized in Islamic Religious Education not as a separate subject, but as a form of curricular alignment between population-related values and the moral-spiritual orientation of PAI. In this case, SSK values such as responsibility, healthy social interaction, family awareness, future planning, and environmental care are connected to existing PAI topics, particularly morality, self-control, social responsibility, and human responsibility toward the environment. This finding suggests that the integration of SSK in PAI operates mainly at the level of value enrichment rather than through the addition of new curricular content.

This pattern resonates with recent international discussions on integrated curriculum. Kreijkes & Greateorex, (2024), in their review of reviews, show that integrated curriculum approaches are often used to connect subject learning with broader cross-disciplinary issues, although their effects vary depending on implementation context, teacher capacity, and assessment design. Therefore, the present finding should not be read as evidence that SSK integration is generally more effective than other approaches. Rather, it provides a context-specific illustration of how a population education program can be embedded into a religious education subject through shared ethical themes (Dowden et al., 2024).

At the same time, the findings show a gap between substantive value integration and students' formal recognition of SSK as a program. Students were able to recognize values related to self-care, responsibility, family, and environmental concern, but they did not always associate these values with the formal SSK label. This suggests that curricular integration in this case is more visible at the level of classroom meaning-making than at the level of explicit program awareness. Thus, the data indicate a need for clearer mapping of SSK values in PAI teaching documents and more explicit but simple communication of SSK terminology to students.

Pedagogical dimension

In the pedagogical dimension, the data show that the integration of SSK through PAI becomes effective when brought to the realm of contextual learning. Teachers use contextual lectures, questions and answers, light discussions, case studies, and reflections. The examples discussed are not normative abstractions, but close adolescent experiences choosing friends, responding to social media, respecting parents, maintaining speech, thinking about ideals, and maintaining classroom cleanliness. Students also confirmed that PAI lessons are "often associated with everyday life, not just about worship," and therefore they feel the material makes more sense.

The second theme shows that SSK values are pedagogically mediated through contextual learning practices. The PAI teacher did not present SSK mainly as an abstract population program, but connected it with students' everyday experiences, such as friendship, social media use, respect for parents, learning discipline, future aspirations, and classroom cleanliness. This strategy made PAI learning more relevant to students because religious values were discussed in relation to practical moral choices faced by adolescents.

This finding is consistent with recent work on contextual teaching and learning, which emphasizes the importance of connecting subject matter with students' lived experiences and real-life situations. Yasin et al., (2023) argue that contextual teaching and learning can help move classroom practice away from textbook-centered learning toward more meaningful and applicable learning experiences. In the present study, this connection appeared in the teacher's use of contextual explanation, question-and-answer activities, simple case discussion, and end-of-lesson reflection (Cho et al., 2023).

However, the evidence should be interpreted cautiously. The study does not measure learning effectiveness through pre-test and post-test data, nor does it examine long-term behavioral change. The data only show that participants perceived PAI learning as more meaningful when it was connected with real-life issues. Therefore, it is more accurate to state that contextual PAI learning appears to support students' initial understanding of SSK-related values, rather than claiming that it has proven the effectiveness of SSK actualization through PAI.

The uneven student responses also need to be emphasized. Some students appeared more active and reflective, while others remained passive or treated the material as ordinary advice. This variation suggests that value-based pedagogy requires repetition, relational support, and opportunities for students to interpret values personally. From the perspective of Self-Determination Theory in education, students are more likely to internalize values when learning environments support

autonomy, competence, and relatedness (Guay, 2022). In this study, teacher explanation, discussion, and reflection may have supported such processes, but the available data remain too limited to make a strong causal claim.

Cultural-school dimension

The third theme indicates that SSK values are not only communicated through classroom instruction, but are also reinforced through school routines and religious habituation. Participants referred to cleanliness, discipline, religious activities, respect for others, and moral guidance as part of the school environment that supports SSK values. This suggests that the actualization of SSK through PAI is embedded in a broader school culture, although the strength of this culture still varies across students' experiences.

This finding can be interpreted through the lens of the whole-school approach. Recent literature on whole-school approaches emphasizes that educational values are strengthened when classroom learning is supported by school ethos, policies, relationships, family or community involvement, and repeated practices across the school environment (Zhou et al., 2025). In the present case, PAI learning provides classroom-based moral framing, while religious activities, cleanliness routines, and disciplinary practices provide daily reinforcement outside the classroom.

The finding also resonates with recent school climate research. Castro et al., (2025) show that peer relationships and teacher-student relationships are important dimensions of school climate associated with students' social and emotional skills. This is relevant to the present study because SSK-related values, such as responsibility, self-control, respect, and care, are not developed only through formal explanation, but also through relationships and repeated social practices in school. Therefore, the school culture in this case may be understood as a supporting condition for value formation.

Nevertheless, the data do not justify a strong conclusion that the school has fully developed a coherent whole-school SSK model. The findings only indicate that several school routines and religious practices support the same values promoted in SSK. Students' limited recognition of SSK as a formal program also shows that school culture has not yet been fully translated into explicit population literacy. Therefore, the cultural-school dimension should be presented as an emerging support system rather than as evidence of complete institutionalization.

Value internalization dimension

The fourth theme concerns students' early appropriation of SSK-related values. Students reported simple perceived changes, such as becoming more careful

in choosing friends, maintaining speech, thinking before acting, respecting parents, taking learning responsibilities more seriously, and keeping the classroom clean. These changes should not be described as strong behavioral transformation, because the data are based mainly on student self-reports and limited observation. A more cautious interpretation is that PAI learning shows early indications of movement from cognitive understanding toward affective-practical awareness.

This interpretation is supported by recent discussion of Self-Determination Theory in education. Guay, (2022) explains that autonomy, competence, and relatedness are important psychological needs that support students' motivation and internalization of values in school contexts. In the present study, students seemed to relate SSK values to their own lives when teachers connected the material with concrete adolescent experiences, family expectations, and future planning. This suggests that value internalization may begin when students are given opportunities to connect moral messages with personal meaning.

However, the scope of this conclusion must remain limited. The study involved a small number of informants and did not collect longitudinal evidence on whether students' reported changes continued beyond the observed learning context. For this reason, the findings should be understood as case-based insights rather than generalizable evidence. In qualitative research, the relevance of findings lies more in transferability than in universal generalization, meaning that readers may consider whether the case has conceptual relevance for similar contexts (Drisko, 2025).

Therefore, the main contribution of this study is not to prove that SSK through PAI produces broad behavioral change, but to show how SSK values can be pedagogically and culturally translated within one school context. The findings suggest that SSK actualization through PAI occurs through curricular alignment, contextual pedagogy, school habituation, and early value appropriation. At the same time, the limited empirical base requires cautious claims, particularly regarding effectiveness, impact, and internalization. Further studies involving more schools, more diverse participants, classroom observations over time, and document analysis of teaching materials are needed to strengthen the evidence.

CONCLUSION

This study concludes that, in the context of SMAN 1 Bonjol, the actualization of Population Alert School (SSK) through Islamic Religious Education appears through curricular alignment, contextual learning, school habituation, and early student value awareness. SSK values were integrated into PAI topics such as morality, responsibility, healthy social interaction, family awareness, future planning, and

environmental care. Although students did not always recognize SSK as a formal program, they showed an initial understanding of its substantive values through classroom learning, religious activities, and school routines. The theoretical contribution of this study lies in showing that population education can be interpreted not only as demographic literacy, but also as a value-based educational process when connected with Islamic Religious Education. PAI may serve as a moral-pedagogical bridge that links population issues with students' everyday ethical reasoning. However, this conclusion should be read cautiously because the study was limited to one school, one PAI teacher, one SSK committee member, three students, and supporting observation data. It did not measure long-term behavioral change or compare implementation across schools. Practically, schools need to prepare a clear mapping of SSK values into PAI teaching documents, introduce SSK terminology more explicitly to students, and strengthen collaboration between PAI teachers, SSK coordinators, and school leaders. Future research should involve more schools and informants, longer classroom observations, teaching document analysis, and, if possible, mixed-method or longitudinal designs to examine whether students' initial awareness develops into stable habits over time.

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