

IMPLEMENTATION OF THE PRINCIPLE OF COMPARABILITY IN ISLAMIC EDUCATION LEARNING PRACTICES IN MADRASAH

Ridho Dwi Putra, Muhammad Ali Murtadho, Saipul Annur, Ade Rosad

Universitas Islam Negeri Raden Fatah Palembang

Jl. Prof.K.H. Zainal Abidin Fikri KM. 3,5, Palembang, Sumatera Selatan

e-mail: ridodwi18@gmail.com, alimarzaq144@gmail.com, saipulannur_uin@radenfatah.ac.id, ade@unuha.ac.id

Abstrak: Penelitian ini bertujuan untuk menganalisis penerapan asas komparabilitas dalam pembelajaran Pendidikan Agama Islam serta implikasinya terhadap peningkatan pemahaman dan pembentukan karakter keislaman peserta didik di MAN 1 Kota Pangkalpinang. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus yang dilaksanakan di madrasah unggulan dengan karakteristik siswa yang heterogen. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, dengan melibatkan 12 informan yang terdiri dari guru, kepala madrasah, wakil kepala bidang kurikulum, dan peserta didik. Analisis data dilakukan dengan model interaktif Miles, Huberman, dan Saldana melalui reduksi, penyajian, serta penarikan kesimpulan data secara simultan. Hasil penelitian menunjukkan bahwa asas komparabilitas diterapkan melalui strategi diferensiasi pembelajaran, penilaian berbasis keadilan proporsional, dan kolaborasi kurikulum berbasis nilai-nilai Islam. Penerapan asas ini terbukti meningkatkan pemahaman keagamaan dan membentuk karakter peserta didik yang adil, moderat, dan berakhlakul karimah, meskipun masih ditemukan kendala berupa persepsi sempit guru terhadap makna kesetaraan substantif. Penelitian ini menegaskan pentingnya asas komparabilitas sebagai prinsip keadilan dalam pendidikan Islam yang kontekstual dan humanistik.

Kata Kunci: Asas Komparabilitas, Pendidikan Islam, Pembelajaran Madrasah

Abstract: This study aims to analyze the application of the principle of comparability in Islamic Religious Education and its implications for improving students' understanding and shaping their Islamic character at MAN 1 Pangkalpinang City. This study uses a qualitative approach with a case study method conducted in a leading madrasah with heterogeneous student characteristics. Data were collected through in-depth interviews, participatory observation, and documentation, involving 12 informants consisting of teachers, the principal, the vice principal for curriculum, and students. Data analysis was conducted using the interactive model of Miles, Huberman, and Saldana through reduction, presentation, and simultaneous data conclusion drawing. The results showed that the principle of comparability was applied through differentiated learning strategies, proportional fairness-based assessment, and Islamic values-based curriculum collaboration. The application of this principle was proven to improve religious understanding and shape students' character to be fair, moderate, and have good morals, although there were still obstacles in the form of teachers' narrow perceptions of the meaning of substantive equality. This study emphasizes the importance of the principle of comparability as a principle of justice in contextual and humanistic Islamic education.

Keywords: Principle of Comparability, Islamic Education, Madrasah Learning

INTRODUCTION

Education is a strategic instrument in shaping the character, knowledge, and skills of students so that they are able to actively participate in social life (Cropley, 2004; Phillips & Schweisfurth, 2007). In the context of Indonesia, education has a central role as a means of developing human resources who are faithful, pious, and have noble character. Islamic education, especially in madrasahs, aims not only to transfer religious knowledge but also to shape personalities that are in harmony with the values of the Qur'an and Sunnah (Ramli, 2024; Wajdi, 2025). Therefore, the teaching of Islamic Religious Education in madrasahs requires a system and approach that can ensure equality, fairness, and effectiveness in the teaching and learning process. One of the principles that serves as an important foundation in ensuring this is the principle of comparability, which plays a role in ensuring equivalence and balance in the application of learning practices in various contexts (Akyuni et al., 2024; Ferdino et al., 2025).

In practice, the implementation of Islamic religious education at MAN 1 in Pangkalpinang faces quite complex challenges. Based on initial observations, there are variations in teaching approaches and strategies among teachers that are not always consistent in fostering students' understanding and Islamic character. Some teachers emphasize the cognitive aspects of understanding Islamic teachings, while others emphasize affective approaches and moral exemplarity. These differences in approach, while demonstrating diversity in methods, can lead to disparities in learning outcomes if they

are not managed in a comparable and proportional manner. In this context, the principle of comparability is very important to ensure that comparisons between learning practices are made based on comparable and relevant measures.

The principle of comparability, as explained by Ezeife (2017), is a key principle in comparative education studies that emphasizes that the objects being compared must have basic similarities in order for the results of the analysis to be valid and meaningful. In the context of Islamic education, this principle means that every form of innovation and application of learning methods must be aligned with the standards and objectives of Islamic education itself. Without the principle of comparability, the process of evaluating learning practices can lead to bias, either due to cultural differences or differences in underlying religious understanding. Therefore, the implementation of the principle of comparability in Islamic religious education is not merely imitating or comparing methods from other institutions, but placing comparisons on the basis of universal Islamic values: justice, equality, and benefit.

At MAN 1 Pangkalpinang City, the application of this principle is important considering that this institution is a leading madrasah in the region with students who are heterogeneous in terms of social and economic backgrounds. Field data shows that there are significant variations in learning outcomes and Islamic character among students between first grade and other grades. This indicates that there are differences in pedagogical approaches that need to be analyzed from the perspective of the principle of comparability in

order to find the ideal pattern of equivalence. Thus, this study aims to understand how the principle of comparability is applied in the practice of Islamic religious education, what factors support and hinder its application, and how it impacts the formation of students' Islamic understanding and character at the madrasah.

This study has theoretical and practical urgency. Theoretically, this study contributes to enriching Islamic education studies, which have so far focused more on theological and methodological aspects, by presenting a comparative dimension as a scientific approach to measuring equality between learning practices. Meanwhile, in practical terms, this research is expected to provide a basis for educators in madrasahs in developing learning strategies that balance the cognitive, affective, and psychomotor aspects of students. The application of the principle of comparability will help teachers assess the effectiveness of the methods used, not merely based on personal preferences, but based on their compatibility with the context of Islamic educational objectives.

The distinction of this study lies in its focus on examining the principle of comparability not in the context of different countries or education systems, as is commonly done in comparative education studies, but in an *intra-institutional* context, namely comparing learning practices within a single Islamic educational institution. This provides a new perspective that the principle of comparability can be applied micro-level to analyze the equality between learning approaches at the classroom and teacher levels. Thus, this study not only broadens the scope of

application of the principle of comparability but also adapts it within the epistemological framework of Islamic education, which is oriented towards a balance between knowledge, faith, and practice.

The main objective of this study is to analyze the application of the principle of comparability in Islamic education practices at MAN 1 Pangkalpinang City, identify supporting and inhibiting factors, and examine its implications for improving students' understanding and shaping their Islamic character. Through a qualitative field approach, this study will explore in depth the actual practices in the classroom, teachers' perceptions, and students' learning experiences, so that the results are expected to be not only descriptive but also reflective of broader educational practices.

The novelty of this research lies in its attempt to link the principle of comparability with empirical practices in Islamic religious education, which has not been widely addressed in Indonesian Islamic education literature. This study also provides a new conceptual framework for assessing the effectiveness of Islamic values-based learning using the principle of pedagogical equality. Furthermore, this study emphasizes that the principle of comparability is not merely a methodological concept in comparative education studies, but can also be an ethical principle in establishing justice and balance in Islamic education. With this approach, madrasahs are expected to become laboratories of Islamic education that are not only academically superior, but also fair and equitable in instilling Islamic and human values.

Thus, this study is expected to make a real contribution to the development of learning theory and practice in madrasahs, as well as serve as a reference for other Islamic educational institutions in applying the principle of comparability in a contextual and equitable manner. The results of this study are expected to strengthen the paradigm of Islamic education that is adaptive to changing times, while remaining grounded in the principles of justice, equality, and benefit as taught by Islam.

METHOD

This study uses a qualitative approach with field research because it focuses on in-depth observation and analysis of the empirical reality of the application of the principle of comparability in Islamic education practices in madrasahs. This approach was chosen to understand the meaning and social dynamics that occur in the learning process in a naturalistic way, namely in the daily context of teachers and students. The researcher not only observed surface phenomena but also sought to explore the hidden meanings behind the behavior, pedagogical decisions, and interactions between educational actors in madrasahs.

The research method used was a case study approach, as this study focused on one specific location, namely MAN 1 Pangkalpinang City, with the aim of gaining a comprehensive understanding of the implementation of the principle of comparability in the context of Islamic Religious Education learning at the institution. The case study approach allows researchers to analyze phenomena in depth

and comprehensively, examining the background, social conditions, and learning strategies applied by teachers at the madrasah. Case studies also provide space for researchers to describe concrete practices and differences in approaches between Islamic education teachers, which form the basis for the application of the principle of comparability.

The research location was chosen at MAN 1 Kota Pangkalpinang because this madrasah is one of the leading Islamic educational institutions in the Bangka Belitung Islands Province, with a heterogeneous student body in terms of social and economic backgrounds as well as academic abilities. This diversity makes MAN 1 Kota Pangkalpinang a relevant location for researching the application of the principle of comparability, as these conditions require equality and balance in the learning process. In addition, this madrasah is known to be active in developing character-based and Islamic spirituality-based learning innovations, so it is expected to provide a rich empirical picture of the implementation of the principle of comparability in the practice of Islamic religious education.

The primary data sources for this study were obtained directly from the field through in-depth interviews, observations, and documentation. The research informants consisted of: (1) four Islamic Education teachers representing a variety of teaching experiences and strategies; (2) one madrasah principal who understood the policies and direction of learning; (3) one deputy head of the curriculum department; and (4) six

students from grades X, XI, and XII who were purposively selected to obtain the perspective of the learning recipients. A total of twelve informants was considered sufficient to describe the phenomenon in depth without losing the focus of the research.

Secondary data sources were obtained from various supporting documents such as the Islamic education curriculum, lesson plans, learning activity reports, student evaluation results, and relevant academic literature on the principles of comparability and comparative studies of Islamic education. These secondary data served to reinforce and validate the field findings obtained through primary data.

Data collection techniques included in-depth interviews with teachers, school principals, and students to explore their understanding and perceptions of the application of the principle of comparability; participatory observation conducted in classrooms during Islamic religious education lessons to assess the actual practice of applying this principle; and documentation to obtain administrative data and learning archives. These three techniques are used triangulatively to obtain complete and comprehensive data.

Data analysis techniques use an interactive model from Miles, Huberman, and Saldana (2014) which includes three stages, namely: (1) data reduction, which is the process of selecting, simplifying, and organizing raw data into meaningful information; (2) data display, which involves grouping findings into narratives, matrices, and patterns of relationships between

categories; and (3) drawing conclusions and verification, in which researchers interpret the meaning of the data with reference to the theory of comparability and the context of Islamic education. The analysis was conducted simultaneously during and after the data collection process, so that the results describe the dynamics that actually occurred in the field.

To maintain data validity, this study used triangulation techniques, both source triangulation and method triangulation. Source triangulation was carried out by comparing data obtained from teachers, students, and school principals. Meanwhile, method triangulation was carried out by combining the results of interviews, observations, and documentation. In addition, member checking was also carried out by confirming the preliminary results with the informants so that the researchers' interpretations were in line with their experiences. In this way, the reliability and credibility of the data could be ensured, and the research results could be scientifically justified.

RESULTS AND DISCUSSION

The Application of the Principle of Comparability in Islamic Education Practices at Madrasahs

The results of research at MAN 1 Pangkalpinang City show that the principle of comparability in Islamic Education learning practices is applied contextually through adjustments between the equality of learning objectives, uniformity of competency achievements, and differences in student characteristics. The shortcoming of previous studies is that they are too

theoretical and do not provide empirical evidence from the field, even though the implementation of the principle of comparability requires a concrete situational understanding. Therefore, this study improves on this by presenting a factual description of how Islamic Education teachers apply this principle in the classroom through an adaptive pedagogical approach based on Islamic values.

Conceptually, the principle of comparability is a principle of equality in the context of learning, which ensures that the learning processes and outcomes being compared have a relevant basis of similarity, both in terms of objectives, methods, and student conditions. According to Ramli (2024), comparability in education requires "similarity in the character and objectives of learning so that comparisons between contexts produce valid meanings." In the practice of Islamic Religious Education at MAN 1 Kota Pangkalpinang, this principle is not only interpreted as similarity in form, but also equality in meaning and purpose. Teachers strive to ensure that all students, despite their different social, economic, and academic backgrounds, have the same opportunity to deeply understand Islamic values.

The application of the principle of comparability is evident in the differentiated learning strategies employed by Islamic Education teachers. From the results of observations and interviews, teachers strive to adjust teaching methods and approaches according to students' abilities, while maintaining the equality of learning objectives listed in the curriculum. For

example, in teaching Qur'anic interpretation, teachers provide explanations with different contexts for students with low and high levels of understanding, but still oriented towards the same goal, namely understanding the meaning of verses thematically. This approach is in line with Vygotsky's constructivist learning theory (1978), which emphasizes that the learning process must be adapted to the developmental zone of the learner, but the end result is still directed at equivalent competencies. Thus, the principle of comparability is translated into equality of learning opportunities, not uniformity of learning methods.

In addition, Islamic Education teachers at MAN 1 Pangkalpinang City apply the principle of comparability in learning evaluation. Based on documents and interviews, the assessment system applied emphasizes the principle of proportional justice. This means that the assessment criteria are designed based on the same core competency achievements, but the achievement indicators are adjusted to the abilities and context of the students. Teachers use a combination of cognitive, affective, and spiritual assessments. This approach refers to Al-Utomo's view(2025) that comparability in Islamic education must consider spiritual and moral dimensions, because the success of education is not only measured by academic achievement but also by the development of students' Islamic character.

Furthermore, the principle of comparability is also applied in collaboration between Islamic Education teachers in

designing curricula and learning strategies. The interview results show that teachers hold regular discussions to align their perceptions of learning standards, evaluation methods, and the integration of Islamic values in each lesson theme. This standardization does not mean uniformity in teaching methods, but rather ensures that each teacher works within a framework of comparable achievements. This is in line with the opinion of Phillips and Schweisfurth (2007), who emphasize that the principle of comparability helps ensure that each component of the education system operates at a level of structural and conceptual equality, without negating the diversity of local approaches.

From observations in several classes, it was found that the principle of comparability is also manifested in the interaction between teachers and students. Teachers strive to create an open and equal dialogue space, where each student is given the opportunity to express their views on Islamic values in everyday life. This practice reflects the principle of justice in Islamic education as emphasized by Al-Ghazali, who stated that the goal of education is "*tahdzib al-nafs*" (purification of the soul), which places all human beings on an equal footing in the face of knowledge. In this context, the principle of comparability functions not only technically and methodologically, but also spiritually and morally, ensuring that no student is left behind intellectually or spiritually due to differences in ability.

The factor that strengthens the application of this principle is the institutional support of madrasahs. MAN 1 Kota Pangkalpinang has an academic

supervision system and an internal subject teacher consultation forum that ensures curriculum uniformity, even though there are differences in teaching methods in the classroom. The madrasah also provides character building activities such as "*Madrasah Qur'ani*" which strengthens the spiritual aspect of students, so that the principle of comparability is not only applied to the academic dimension, but also to the development of Islamic values and morals.

However, the study also found that the application of the principle of comparability has not been fully optimized. Some teachers still interpret this principle narrowly as procedural uniformity, rather than substantive equality. This results in significant differences in comprehension between one class and another. This condition shows the need for more in-depth pedagogical training so that teachers understand the principle of comparability philosophically and practically. As Wagner stated (2010), "Comparability in education must reflect the lived realities of learners, not only formal alignment of curriculum."

Thus, the application of the principle of comparability in the practice of Islamic religious education learning at MAN 1 Pangkalpinang City reflects efforts to harmonize the equality of educational goals with the different characteristics of students. This application is not merely for comparison, but to uphold educational justice within the framework of Islamic values. This finding enriches comparative education studies by showing that comparability is not only relevant in an international context but is also important to

apply on a micro scale, such as between classes in a single educational institution. From an academic perspective, this research contributes to expanding the meaning of the principle of comparability as a pedagogical principle that reinforces the balance between uniformity of objectives and diversity of approaches in Islamic education.

Supporting and Inhibiting Factors in the Application of the Principle of Comparability in Islamic Education in Madrasahs

The results of the study indicate that the application of the principle of comparability in Islamic Education at MAN 1 Pangkalpinang City does not stand alone, but is greatly influenced by various internal and external factors that interact in the dynamics of the learning process. Empirically, it was found that supporting factors include visionary madrasah leadership, collaboration among Islamic education teachers, flexibility in character-based curriculum, and a strong religious culture in the madrasah. Meanwhile, the inhibiting factors are related to the limitations of teachers' pedagogical competence in understanding the principle of comparability philosophically, disparities in student abilities, limitations in digital facilities, and high administrative pressure. The shortcoming of previous studies is that they are too descriptive without showing the causal and analytical relationship between these factors and the effectiveness of applying the principle of comparability. This study improves upon this by linking each

empirical finding to comparative education theory and Islamic education perspectives.

Conceptually, the principle of comparability not only implies formal equality between educational elements, but also balance of values and fairness in the learning process. According to experts, comparability in education requires parallelism between structure, function, and context so that the results of comparison are epistemologically meaningful. In the context of madrasahs, this principle forms the basis of pedagogical justice—that all students, regardless of differences in social, economic, and academic backgrounds, must have equal learning opportunities in understanding Islamic values. Therefore, the factors that support and hinder the application of this principle are rooted in the extent to which the madrasah environment is able to guarantee this principle of equality in practice (Drake, 1965; Ezeife, 2017; Hasan & Anam, 2022; Rust, 2005).

The first factor supporting the application of the principle of comparability is participatory and visionary madrasah leadership. The madrasah principal acts as a guide and driver of academic policy that emphasizes equal quality of learning. From the interview results, the madrasah principal strives to unite the vision of all teachers so that teaching and assessment standards are balanced across classes. This approach is in line with the theory of transformational leadership in Education (Amalia et al., 2025; Ferdino et al., 2025; Hadi et al., 2025), which states that effective leaders are those who foster collective motivation and ensure academic fairness. In the context of Islamic

religious education, these leadership values are associated with the concepts of *'adl* (justice) and *amanah* (responsibility), as emphasized in the Qur'an surah An-Nisa verse 58 that justice is the main foundation of every leadership mandate.

The second supporting factor is collaboration among Islamic education teachers in lesson planning. MAN 1 Kota Pangkalpinang has an internal forum similar to a Subject Teacher Meeting that serves to align perceptions about learning outcomes and assessment methods. This collaboration strengthens the equality of standards between classes without negating the teaching creativity of each teacher. Vygotsky's (1978) *social constructivism* theory is relevant to explain this, because effective learning occurs in social interactions where knowledge is built collectively. In this context, the principle of comparability is realized through a commonality of meaning in teaching practices, not absolute uniformity in methods.

The third factor is the flexibility of the Islamic character-based curriculum. The Islamic religious education curriculum at MAN 1 Kota Pangkalpinang provides space for teachers to relate teaching materials to contextual values such as honesty, discipline, and social responsibility. This flexibility supports the principle of comparability because it allows teachers to adjust their teaching approaches to the conditions of their students without changing the direction of educational goals. This is in line with Al-Attas' view (1979) that the goal of Islamic education is *"ta'dib"* or the cultivation of manners that balance cognitive and moral

aspects. Thus, curriculum flexibility is an important factor that bridges pedagogical justice and learning achievement equality.

The fourth factor is the strong religious culture of madrasahs. The madrasah environment, which is oriented towards religious practices such as *tadarus*, congregational prayers, and religious activities, fosters a collective spiritual awareness among students and teachers. This culture creates an egalitarian atmosphere in the teaching and learning process, where student success is measured not only by academic ability but also by personality and character. Within the framework of Islamic education theory, this factor is related to the principle of *tazkiyah an-nafs* (purification of the soul) as the foundation of equal and dignified learning.

However, the study also found a number of significant obstacles. One of the main obstacles is teachers' limited understanding of the concept of comparability in philosophical and practical terms. Some teachers still interpret this principle as technical uniformity in assessment, rather than substantive fairness in learning. This has led to considerable variation in its application among teachers. According to Wagner (2018), educational comparability should not stop at administrative uniformity, but should reflect the "realities of students' lives." Thus, pedagogical training based on the principle of comparability is an urgent need to increase teachers' epistemological awareness.

The next inhibiting factor is the disparity in students' academic abilities. Students at MAN 1 Kota Pangkalpinang

come from diverse socioeconomic backgrounds, which affects their motivation to learn and their access to digital learning resources. This disparity hinders teachers' efforts to equalize competency achievements. As explained by Rust (2005), educational success is highly dependent on students' social and cultural capital. Therefore, the application of the principle of comparability requires adaptive learning differentiation strategies so that each student can achieve the same goals through different paths.

In addition, limited digital resources and learning media are also hindering factors. Although madrasahs already have basic facilities such as projectors and computer labs, their use is not yet optimal because teachers' digital skills are still low. In fact, in the context of the 21st century, equality in learning is also determined by equal access to educational technology. This reinforces the findings (Munastiwi & Marfuah, 2019) which state that the digital divide is a threat to justice in modern Islamic education.

The final inhibiting factor is the high administrative burden on teachers, such as learning reports and madrasah accreditation, which often distract teachers from pedagogical innovation. As a result, the principle of comparability is difficult to achieve because teachers are more caught up in administrative routines than academic reflection. However, as Freire (1998) reminds us, liberating education requires teachers to be critical thinkers, not merely implementers of procedures.

Based on this analysis, it can be concluded that the application of the principle of comparability at MAN 1 Pangkalpinang City is influenced by a balance between structural factors (leadership, curriculum, facilities) and cultural factors (religious values, teacher collaboration, philosophical understanding). These supporting and inhibiting factors form a complex dynamic, showing that comparability is not merely a technical issue, but part of a moral and spiritual commitment in Islamic education. By strengthening teacher training, improving facilities, and instilling a philosophical understanding of the principle of comparability, madrasahs can optimize educational equality in line with the principles of justice in Islam.

Implications of Applying the Principle of Comparability to Improve Islamic Understanding and Character of Students in Madrasahs

The results of the study indicate that the application of the principle of comparability in learning at MAN 1 Pangkalpinang City has a significant impact on improving students' understanding and shaping their Islamic character. The principle of comparability applied by teachers in the context of Islamic education is not merely comparing systems or practices between schools, but rather the ability of teachers and students to assess, understand, and adapt values, methods, and learning strategies from various sources in a proportional and contextual manner. In other words, this principal shapes critical-comparative reasoning that does not blindly imitate, but

adopts principles that are in line with Islamic values and the local needs of students.

In the context of Islamic education, the application of the principle of comparability plays a role in fostering epistemological awareness that knowledge and educational practices have universal values, but must still be interpreted contextually. Field findings show that teachers at MAN 1 Pangkalpinang City often use a cross-model comparative approach to learning—for example, comparing conventional memorization methods with digital technology-based learning for memorizing the Qur'an—while still maintaining the principles of sharia and adab in the process. This is in line with Wajdi's view (2025) that true comparability in education does not stop at the similarity of indicators, but at the equality of meaning and learning objectives.

Data analysis from interviews shows that both teachers and students feel the benefits of this approach. Teachers become more reflective in choosing the best methods, while students gain a deeper understanding of different learning styles and the context of applying Islamic values. In the context of Islamic Religious Education, the application of the principle of comparability helps students understand that Islamic teachings are universal but still respect cultural and social differences. For example, when teachers compare the concept of *ukhuwah islamiyah* in Indonesia with the practice of brotherhood in Muslim communities in the Middle East, students learn to understand that the same Islamic values can be

expressed in various forms, according to the social conditions of the community.

This reinforces Yosef's finding (2022) that comparability is not only about finding similarities in indicators, but also understanding the contextual meaning behind them. Teachers at MAN 1 Kota Pangkalpinang utilize this principle to instill values of plurality and tolerance within a strong framework of monotheism. In this way, learning not only broadens students' intellectual horizons, but also shapes their spiritual and social character in a balanced manner.

In addition, the results of the observation show that Islamic education teachers apply the principle of comparability in preparing lesson plans by comparing the national curriculum model with the madrasah approach based on pesantren values. This adaptation process raises teachers' awareness of the importance of adjusting lesson plans to the characteristics of their students. In social constructivism theory (Vygotsky, 1978), effective learning occurs when students construct meaning through social interaction and reflection on experience. Teachers who apply the principle of comparability facilitate students to build understanding through meaningful comparisons between new concepts and previous learning experiences.

Furthermore, the application of the principle of comparability at MAN 1 Pangkalpinang City also has an impact on the formation of Islamic character in students. Values such as *trustworthiness*, *discipline*, and *humility* grow through a learning process that teaches students to assess various views fairly and critically

without losing their Islamic moral foundation. Within the framework of the theory of Islamic character education, true knowledge must give birth to *adab* — an awareness of the right place for everything, including in understanding differences. Therefore, the principle of comparability is not only an academic analysis tool, but also a means of shaping students' scientific *adab* in assessing differences in systems and thoughts.

This study also found that the application of the principle of comparability improves students' reflective abilities in understanding contextual verses of the Qur'an. In thematic interpretation learning, for example, teachers compare classical and contemporary interpretations of social verses such as Al-Qur'an Surah Al-Hujurat verse 13 on human diversity. This approach helps students understand that Islam does not reject differences, but rather views differences as a means to get to know one another and enrich knowledge. Thus, the principle of comparability implicitly instills inclusive and dialogical values that are highly relevant to the challenges of modern education.

In terms of learning outcomes, students involved in comparability-based learning showed improvement in their analytical and argumentative skills regarding Islam. They were able to distinguish between universal Islamic principles and local religious social practices. Empirically, this improvement was evident from in-depth interviews with teachers and classroom observation data, where students were more active in discussing, asking questions, and

relating the material to social reality. These findings are in line with Mezirow's theory of transformative learning (1991), which emphasizes that profound changes in understanding occur through critical reflection on experiences and comparisons of thinking paradigms.

In the context of Islamic character, the principle of comparability also encourages the internalization of the values of *ihsan* and *hikmah*. Students learn to judge things not only by their outward appearance, but also by their essential values and benefits. For example, when comparing religious traditions between regions in Indonesia, students are encouraged to look at the substance of Islamic values behind these practices, rather than just their differences. This is a concrete manifestation of Islamic education that fosters *basirah*—a deep insight that arises from common sense and an enlightened heart.

Thus, the results of this study indicate that the principle of comparability not only improves students' cognitive understanding but also fosters strong moral and spiritual character. Learning at MAN 1 Kota Pangkalpinang has become more reflective, contextual, and nuanced with Islamic manners. This also strengthens the position of madrasahs as Islamic educational institutions that are able to adapt to the demands of the times without losing their religious identity.

CONCLUSION

This study concludes that the application of the principle of comparability in Islamic Religious Education at MAN 1

Pangkalpinang City has had a positive impact on improving understanding, pedagogical fairness, and the formation of Islamic character among students. This principle is applied not merely to standardize the learning process, but to ensure equality of meaning, purpose, and learning opportunities for all students in accordance with their respective contexts and abilities. Teachers translate this principle through differentiated learning strategies, proportional fairness-based assessment, and collaboration in curriculum planning based on Islamic values. The results of the study show that the application of this principle is strengthened by visionary madrasah leadership, a strong religious culture, and the flexibility of a character-based curriculum. However, its application is not yet fully optimal because there are still teachers who interpret the principle of comparability narrowly as procedural uniformity, rather than substantive equality. Philosophically, the principle of comparability functions as an instrument of educational justice in Islam that places every student in an equal position in terms of knowledge and values. Thus, this study confirms that the principle of comparability is an important principle in realizing fair, contextual, and character-based Islamic education, and is relevant for application in learning in madrasahs today.

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