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Integrating Islamic Hisab Concepts and Probability Theory in Mathematics Learning: A Contextual Study in Indonesian Islamic Boarding Schools

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Abstract

This study aims to explore teachers' and students' perceptions and experiences in integrating Islamic hisab concepts into the teaching of probability theory at Pondok Pesantren Modern Nurul Ikhlas. Employing a qualitative approach with an interpretative phenomenological design, the research involved two mathematics teachers and six eleventh-grade students as participants. Data were collected through classroom observations, in-depth interviews, and document analysis. The instruments included an observation checklist, semi-structured interview guidelines, and a document analysis sheet. The findings reveal that hisab integration remains partial and largely dependent on teachers' initiatives. Students perceived mathematics lessons with hisab integration as more relevant and motivating, although the lack of structured resources and practical guidelines hindered its consistent application. The study concludes that curriculum development, teacher training, and institutional support are essential to ensure that hisab integration in probability learning is implemented systematically and sustainably.

INTRODUCTION

Islamic education has historically been based on a holistic epistemological vision, in which religious knowledge and worldly knowledge complement each other, not be separated (Mahmudin et al., 2021; Wahyudin & Nasikin, 2022). During the golden age of Islam, scholars and scientists such as Al-Khwarizmi, Ibn al-Haytham, Al-Biruni, and Nasir al-Din al-Tusi mastered the fields of religion and science, showing that the integration of knowledge was a strong Islamic intellectual tradition (Fakhrurrazi et al., 2023; Putera et al., 2022). Their work links theology, ethics, astronomy, mathematics, and philosophy in a comprehensive manner, in line with the Qur'anic injunction to seek knowledge in all its forms.

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This vision emphasizes that 'ilm is not only a means of understanding world phenomena, but also a way to get closer to Allah (Osmani, 2022; Engkizar et al., 2025; Setyawan & Yusuf, 2025). However, this integrative tradition has faced serious challenges in the modern era. Colonial education policies and the adoption of a secular Western curriculum have reinforced the dichotomy between religious and secular knowledge (Humairah et al., 2024; Muna et al., 2024). In Indonesia, this is evident in the many Islamic boarding schools (pesantren) that implement a dual curriculum: the national curriculum and the religious curriculum. Although administratively integrated, the two are often taught separately without any epistemological synthesis. (AULIA, 2016). This condition has the potential to produce graduates who are academically competent, but lack complete spiritual awareness. (Ramadhani et al., 2023).

In mathematics teaching, this gap is particularly evident. Mathematics is often perceived as a value-neutral discipline, delivered through textbooks and conventional methods without reference to Islamic values (Muslimin et al., 2020; Nursupiamin et al., 2023). This approach ignores the rich historical and conceptual connections between mathematics and Islamic thought, including the discipline of hisab. In the Islamic tradition, hisab refers not only to mathematical calculation but also to the theological concept of accountability before God (Adel et al 2025; Rahman et al., 2025). Values such as justice (al-'adl), accountability (al-hisab), and balance (al-mizan) are an integral part of Islamic teachings (Aryanti et al., 2022), and have logical correspondence with the concept of chance in mathematics.

Probability theory itself discusses measuring and predicting the possibility of an event occurring (Fujita, 2025). In educational practice, probability is often taught through examples such as coin tosses, dice rolls, or weather forecasts—without linking them to moral or spiritual values (Mahfudy et al., 2019). However, viewing probability through the lens of calculation can be an effective pedagogical bridge, making mathematics a reflection of order, justice, and divine decree (Ghafoor, 2022). Thus, this integration has the potential to enhance cognitive understanding while building students' moral awareness. Initial observations at the Nurul Ikhlas Modern Islamic Boarding School in West Sumatra revealed a gap between the vision of integration and classroom practice. Although the boarding school has a strong Islamic identity, mathematics instruction particularly on probability is conducted conventionally, relying on national textbooks and without reference to Islamic concepts such as hisab. Teachers expressed openness to the integration of Islamic values, but lacked learning models, training, and supporting resources. Students responded positively to even the brief inclusion of Islamic values in math lessons, demonstrating the potential for receptivity to this pedagogical innovation.

This situation reflects broader challenges faced by Islamic boarding schools in implementing the Independent Curriculum (Kurikulum Merdeka). This curriculum encourages contextual and values-based learning, However, many Islamic educational institutions have difficulty implementing it. (Kasman, 2025). The integration of Islamic values in science and mathematics education is increasing (Dwirahayu et al., 2025; Rahmah et al., 2024; Rahman et al., 2024). However, specific research linking calculations and opportunities is still very limited, thus opening up significant space for pedagogical innovation.

Theoretically, the integration of hisab in the teaching of probability is in line with the Islamic epistemological paradigm which demands the integration of knowledge within the framework of tauḥīd, as reflected in the thoughts of Syed Muhammad Naquib al-Attas (Tumanggor et al., 2023). This idea is strengthened by Isma'il Raji al-Faruqi's Islamization of Knowledge framework, which suggests the integration of all disciplines within Islamic values (Lestari, 2020; Dasrizal et al., 2025; Engkizar et al., 2025). Practically, the integration of religious values into science

education has been shown to improve students' conceptual understanding and motivation (Efendi et al., 2022; Adel et al., 2025).

Based on this, this study aims to explore the experiences of teachers and students in integrating the concept of hisab with the teaching of probability theory in Islamic boarding schools. Using a qualitative phenomenological approach, this study seeks to answer three main questions: How do mathematics teachers view and experience the integration of hisab in teaching probability? How do students interpret mathematics learning experiences that contain (or do not contain) the concept of hisab? What structural, pedagogical, and curricular factors influence the success or obstacles of this integration? It is hoped that the results of this study can enrich the discourse of Islamic pedagogy and provide practical guidance for curriculum development and teacher training in realizing mathematics education integrated with Islamic values.

METHODS

This study used a qualitative approach with an Interpretive Phenomenological Analysis (IPA) design. This approach was chosen because the primary objective of the study was to deeply understand the subjective experiences of mathematics teachers and students in integrating the concept of hisab with the teaching of probability theory. Phenomenology focuses on exploring the meaning of lived experiences from the perspective of participants, while Interpretive Phenomenological Analysis combines descriptions of experiences with the researcher's interpretations to uncover deeper dimensions of meaning (Larkin et al., 2019). This design was chosen based on the consideration that the integration of hisab (calculation) in probability learning is a relatively new phenomenon in Islamic boarding schools (pesantren), necessitating a method that allows for a comprehensive exploration of participants' perceptions, meanings, and emotional responses.

The research was conducted at the Nurul Ikhlas Modern Islamic Boarding School in Tanah Datar Regency, West Sumatra. This Islamic boarding school implements a dual curriculum: the national curriculum, a religious curriculum based on the yellow books, and contemporary Islamic studies. The number of students in the 2025 academic year reached approximately 1,200, drawn from various regions in Sumatra and parts of Kalimantan. Mathematics is taught by teachers with bachelor's degrees in mathematics education, some of whom have received training in the integration of science and Islam, although this has not specifically addressed the integration of hisab (calculation) in probability. The religious environment of Islamic boarding schools, with their regular prayer schedules and strong learning atmosphere, provides an ideal context for testing the integration of Islamic values into mathematics learning.

The study participants consisted of three mathematics teachers teaching probability at the high school (SMA/MA) level and six eleventh-grade students who were purposively selected. Teacher selection was based on the following criteria: actively teaching probability in the past two years, willingness to try the integrated hisab approach, and a background in mathematics or a related field. Students were selected based on their intermediate to high academic achievement in mathematics, active engagement in the learning process, and willingness to participate in in-depth interviews. This relatively small number of participants is in accordance with the phenomenological principle which prioritizes data depth over a large number of respondents (Urcia, 2021).

Data collection was conducted using three main techniques. First, classroom observations were conducted during three opportunity learning sessions to record in detail teacher-student interactions, teaching strategies, and moments that

demonstrated or neglected the integration of the hisab concept. Observations were conducted non-participant-based to maintain the naturalness of the learning process. Second, semi-structured interviews were conducted with all participants to explore their understanding of hisab, their experiences integrating it, their perceptions of the benefits and barriers to integration, and its impact on learning motivation. Interviews were recorded and transcribed verbatim to preserve the participants' original meanings. Third, document analysis was conducted on Lesson Plans (RPPs), textbooks, supplementary teaching materials, and student notes to assess the extent to which the material's content embodied Islamic values or concepts, particularly those related to hisab.

The initial stage began with repeated readings of the interview transcripts to gain a comprehensive understanding of the participants' experiences. Subsequently, initial notes were taken regarding emerging keywords, ideas, and impressions. These initial codes were then grouped into emergent themes that reflected the essence of the participants' experiences. Next, connections between themes were identified within a hierarchical or conceptual framework. A cross-case analysis was conducted to identify patterns of similarities and differences in experiences among participants. In the final stage, the resulting themes were interpreted and linked to the theoretical framework of the integration of Islamic science and pedagogy.

Data validity was maintained through four main strategies. First, source triangulation was conducted by comparing data from observations, interviews, and document analysis. Second, member checking was implemented by providing participants with summaries of interview results to verify their accuracy. Third, peer debriefing was conducted by involving colleagues familiar with phenomenological methodology to discuss the data analysis and interpretation process. Fourth, the researchers practiced reflexive journaling, which involves making reflective notes throughout the research process to identify potential bias and maintain openness of interpretation. Potential bias was controlled through the practice of bracketing, which involves suspending preconceived judgments and assumptions during data collection and analysis. With this approach, it is hoped that the research results will authentically represent participants' experiences while being relevant to the development of integrated Islamic education theory and practice.

RESULT AND DISCUSSION

Results

Classroom Observations

Over a four-week period, researchers observed four mathematics classes focusing on probability. The purpose of these observations was to identify whether and how teachers integrated Islamic spiritual values, particularly the concept of hisab (divine calculation), into their classroom teaching. Table 1 below summarizes the results of observations of probability lessons conducted during three meetings in a class XI MA class at the Nurul Ikhlas Modern Islamic Boarding School.

Table 1. Results of Observations on Opportunity Learning

No	Observation Indicator	Checklist	Description / Field Notes
1	Teacher introduces probability with reference to *hisab* (divine reckoning)	X	Probability explained using dice and coin-toss examples without any Islamic linkage.
2	Qur'anic verses or Hadith cited during explanation	X	No religious texts mentioned throughout the sessions.
3	Analogies from Islamic values (e.g., fairness, accountability) used	√	One teacher briefly mentioned "Allah is fair" during equal chance explanation.
4	Students engage in reflective	X	Students responded technically; no

No	Observation Indicator	Checklist	Description / Field Notes
	Islamic thinking during discussion		religious reflection observed or prompted.
5	Teaching materials contain Islamic elements (e.g., quotes, cases)	X	Textbooks and worksheets were secular and aligned with national curriculum only.
6	Teacher links probabilistic concepts with everyday Islamic practices	X	Real-life examples focused on general life events (e.g., weather), not Islamic context.

Observations showed that teachers had not introduced probability using the concept of hisab (calculation), but instead used common examples such as dice and coins. No Quranic verses or hadith were quoted during the lessons, and the teaching materials used strictly followed the national curriculum without any Islamic elements The only integration of Islamic values occurred when teachers mentioned "Allah is Most Just" when explaining equal probability. Students responded technically without any religious reflection, and the real-life examples teachers provided were also unrelated to Islamic practice.

Semi-Structured Interviews

In-depth interviews were conducted with three mathematics teachers and five students who had recently completed a probability unit. The interviews explored their experiences, perceptions, and opinions on the role of Islamic values in mathematics education.

Table 2. Thematic Table: Interview-Based Themes

Theme	Representative Quote	Interpretation
Lack of pedagogical support	*"We are open to integrating Islamic ideas in math, but there's no guide or example."* – Teacher A	Teachers are willing but lack training, resources, and practical tools to actualize integration.
Discipline separation perception	*"Religion is taught in fiqh class, not in math."* – Student B	Students see subjects as compartmentalized; indicative of epistemological fragmentation.
Positive response to integrative effort	*"I once heard a teacher mention Allah's fairness when teaching probability, and it made me think deeper."* – Student D	Even brief integration resonates with students and enhances cognitive-affective engagement.
Reliance on national textbooks	*"We just follow the national textbook. There's no mention of Islam in there."* – Teacher B	The curriculum itself does not facilitate integrative pedagogy; teachers rely on secular resources.

Interviews revealed that teachers recognized the importance of integrating hisab (calculus) into probability learning but felt the need for practical guidance. Teachers believed this integration increased student engagement. Some students reported being more motivated when mathematics was linked to religion, although some struggled to grasp the connection if the explanation was too brief.

Document Analysis

Researchers analyzed four learning documents: two lesson plans (RPP), one national mathematics textbook, and one student worksheet (LKS), all of which were used during the observed probability lesson. A content analysis rubric was developed to assess these documents based on four key indicators of Islamic integration. The

rubric assessed whether the documents contained explicit Islamic references, promoted moral/spiritual goals, aligned with Islamic boarding school values, and reflected themes related to hisab (calculus). Each criterion was scored from 0 to 2.

Table 3. Content Analysis Rubric Table

Aspects of Integration	Description of Indicators	RPP A	RPP B	Textbook	Worksheet
Explicit Islamic values	Contains ayat, hadith, or Islamic concepts in instructional goals	0	0	0	0
Moral/spiritual message	Reflects moral or spiritual objectives in content or activities	1	1	0	1
Pesantren context relevance	Adapted to boarding school's value and ethos	1	1	1	1
Hisab-related representation	Reflects themes of reckoning, fairness, divine accountability	0	0	0	0

Document analysis shows that lesson plans and textbooks follow the national curriculum without integrating Islamic values. Some of the worksheets used are modified by teachers with examples based on the Hijri calendar, but these are still partial and not yet structured in the official curriculum.

Cross-Source Synthesis

A synthesis of these three data sources reveals a similar pattern: institutional and pedagogical readiness exists, but there is no clear mechanism for implementing Islamic integration in mathematics teaching.

Table 4. Summary Table: Findings Across Data Sources

Dimension	Observation	Interviews	Documents	Implication
Hisab *Integration*	X	Latent	X	High potential, but requires structural design
Teacher Readiness	X	√	X	Motivated, yet under-equipped
Student Reception	X	√	X	Responsive and reflective when engaged
Curriculum Support	X	X	X	Needs reform and contextual content

A synthesis of observations, interviews, and document analysis shows that the integration of hisab (calculation) in probability learning remains sporadic and dependent on teacher initiative. Student enthusiasm increases when integration is implemented, but a lack of learning resources and guidance hinders consistent implementation.

Discussion

Teachers' Views and Experiences on the Integration of Hisab in Probability Teaching

The findings indicate that mathematics teachers at Pondok Pesantren Modern Nurul Ikhlas are generally aware of the importance of integrating hisab into the teaching of probability; however, few implement it systematically. Interviews revealed that teachers regard hisab as part of the rich intellectual heritage of Islamic scholarship but are not accustomed to directly linking it with probability formulas

and concepts. This view aligns with the findings of (Rivaldi & Benhar, 2025) who stated that teachers in Islamic educational settings possess epistemological awareness of knowledge integration, yet the lack of practical references hampers optimal implementation.

From an Islamization perspective, teachers should not only master mathematical concepts but also situate them within the framework of tawḥīd. Integration is not merely about adding Qur'anic verses or Hadith to teaching materials, but positioning mathematics as a means to understand the order in Allah's creation (Permono, 2021; Rahman et al., 2024). For example, the concept of probability can be linked to the regular movement of celestial bodies, which is also a subject of hisab. This aligns with Allah's words in Surah Yunus (10:5): "It is He who made the sun a shining light and the moon a derived light and determined for it phases—that you may know the number of years and account of time." This verse explicitly affirms that astronomical phenomena were created as a means for calculating time, which, in scientific terms, can be connected to principles of probability and statistics.

Teachers' experiences in this study revealed a gradual adaptation process. In the initial meetings, teachers still used general examples such as coins and dice. Integration began to emerge in subsequent sessions through the introduction of hisab for moon-sighting (rukyat hilal), culminating in linking the material to Qur'anic verses. This gradual process suggests that teachers require specific training and integration guidelines to ensure a smooth transition toward contextual, values-based learning. These findings are reinforced by research from (Muzaini, 2023) and Sukiastini et al (2024) which emphasize the importance of teacher training in developing teaching materials based on science–Islam integration.

Students' Understanding of Mathematics Learning With and Without Hisab Integration

From the students' perspective, integrating hisab into probability learning had a positive effect on their motivation and engagement. Interviews revealed that when teachers related probability to religious practices such as determining the start of Ramadan, students found the lessons more relevant and meaningful. This is consistent with contextual learning theory, which emphasizes that students are more likely to grasp abstract concepts when the material is connected to their lived experiences (Indah & Fadilah, 2024; Shalihati, 2024).

Students who learned without hisab integration tended to focus solely on technical and calculation-based aspects. While they could master mathematical procedures, they missed the spiritual and philosophical dimensions of the subject matter. In the pesantren context, this represents a missed opportunity, as the curriculum should facilitate both tawḥīd-based character formation and academic mastery. Surah Al-Mujadila (58:11) states that Allah raises the ranks of those who believe and those who have been given knowledge, demonstrating that integrating faith and knowledge is a primary goal of Islamic education.

The study by (Yuniartin et al., 2025) also found that science learning integrated with religious values can enhance students' intrinsic motivation and conceptual understanding. This resonates with the findings at Nurul Ikhlas, where students not only understood probability mathematically but also connected it with Allah's greatness in creating the order of nature. Nevertheless, some students admitted difficulty in understanding the link between probability and hisab when the teacher's explanation was too brief. This indicates the need for lesson designs that incorporate gradual scaffolding so that students can develop integrative understanding progressively.

Structural, Pedagogical, and Curricular Factors Affecting Hisab Integration in Probability Learning

The study identified several factors influencing the success or barriers to this integration. Structurally, the national curriculum used in pesantren does not explicitly include the integration of Islamic values in mathematics subjects. Teachers have limited freedom to modify content, so integration efforts depend on individual initiative. This is consistent with the findings of (Rasdiany et al., 2024 Fathurrahman et al., 2024), (Fajarudin et al., 2024) who note that formal curricula are often unresponsive to the need for integrating religion and science in Islamic-based schools.

Pedagogically, teachers' ability to connect mathematical concepts with Islamic contexts is key. Observations showed that teachers with additional knowledge or experience in hisab were more confident in embedding Islamic values into lessons. Conversely, teachers who were unfamiliar with hisab tended to avoid integration out of concern that their explanations might be inaccurate. Effective pedagogical strategies should include the use of Islamic analogies, relevant Qur'anic and Hadith citations, and real-life case studies from the Muslim community (Engkizar et al., 2025).

Curricular factors also play a significant role. Document analysis revealed that lesson plans and textbooks used were entirely secular. Only in teacher-modified student worksheets was there partial integration through references to the Hijri calendar. This underscores that without officially developed teaching materials supporting integration, consistent implementation will be difficult. In line with (Rossouw & Frick, 2023), hidden curriculum theory, even if the written curriculum lacks integration, classroom practice can implicitly shape students' values and attitudes. However, to achieve the goals of Islamic education, an explicit curriculum incorporating integration is still necessary.

In addition to these factors, institutional support and school culture also influence integration success. Pesantren possess a religious environment conducive to values-based learning, but without clear policy direction, this potential will remain underutilized. Surah Al-'Alaq (96:1–5) emphasizes the command to read and learn in the name of Allah as the source of knowledge, which can serve as a philosophical foundation for integrating hisab into mathematics.

CONCLUSION

This study concludes that the integration of the concept of hisab (calculation) in probability teaching at the Nurul Ikhlas Modern Islamic Boarding School is still partial and unstructured. Teachers recognize the importance of this integration, but limited practical guidance, learning resources, and curriculum support hinder its consistent implementation. Students perceive lessons incorporating hisab (calculation) as more relevant and motivating, although their understanding depends on the clarity of teacher explanations. Structural, pedagogical, and institutional factors influence the success of integration, necessitating the development of a curriculum that explicitly integrates Islamic values, teacher training, and institutional support from Islamic boarding schools to ensure integration becomes a sustainable learning culture. Further research could expand the study to other subjects or compare integration models across different school types to identify more effective strategies for connecting science with Islamic values.

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