

SPIRITUALLY BASED CLASSROOM MANAGEMENT AS A STRATEGY FOR IMPROVING LEARNING QUALITY AMID THE CHALLENGES OF MODERNITY IN ISLAMIC EDUCATION

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<p>KEYWORDS: Spiritual Classroom Arrangement, Learning Quality, Islamic Education</p>	<p>ABSTRACT</p> <p>The challenges of modernity have eroded spiritual values in Islamic education, so a classroom management strategy is needed that balances academic achievement and religious character building. This research examines religious classroom management innovations in improving the quality of student learning at Madrasah Aliyah Swasta Tarbiyah Islamiyah. The focus is on the school's innovative strategies in creating a religious learning atmosphere, conducive, and supportive of students' character and academic development. The research method uses a phenomenological qualitative approach with observation, interview, and documentation techniques. The results show that spiritual-based classroom management through the integration of Islamic values, worship habits, and strengthening the spiritual relationship between teachers and students can create a positive and meaningful learning environment. This strategy has an impact on improving discipline, learning motivation, and academic achievement. The findings corroborate Vygotsky's social constructivism theory that emphasizes the importance of social and cultural interactions in learning, as well as Islamic education theory that places spirituality at the core of forming a whole person.</p>
<p>KATA KUNCI: Pengelolaan Kelas Spritual, Kualitas Pembelajaran, Pendidikan Islam</p>	<p>ABSTRAK</p> <p>Tantangan modernitas telah menggerus nilai-nilai spiritual dalam pendidikan Islam, sehingga dibutuhkan strategi pengelolaan kelas yang menyeimbangkan pencapaian akademik dan pembentukan karakter religius. Penelitian ini mengkaji inovasi manajemen kelas religius dalam meningkatkan kualitas pembelajaran siswa di Madrasah Aliyah Swasta Tarbiyah Islamiyah. Fokusnya pada strategi inovatif sekolah dalam menciptakan suasana belajar religius, kondusif, dan mendukung perkembangan karakter serta akademik siswa. Metode penelitian menggunakan pendekatan kualitatif fenomenologis dengan teknik observasi, wawancara, dan dokumentasi. Hasil menunjukkan pengelolaan kelas berbasis spiritual melalui integrasi nilai-nilai Islam, pembiasaan ibadah, serta penguatan hubungan spiritual guru dan siswa mampu menciptakan lingkungan belajar yang positif dan bermakna. Strategi ini berdampak pada peningkatan kedisiplinan, motivasi belajar, dan capaian akademik. Temuan ini menguatkan teori konstruktivisme sosial Vygotsky yang menekankan pentingnya interaksi sosial dan budaya dalam belajar, serta teori pendidikan Islam yang menempatkan spiritualitas sebagai inti pembentukan manusia seutuhnya.</p>

INTRODUCTION

Islamic education plays a strategic role in forming a generation that is not only intellectually intelligent, but also spiritually and morally mature (Manshuruddin et al., 2019). In the Islamic view, education is a holistic process that includes balanced dimensions of belief, worship, morals, and life skills. The main goal is to form a complete human being (*insan kamil*), namely a person who is able to actualize Islamic values in all aspects of life (Abrianto, 2023; Yunan et al., 2023). However, in the midst of globalization and the rapid development of modernity, Islamic educational institutions are required to be able to adapt without losing the spiritual identity that has become their identity (Khalidi, 2023).

Modernity has brought many technological advances and ease of information, but on the other hand it also presents serious challenges for Islamic education, such as the emergence of an identity crisis, a decline in the morality of the younger generation, and the strengthening of instant and materialistic culture (Azra, 2003). This condition has an impact on student behavior at various levels of education, including at the Madrasah Aliyah level. This phenomenon is of particular concern, especially in classroom management as the main space for educational interaction between teachers and students (Ichsan et al., 2020).

Classroom management in the context of Islamic education cannot be separated from the spiritual dimension. In practice, spiritual-based classroom management aims not only to create

learning order and discipline, but also to instill religious values that can shape students' overall character (Ahmed, 2024; Allen, 1986). This means that classroom management is not solely oriented towards the efficiency of teaching and learning activities, but becomes a vehicle for moral formation, strengthening Islamic values, and creating a religious and meaningful learning atmosphere (Brophy, 1986; Johnson & Poore, 2025).

MAS Tarbiyah Islamiyah, located in Hamparan Perak District, Deli Serdang Regency, is one of the educational institutions that has tried to respond to the challenges of the times by implementing a spiritual-based classroom management approach. This school realizes that improving the quality of learning is not enough to rely solely on the technical aspects of teaching, but must be accompanied by a religious approach that is able to touch the hearts and shape the character of students.

Initial observations show that MAS Tarbiyah Islamiyah has developed various innovative strategies in creating a religious and conducive classroom atmosphere. These strategies include the integration of spiritual activities into the learning process, the habituation of reading prayers before and after learning, the implementation of *dhuha* prayers and prayers in congregation, and strengthening the role of teachers as role models in religious morals and attitudes. This approach places spirituality as the main foundation in classroom learning interactions.

The general objective of this research is to analyze the variety of innovative strategies implemented by MAS Tarbiyah Islamiyah in creating a religious, conducive learning atmosphere that supports students' character and academic development. This research also aims to identify the extent to which the implementation of spiritual-based classroom management is able to make a real contribution to improving the quality of learning holistically, both in cognitive, affective and psychomotor aspects.

The focus of this study is distinct from other studies. To identify this distinction, we used the *Publish or Perish* software version 8.4.4041.8250 and VOSViewer version 1.6.1.9. The database used was the Scopus index page, with the keyword *Classroom management*. The search successfully identified 200 papers related to the keyword. The results of the identification were visualized using VOSViewer, with the following outcomes:

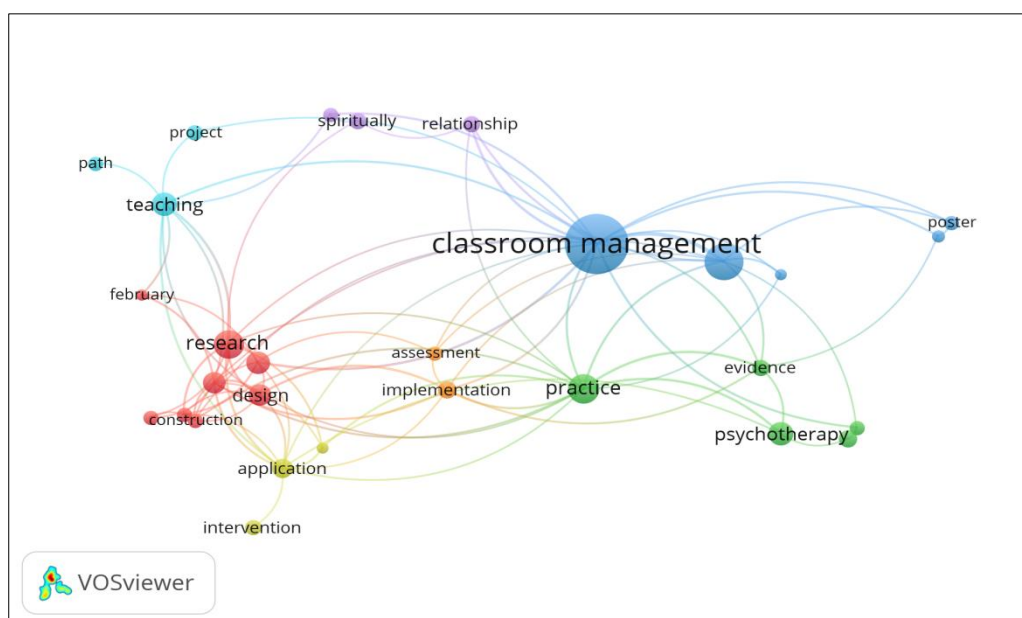


Figure 1. VOSviewer visualization of the distribution of research topics Classroom management indexed by Scopus

Based on the figure above, it appears that the dominant research topics in classroom management are design, problems, psychotherapy, implementation, and partnership. Meanwhile, topics related to the spiritual basis of classroom management are still rarely touched upon in previous studies. This research undoubtedly possesses significant novelty or innovation, as its fresh findings will contribute to the body of

knowledge in Islamic education, thereby enhancing both theoretical and practical aspects of spiritual-based classroom management.

Further, this research specifically highlights aspects of classroom management from the perspective of Islamic spirituality, an approach that has rarely been the main focus in modern educational studies. Most previous studies have emphasized technical approaches such as seating

arrangements, active learning methods, or student behavior control. In fact, in the context of Islamic education, spiritual values are an important foundation in creating a transformative and meaningful learning environment. This research comes to fill the gap by emphasizing the integration of Islamic values in classroom management strategies, especially in the MAS Tarbiyah Islamiyah which faces the challenges of modernity directly.

The study by Ardiansyah et al. (2025) raised Islamic value-based classroom management in improving learning effectiveness, but it is still general and has not highlighted the specific context of modern challenges. This study offers a more contextual and in-depth approach, making spirituality the center of classroom management. Chalim et al.'s research (2023) highlights a curriculum based on spiritual and intellectual intelligence, but is in the realm of macro planning and has not touched on the dynamics of practical classroom management. Likewise, the Habibulloh et al. (2024) study discusses the transformation of school culture based on spiritual values, but the focus is at the institutional level, not in the classroom as the starting point of character building. Harahap's research (2019) emphasizes the learning management of Islamic education subjects, not the overall classroom interaction. While two international studies, namely Malmgren et al. (2005) and Zuckerman (2007), describe technical models of classroom management at the secondary school level, but ignore the dimension of religious spirituality.

The uniqueness of this research lies in three things: (1) making Islamic spirituality as the core strategy of classroom management; (2) contextualized directly in facing the crisis of values and the challenges of modernity among adolescents; and (3) based on real practices in madrasah, not just theoretical analysis. Thus, this research makes a new contribution to the development of a religious classroom management model that is not only academically effective, but also spiritually and personality deep.

The novelty target of this research lies in the exploration and formulation of an applicable and contextualized spiritual-based classroom management model, especially in a private madrasah aliyah environment. This research will not only describe the practices that have been carried out, but also attempt to formulate basic principles, approaches, and implementative strategies that can be used as guidelines in systematic spiritual-based classroom management. Thus, this research is not only descriptive, but also constructive and prescriptive.

The contribution of this research is expected to provide benefits in three main areas: theoretical, practical and policy. In the theoretical realm, the results of this research will enrich the repertoire of Islamic education studies by presenting a new perspective on spiritual-based classroom management. In the practical realm, this research can be used as a reference for teachers, madrasah heads, and education practitioners in developing classroom management that is more effective and oriented towards student character

building. While in the realm of policy, the findings of this study can be an input for curriculum developers and decision makers in Islamic educational institutions to pay more attention to the spiritual dimension in the design and implementation of learning programs.

Furthermore, spiritual-based classroom management has great potential to create a school culture that is harmonious, disciplined, and oriented towards exemplary values. The classroom is not only a place to deliver material, but also a space for deep self-spiritualization for students. Teachers no longer only act as teachers, but also as educators and moral guides. With a classroom atmosphere framed by religious values, students will be more easily directed to internalize Islamic norms in their daily lives.

In the midst of modernity's challenges such as individualism, moral degradation, and spiritual crisis, Islamic education needs to answer with an approach that is contextual and touches on human essence. Spiritual-based classroom management is not only an alternative solution, but an urgent need for Islamic educational institutions to maintain the integrity of their educational functions. MAS Tarbiyah Islamiyah is a concrete example that strengthening spirituality in classroom management can be the foundation for a more holistic and transformative learning transformation.

Therefore, this research is not only important in the local context of MAS Tarbiyah Islamiyah, but also has broad relevance for other madrasas, especially in building a learning

management system that is in line with Islamic values. The findings of this research are expected to inspire the realization of a superior, religious, and adaptive Islamic education ecosystem to the changing times without losing its spiritual spirit.

THEORY DESCRIPTION

Theoretical studies on spiritual-based classroom management in Islamic education can be reviewed from various scientific approaches, especially through the integration of classroom management theory, Islamic education theory, and spiritual-transformative approaches. Classroom management is essentially not just the physical arrangement of the learning space, but a system that regulates the dynamics of the relationship between teachers and students in order to create a learning atmosphere that is conducive, meaningful, and supports the development of students' potential as a whole (Brophy, 1986). In the context of Islamic education, the dimension of spirituality is an integral element of the learning process, because Islam views education as a process of *tazkiyatun nafs* (purification of the soul), not just the transfer of knowledge (*ta'lim*) or skills training (*tarbiyah*).

Islamic education is rooted in the principle of *tawhid*, which unites all dimensions of human life in the frame of divine consciousness. Therefore, classroom management strategies in Islamic education should not only focus on the cognitive and technical aspects of pedagogical, but also include fostering students' spiritual attitudes. As stated by Al-Attas (1997), the main purpose of education in Islam is the process of internalizing

adab, which is the ability to put things in their place, including placing the relationship between humans and God as the axis of character building. This concept of adab can only be formed in a learning atmosphere that is full of spiritual values and moral exemplars (Manshuruddin et al., 2021).

Spiritual-based classroom arrangement can be explained by referring to the holistic education theory developed by Palmer (2024) and Miller (2024). This theory emphasizes the importance of bringing unity between mind, heart and action in the learning process. In this framework, the classroom is no longer a value-neutral space, but an environment that facilitates the growth of students' souls and existential awareness. The teacher is no longer just a conveyor of information, but a facilitator of spiritual transformation who is able to lead students to find meaning and value in every learning process.

In the context of Islamic education, the spiritual approach in classroom management also receives legitimacy from Islamic epistemology itself, which does not separate between knowledge and charity, between knowledge and piety. According to Al-Ghazali, knowledge that is not accompanied by a clear heart and spiritual appreciation can actually plunge humans into intellectual arrogance and moral emptiness (Al-Ghazali, 2011; Asari, 2012). Therefore, the classroom in Islamic education must be managed as a contemplative and educative space that integrates the dimensions of *zikir* (awareness of God), *fikir* (rational thinking), and *amal* (real action). This confirms that a spiritual-based

classroom management strategy is not an add-on approach, but inherent in the framework of true Islamic education.

Intrinsic motivation theory also supports the importance of a spiritual approach in creating an inspiring classroom. According to Ryan & Deci (Ryan, 2024), intrinsic motivation grows when students feel personally and meaningfully connected to learning activities. In this context, spirituality serves as a source of deep internal motivation, as students are driven to learn not just for grades or achievement, but out of a sense of duty and moral responsibility. Spirituality provides a transcendental orientation to learning activities that can strengthen students' perseverance, honesty and sincerity in learning.

Furthermore, the spiritual approach can also be linked to the positive learning environment theory developed by Freiberg & Driscoll (Driscoll, 2018). They emphasize the importance of a classroom climate that is warm, inclusive and supportive of students' emotional needs. From an Islamic perspective, such a climate is reflected in the values of *rahmah* (compassion), *ukhuwwah* (brotherhood), and *shura* (deliberation), which when implemented in classroom management practices, will create a humanizing learning space. Teachers who are empathetic, provide exemplary worship, and create religious rituals such as congregational prayer or prayer together before learning, clearly form a spiritual atmosphere that can strengthen discipline, social cohesion, and student enthusiasm for learning.

The empirical implications of this theoretical study show that spiritual-based classroom arrangements are not only conceptually relevant, but also applicable in responding to the challenges of modernity. In the midst of a crisis of values plaguing the younger generation due to the influence of digital culture and globalization, spirituality becomes a force of resistance that enables students to have integrity, social sensitivity, and the right life orientation. Thus, this theoretical framework becomes the basis for empirical analysis of classroom management strategies applied at MAS Tarbiyah Islamiyah. This research rests on the assumption that spirituality is not the antithesis of modernity, but can be a value frame that guides modernity so as not to lose its ethical and humanitarian direction.

METHOD

This research is a qualitative study with a phenomenological approach that aims to deeply understand the experiences, meanings, and strategies carried out by educators in managing spiritual-based classrooms as an effort to improve the quality of learning amid the challenges of modernity in Islamic education. The phenomenological approach was chosen because it is able to explore the subjective meanings inherent in spiritual practices in the classroom, including how teachers and students experience, interpret and respond to the integration of spiritual values in the learning process (Creswell, 2007). The research location was set at MAS Tarbiyah Islamiyah, Hamparan Perak District. The selection of this location was based on the unique

characteristics of the institution, which is known for consistently integrating Islamic spiritual values into classroom management and school culture, despite being in a society exposed to the dynamics of modernity and rapid social change.

Primary data sources in this study come from informants who are directly involved in the classroom management process, namely the principal, Islamic Religious Education subject teachers, students, and some parents who were purposively selected based on their active involvement in learning activities and strengthening Islamic values in the school environment. Secondary data sources come from official documents that support the understanding of the classroom management system at the school, such as curriculum documents, annual school work plans, character education strengthening programs, documentation of worship habituation activities, and student learning evaluation results.

Data collection techniques were conducted through three main methods: participatory observation, in-depth interviews, and documentation studies. Observations were conducted to directly observe the classroom situation, interactions between teachers and students, and the spiritual atmosphere built in the classroom, including the habituation of prayer, speech ethics, and the emphasis on moral values in learning materials. In-depth interviews were used to explore informants' perspectives and experiences on how spirituality is practiced and how it affects students' learning spirit, discipline

and quality of learning. Documentation studies complemented the field data through reviewing archives and school documents relevant to classroom management strategies.

The data obtained were analyzed using the interactive data analysis technique of the Miles and Huberman model (2014) which includes the process of data reduction, data presentation, and conclusion drawing. The analysis process was carried out repeatedly and simultaneously from the initial stage of data collection to the final stage, to ensure that the meanings contained in the data could be revealed holistically and deeply. To

ensure the validity of the data, this research uses source and method triangulation techniques, conducts member checks with informants to confirm the accuracy of the researcher's interpretation, and extends the observation period in the field so that the data obtained truly represents the existing empirical reality. Through this procedure, the research is expected to make theoretical and practical contributions in developing classroom management strategies that are not only pedagogically effective, but also have a spiritual dimension in facing the challenges of modernity in Islamic education.

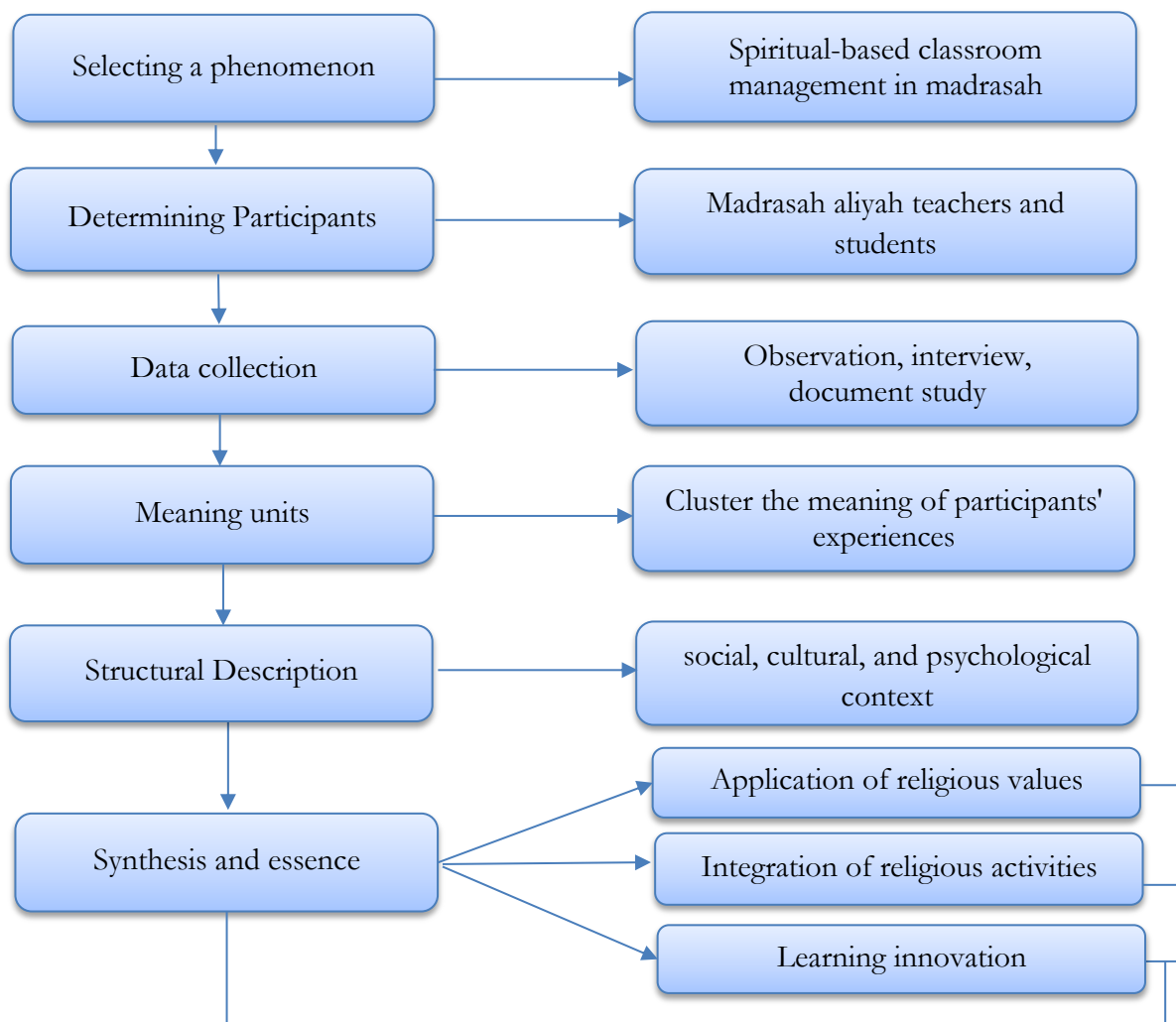


Figure 2. Schematic of Phenomenological Research Procedure based on Creswell's theory

RESULTS AND DISCUSSION

Application of Religious Values in Learning Activities

The application of religious values in learning activities at MAS Tarbiyah Islamiyah Hamparan Perak Regency is a model of educational practice that emphasizes a holistic and transformative approach. In practice, Islamic values are not only present as material content in Islamic Religious Education subjects, but become the mainstream in all learning activities. This approach shows a commitment to make spirituality the foundation in producing a generation that is not only academically intelligent, but also noble and religious. As explained by Syed Muhammad Naquib al-Attas (1979) in the concept of *Islamic Holistic Education*, ideal education in Islam is education that unites the intellectual (cognitive), emotional (affective), and spiritual (spiritual) dimensions in a balanced and integrated manner. In this context, classroom management at MAS Tarbiyah Islamiyah has become a space for the actualization of these values through learning activities that are full of religious and ethical nuances.

1. Application of Ethics in Classroom Interaction

One concrete manifestation of the spiritualization of learning is the application of Islamic ethical values in classroom interactions. Teachers not only function as material deliverers, but also as role models in speech and action. Interactions between

teachers and students, as well as between students, are colored by the use of polite language, respect for teachers, tolerance for differences, and politeness in behavior. This refers to the view of Imam Al-Ghazali (2011) who stated that adab is the main key to opening the door of knowledge. Without adab, knowledge will lose its spirit and only become dry knowledge. In MAS Tarbiyah Islamiyah, the habituation of adab is realized in a concrete form such as not cutting the teacher's conversation, not reproaching each other, and maintaining class cleanliness and order as a form of respect for the learning environment. Such an atmosphere not only creates learning comfort, but also strengthens the emotional closeness between teachers and students. Pedagogically, this approach is in line with the principles of humanistic education, which places interpersonal relationships as a crucial factor in successful learning. By treating students humanely and respectfully, religious values become alive and effective in shaping character.

2. Familiarizing Prayer in Learning Activities

Another spiritual habit that characterizes religious value-based classroom management at MAS Tarbiyah Islamiyah is the routine of praying together before starting the lesson. This activity is not just a symbol or formality, but is a process of internalizing the value of tawhid in students' daily lives. Through prayer, students are invited to

realize that the learning process is part of worship and a form of responsibility as a servant of God who seeks knowledge. This habit has a significant psychological effect. Prayer can foster inner calm, reduce learning anxiety, and mentally prepare students to receive lessons with an open heart. Jack Mezirow (1991) in *transformative learning* theory emphasizes the importance of critical reflection and self-awareness in the process of meaningful learning. In this context, spirituality serves as a bridge of reflection that allows students to link learning experiences with the meaning of life and religious values.

3. Instilling the Value of Honesty and Responsibility

The values of honesty and responsibility are important foundations in Islamic character building. At MAS Tarbiyah Islamiyah, these two values are instilled through various direct and indirect strategies. Teachers instill honesty not only through advice, but also through an evaluation system that emphasizes process, not just results. For example, students are given the trust to do homework without direct supervision and are asked to assess their own honesty through written reflections. The application of the value of responsibility is also carried out through class assignments, such as becoming class leaders, organizing picket schedules, and managing group activities. These tasks are designed to teach students to

have a sense of responsibility for their own tasks and for their group. Thomas Lickona (2014), a character education figure, emphasizes that effective character education includes three dimensions: *moral knowing*, *moral feeling*, and *moral action*. The implementation of honesty and responsibility values in MAS Tarbiyah Islamiyah includes these three dimensions in an integrated manner, so that students not only know that honesty is important, but also feel and do it in their daily lives.

Learning strategies based on religious values as applied in MAS Tarbiyah Islamiyah have a strong relevance in answering the challenges of modern education. In the midst of globalization, which tends to deify intellectual achievement and ignore moral and spiritual aspects, this education model comes as a real solution. Modern education that focuses too much on cognitive aspects has the potential to produce individuals who are academically intelligent, but are prone to losing their way in terms of ethics and life values. By integrating the spiritual dimension into the learning process, this institution helps shape a generation that is not only intelligent, but also has character and a strong moral compass in facing the complexity of the times.

As stated by Zakiah Daradjat (2016), religious education must be implemented integratively, not only through lectures or verbal teaching, but also through habituation, exemplary, and environmental conditioning.

This finding shows that the integration of religious values in classroom management is not only possible, but also effective in forming a knowledgeable and moral generation. Thus, the spiritual-based classroom management practices implemented at MAS Tarbiyah Islamiyah not only reflect the success of Islamic education in the local context, but also offer an alternative model that can be replicated in other Islamic educational institutions.

Integration of Religious Activities in Learning

Spiritual-based classroom management at MAS Tarbiyah Islamiyah Hamperan Perak District is not just an administrative approach, but a pedagogical strategy that touches on the deepest dimensions of the goal of Islamic education: creating a kamil person who is balanced between mind, heart and action. In this context, the integration of religious activities into daily learning is a concrete step that makes Islamic values the spirit of the entire teaching and learning process. Religious activities are not additional activities, but part of the hidden curriculum that implicitly shapes students' character and spirituality. Islamic education that is kaffah (comprehensive) requires that aspects of ritual worship and muamalah be made part of the learning process in order to be able to answer the challenges of modernity that tend to be secular and materialistic. According to al-Abrasyi (2001), Islamic education must be able to foster humans as a whole, both in the aspects

of body, mind, and spirit, so as not to be uprooted from the roots of divine values.

1. Recitation of the Qur'an Before Study

The habit of reading the Qur'an in congregation before the lesson begins is a concrete form of spiritual priming that prepares students' inner atmosphere for learning. In addition to improving recitation skills and love for the holy book, this activity provides emotional calmness and stimulates openness to knowledge. From a neuro-pedagogical perspective, reciting the Qur'an has a positive impact on brain activity. Stable brain waves and a calm mood have been shown to increase learning capacity. In this context, Howard Gardner's theory (2024) of multiple intelligences suggests that spiritual and intrapersonal intelligences need to be developed in modern education, not just logical-mathematical and linguistic intelligences. This activity also creates emotional bonds between students and teachers in a cohesive religious atmosphere.

2. Dhuha Prayer in Congregation

The implementation of Dhuha prayer in congregation twice a week with teachers and students has a significant impact on the formation of students' discipline and spiritual responsibility. This habit not only functions as a sunnah worship, but also as a positive character strengthening such as regularity of time, compliance with rules, and a sense of responsibility for self and community. In behavioristic theory,

consistent repetition of behavior in the same situation can form habits (Hatija, 2023). By making Dhuha prayer a routine, students are trained to live disciplined in time and oriented towards transcendental values. Harahap states that successful education must form a stable *nafsiyyah*-that is, a directed and calm condition of the soul through repetition of the right practice (M. Y. Harahap & Ependi, 2023; Yunan et al., 2023).

3. Kultum by Students in Turn

One of the innovations in the arrangement of spiritually-based classrooms is the implementation of *cultums* (seven-minute lectures) by students in turn every Friday. This activity serves as a means of religious expression, strengthening spiritual literacy, and learning public speaking in an Islamic frame. This is where the actualization of spiritual values becomes an active and reflective experience. Within the framework of constructivistic learning theory, this activity provides space for students to build understanding independently through experience and reflection. Moreover, Bandura (2023) through the concept of self-efficacy asserts that confidence that grows from direct experience can increase students' motivation, active participation and academic success. *Kultum* also encourages the formation of moral leadership, namely students who not only know the value of

goodness, but are also able to voice and internalize it.

Religious activities integrated into the learning process show that spirituality is not only the object of study, but also the atmosphere that envelops the entire educational process. This model revives the vision of Islamic education as character building, not just the transmission of knowledge. Zakiah Daradjat (2000) emphasizes that effective religious education must combine cognitive, affective, and psychomotor aspects, through lectures, examples, and habituation. This is where the importance of religious activities as a means of internalizing values naturally and contextually. In the context of globalization, which offers individualistic and liberal values, a spiritually-based classroom becomes a fortress that maintains the Islamic identity and moral direction of the younger generation. However, the effectiveness of this strategy depends on the commitment and consistency of all elements of education. Teachers must be actively involved not only as teachers, but also as role models. Students' tardiness in participating in activities or unpreparedness in delivering the *cultum* needs to be overcome with a mentoring approach, formative evaluation, and strengthening the role of homeroom teachers as facilitators of character development. The integration of religious activities in the classroom not only improves the quality of learning in the academic dimension, but also in forming a learning environment that touches the spiritual nature of

students. Thus, structuring a spiritual-based classroom is not only a technical strategy, but also an ideological mission in maintaining the spirit of Islamic education amid the increasingly complex and competitive challenges of modernity.

Innovation in Islam-based Learning Methods and Media

In facing the increasingly complex challenges of modernity, Islamic education is required to innovate in learning methods and media that remain rooted in spiritual values. At MAS Tarbiyah Islamiyah in Hamparan Perak District, teachers have implemented a learning approach that integrates Islamic values with modern methods and media, as a strategy for structuring spiritually-based classrooms. This approach aims to improve the quality of learning by creating a conducive, interactive and spiritually meaningful learning environment.

1. Islamic Value-Based Active Learning Methods

Teachers at MAS Tarbiyah Islamiyah apply active learning methods that incorporate an Islamic values approach. One of the methods used is qushash (stories), where the subject matter is delivered through stories of prophets, companions, and scholars. This method not only conveys information, but also internalizes moral and spiritual values to students. According to Jerome Bruner (2020), narrative-based learning has the power to build students' understanding and

emotions. Bruner emphasizes that narratives assist students in organizing experiences and forming meaning, which in turn strengthens the learning process. In the context of Islamic education, the use of exemplary stories serves as a means of value internalization as well as student character building. This method is also in line with constructivist learning theory, which emphasizes that students construct their own knowledge through experience and reflection. By presenting relevant stories, students are invited to reflect on the values contained and relate them to everyday life, so that learning becomes more meaningful and contextual (Clark, 2018).

2. Utilization of Digital Media for Religious Education

Facing the digital era, teachers at MAS Tarbiyah Islamiyah utilize digital media in the learning process. The media used include da'wah videos, Islamic quiz applications, and animations of prophet stories. This strategy aims to combine aspects of technology and spirituality, so that learning becomes more interesting and relevant to the digital generation. Richard E. Mayer (2017), in his multimedia learning theory, states that the combination of visual and verbal in learning can strengthen the understanding of abstract concepts. Mayer emphasizes that effective use of multimedia can improve students' understanding and retention of information. Thus, the use of digital media in religious

learning can help students understand religious concepts better. In addition, the use of digital media also supports the dual-coding theory proposed by Allan Paivio (Paivio, 1986), which states that information presented through two channels (verbal and visual) will be more easily understood and remembered by students. In this context, the use of animation and video in religious learning can strengthen students' understanding of the material presented.

3. Integration of Spiritual Values in Classroom Arrangement

Spiritual-based classroom arrangement not only includes physical aspects, but also includes the atmosphere and culture created in the classroom. Teachers at MAS Tarbiyah Islamiyah create a conducive learning environment by integrating spiritual values in every aspect of learning. This is done through the habituation of Islamic manners, such as greetings, prayers before and after learning, and respect for teachers and fellow students. Syed Muhammad Naquib al-Attas (1980) emphasizes the importance of the concept of *ta'dib* in Islamic education, which includes moral and spiritual aspects in the educational process. According to al-Attas, effective education is education that forms civilized human beings, namely individuals who have high moral and spiritual awareness. By integrating spiritual values in the classroom setting, teachers at MAS Tarbiyah Islamiyah seek to shape the

character of students who are civilized and noble.

In the context of modern life that tends to be pragmatic and materialistic, spiritual values are often marginalized. Many view spirituality as something that is less rational, not scientifically measurable, and not relevant to the needs of the times. In fact, in the Islamic view, spiritual values are at the core of the entire education system. Islamic education does not solely aim to improve students' intellectual abilities or cognitive aspects, but also to form noble morals, instill piety, and foster a harmonious relationship between humans and their God.

The classroom in the perspective of Islamic education is not only a physical space for the transfer of knowledge, but also a spiritual space where character building and soul nurturing takes place. The classroom environment should be a fertile ground for the growth of the values of faith, sincerity, patience, and compassion. Therefore, teachers should not only act as facilitators of learning, but also as spiritual role models who are able to inspire students through their attitudes, words and actions.

In this increasingly complex world, moral and spiritual crises are increasingly evident at various levels of society. This suggests the urgency of strengthening the spiritual dimension in education. Integrating spirituality in classroom management is an important step towards producing a generation that is not only intellectually smart, but also spiritually strong.

Through this approach, students not only learn about the world, but also learn to understand the purpose of life, the value of goodness, and the importance of God's existence in every

aspect of life. The research findings above, to make it easier to understand, will be presented in tabular form as follows:

Table 1. Spiritual-based Classroom Management Strategies in Madrasahs

No.	Strategies	Practices	Theory	Spiritual Impact
1	Application of Religious Values in Learning Activities	Application of ethics in classroom interactions Getting used to prayer in learning activities Instilling the value of honesty/responsibility	Transformative Learning (Jack Mezirow), Adab Theory (al-Ghazali), Exemplary Theory (Bandura)	Fostering spiritual awareness and strengthening students' relationship with Allah through the practice of Islamic values.
2	Integration of Religious Activities in Learning	Recitation of the Qur'an before study Dhuha prayer habituation Delivery of Islamic Studies	Contextual Learning Theory (McCarthy), Constructivism Theory (Vygotsky)	Fostering spiritual closeness and meaningful worship routines in learning
3	Innovation in Islam-based Learning Methods and Media	Use of multimedia Islamic-based active method Collaborative Islamic project strategy	Multimedia Cognition Theory (Mayer), Socio-Cognitive Learning Theory (Vygotsky)	Deepening spiritual understanding through relevant mediums and integrating spiritual experiences

CONCLUSION

Based on the results of the research, the application of religious values in MAS Tarbiyah Islamiyah Hamparan Perak Regency runs holistically and transformatively, not only as subject matter, but also integrated in classroom management and learning processes as a foundation for student character building. Interaction in the classroom is based on Islamic ethics that prioritize adab and respect, creating a conducive atmosphere and strengthening the emotional relationship between teachers and students. The habituation of prayer and congregational worship such as dhuha prayer fosters inner calm, discipline, and spiritual responsibility. The values of honesty and

responsibility are instilled through assignments and evaluations that emphasize self-reflection, according to the principles of character education. Religious activities such as Qur'an recitation, congregational prayers, and rotating kultums strengthen students' spirituality, religious literacy, and moral leadership. Innovative learning methods and media that integrate Islamic values with active approaches and Islamic storytelling improve the quality of learning and the balance of intellectual, affective and spiritual aspects. This spiritual-based classroom management model is effective in facing the challenges of modern education that tends to be secular and cognitively focused, resulting in a generation that is not only

academically intelligent but also noble and morally strong. These findings corroborate Vygotsky's social constructivism theory on the importance of social and cultural interactions in learning and are in line with the principles of Islamic education that place spirituality at the core of whole human formation, so that the integration of the two approaches enriches the learning process and shapes students to be academically and spiritually mature.

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