

Management of Qur'an-Based Co-Curricular Programs in Strengthening Students' Spiritual Competence

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ABSTRACT

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Strengthening students' spiritual competence has become increasingly important amid rapid social and technological changes that influence students' values, attitudes, and behavior. This study aims to analyze the management of Qur'an-based co-curricular programs in strengthening students' spiritual competence through systematic planning, organizing, implementation, and evaluation. A qualitative case study approach was employed, with data collected through interviews, observations, and documentation involving school leaders, teachers, program coordinators, and students. Data were analyzed through data reduction, data display, and conclusion drawing, with triangulation used to ensure data credibility. The findings indicate that Qur'an-based co-curricular programs are managed through structured planning, collaborative organization, consistent implementation, and continuous evaluation. Program activities, including Qur'an recitation, memorization, review, and religious habituation, contribute to strengthening students' spiritual awareness, discipline, responsibility, and religious practices. The study implies that effective managerial practices are essential for ensuring the sustainability and impact of Qur'an-based programs. These findings highlight the importance of integrating religious programs into school management as a strategic approach to developing students' holistic spiritual competence.

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INTRODUCTION

Islamic education has an important role in shaping students who are capable and morally responsible. In madrasahs, this responsibility is particularly important because education is expected not only to transmit religious knowledge but also to cultivate *akhlakul karimah* as a basis for everyday conduct (Fikri & Aminullah, 2026; Kunta, 2025; Ma'arif & Rahman, 2025). The urgency of this role has increased alongside social and digital changes that expose

adolescents to diverse values, behaviours, and forms of interaction. Such changes may weaken students' moral sensitivity when religious values are not consistently translated into meaningful practices (Adzimah, 2024b; Adzimah & Jasri, 2025; Kamil & Jasri, 2025; Najiburohman et al., 2025). Therefore, teachers of *Akidah Akhlak* occupy an important position because they connect religious teachings with student development. Previous discussion confirms that moral education in the digital disruption era requires attention because conventional instruction alone may be insufficient to address changing student behaviour (Baharun, 2026; Hikmah, 2026a, 2026b; Zen, 2026). Consequently, examining how teachers internalize *akhlakul karimah* is important for strengthening madrasah education and supporting socially responsible, ethical, spiritually grounded young people. This issue has implications beyond schools because students' moral development influences families and communities.

The general problem underlying this study is the difficulty of transforming moral knowledge into stable behaviour among adolescents. Students may understand religious concepts and recognize ethical standards, yet their understanding does not automatically become consistent conduct in school or daily life (Adzimah, 2024a; Fitriani, 2025; Furqon, 2026; Mohlas, 2025). This problem becomes more complex when moral education relies heavily on formal instruction, discipline, and supervision without sufficiently engaging students' awareness and emotional participation. A structural approach emphasizes the teacher's authority, institutional control, and routine religious habituation as mechanisms for shaping behaviour. Although these mechanisms can provide order and behavioural direction, they may also encourage compliance that depends on external supervision rather than internal conviction. Conversely, a purely humanistic approach may prioritize dialogue and personal awareness while potentially weakening the authority needed to maintain moral practices. The problem carefully concerns how teachers can balance authority, habituation, dialogue, exemplary conduct, and spiritual guidance so that *akhlakul karimah* becomes internally meaningful rather than performed by students. This balance is essential for sustainable character formation.

This problem is particularly relevant in the two madrasahs examined in this study, namely MA Nurud Dhalam and MA Nurus Syam in Wringin, Bondowoso. Both institutions share a commitment to developing students' moral character, yet they operate within different institutional conditions. MA Nurud Dhalam is characterized by stronger integration between madrasah values, *pesantren* culture, and structured supervision, whereas MA Nurus Syam applies a more adaptive and contextual approach for students whose social backgrounds are heterogeneous and not entirely *pesantren* based. These contrasting conditions create different spaces for teachers of *Akidah Akhlak* to perform their roles as

educators, moral guides, motivators, and exemplars. Each madrasah possesses distinct organizational culture, student characteristics, and educational priorities, which may influence the strategies used to internalize moral values. Accordingly, the field phenomenon is not simply whether moral education exists, but how teachers plan, implement, and evaluate internalization practices across different institutional environments. Comparison highlights the need for contextual analysis. This situation provides a valuable empirical setting for examining teacher roles systematically.

Previous studies have discussed moral internalization from contrasting perspectives. Structuralist approaches emphasize discipline, supervision, habituation, and the teacher's position as a *muaddib* who directs student behaviour through authority (Holidi, 2026; Kusumawati, 2026; Nadhifah, 2026). Other studies criticize excessive formalism and argue that moral formation requires dialogue, exemplary conduct, emotional involvement and spiritual guidance, positioning teachers as *mursyid* and facilitators. The concept of transinternalization further emphasizes movement from value transformation toward value transaction and deeper internalization through interaction and exemplary practice. These perspectives provide important foundations, yet they leave a significant research gap. Much of the discussion concentrates on preferred pedagogical approaches or general principles of moral education, while less attention is given to how teachers strategically combine these approaches within distinct madrasah contexts (Albustomi, 2025; Ni'am, 2025; Rofik, 2025). Moreover, the available literature does not sufficiently explain how planning, implementation, and evaluation of teachers' roles operate across different institutional cultures. Therefore, a multi-site investigation is needed to connect theoretical debates with concrete practices and identify transferable patterns. Such investigation can clarify how moral internalization is organized beyond isolated classroom instruction and formal religious teaching.

The second research gap concerns the limited comparative understanding of teacher roles in madrasahs with different cultural and student characteristics. A single-site study can provide detail, but it may not reveal whether a strategy reflects a general pattern, institutional culture, or a local condition. The multi-site perspective proposed here addresses this limitation by examining MA Nurud Dhalam and MA Nurus Syam through cross-site analysis. Such comparison makes it possible to identify similarities, differences, and distinctive practices in the planning, implementation, and evaluation of *akhlakul karimah* internalization. The study is positioned to explain how teacher exemplary behaviour and student participation are organized and negotiated within contrasting madrasah environments. This contribution is important because effective moral education requires contextual sensitivity while retaining clear educational purposes. A

comparative account can provide empirical basis for developing character management practices that are adaptable, systematic, and responsive to institutional diversity. This perspective also strengthens the empirical basis for understanding contextual variation in moral education practices. It further enables the study to move from normative claims about teachers' importance toward an empirically grounded explanation of how their roles function within different educational ecosystems

The research problem addressed in this study is how teachers of *Akidah Akhlak* plan, implement, evaluate, and identify implications from their roles in internalizing *akhlakul karimah* at MA Nurud Dhalam and MA Nurus Syam Wringin, Bondowoso. The argument is that effective moral internalization depends not on a single pedagogical model, but on the strategic integration of institutional authority, habituation, dialogue, spiritual guidance, and teacher exemplary conduct within each madrasah's cultural context. The study assumes that differences in *pesantren* integration, organizational culture, and student social backgrounds shape how teachers enact and adapt their roles. By using a multi-site qualitative perspective, the research seeks to produce a contextual synthesis of teacher practices rather than merely measure student outcomes. Its contribution lies in connecting theoretical debates with empirical evidence about planning, implementation, and evaluation. The findings are expected to enrich Islamic education scholarship and provide practical guidance for teachers and madrasah leaders seeking sustainable approaches to character formation. Thus, the study offers a contextual model for strengthening *akhlakul karimah* internalization across diverse Islamic educational settings.

METHOD

This study employed a qualitative research approach using a multi-site case study design to obtain an in-depth, holistic, and contextual understanding of the role of *Akidah Akhlak* teachers in internalizing *akhlakul karimah* values (Fahmi, 2024; Niam et al., 2024; Salmona & Kaczynski, 2024; Takona, 2024). The qualitative approach was selected because the study focused on understanding teachers' actions, interactions, strategies, and experiences in their natural educational settings rather than testing statistical hypotheses or measuring variables numerically. The multi-site case study design was considered appropriate because the research examined the same phenomenon in two different institutional contexts, namely MA Nurud Dhalam Wringin and MA Nurus Syam Wringin, Bondowoso. Each madrasah was treated as an individual case before the findings were compared through cross-site analysis. This design enabled the researcher to identify both site-specific characteristics and broader patterns concerning the planning, implementation, and evaluation of teachers'

roles in moral-value internalization. The researcher served as the key instrument and was directly present in both research sites as a passive participant observer without manipulating the natural conditions of the educational environment.

The research was conducted at MA Nurud Dhalam Wringin and MA Nurus Syam Wringin, Bondowoso, East Java. The two locations were selected purposively because they have similar geographical contexts and a shared commitment to developing students' moral character, but differ in their sociological characteristics and institutional cultures. MA Nurud Dhalam is strongly associated with *pesantren*-based values and structured religious supervision, while MA Nurus Syam accommodates students with more heterogeneous, predominantly non-*pesantren* social backgrounds and therefore provides a more adaptive and contextual educational environment. These contrasting characteristics made the two institutions information-rich cases for examining variations in the role of *Akidah Akhlak* teachers. Data were obtained from primary and secondary sources. Primary data consisted of verbal statements, actions, interactions, and observable behaviours obtained from the principal, *Akidah Akhlak* teachers, students, and supporting informants such as homeroom teachers or guidance and counseling teachers. Secondary data included curriculum documents, lesson plans or teaching modules, school regulations, religious activity programs, photographs, and records related to students' moral behaviour.

Data were collected through three complementary techniques: semi-structured in-depth interviews, participant observation, and documentation. Semi-structured interviews were conducted to explore teachers' understanding of moral education, planning processes, strategies for internalizing *akhlakul karimah*, challenges encountered, and mechanisms for evaluating students' moral development. Interviews were recorded with participants' consent and subsequently transcribed for analysis. Observation was conducted to examine naturally occurring behaviours and interactions, including teachers' exemplary conduct during instruction, interpersonal communication, students' participation in congregational prayer, patterns of respectful communication, discipline, and environmental cleanliness. Field notes were prepared following each observation. Documentation was used to corroborate interview and observation findings through relevant institutional records and visual evidence. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, focusing, simplifying, and organizing relevant information from interviews, observations, and documents. Condensed data were then displayed through systematic narratives, matrices, and thematic categories. Preliminary conclusions were continuously verified against the available evidence and subsequently compared across the two research sites to identify similarities, differences, and distinctive patterns.

The trustworthiness of the findings was established through credibility, transferability, dependability, and confirmability. Credibility was strengthened through source and technique triangulation by comparing information from principals, teachers, students, and supporting informants and by cross-checking interview findings with observations and documentary evidence. Prolonged engagement and peer debriefing were also used to strengthen the credibility of interpretations and minimize potential researcher bias. Transferability was addressed through detailed contextual descriptions of the two madrasahs, their institutional cultures, student characteristics, and practices of moral internalization, allowing readers to assess the applicability of the findings to comparable settings. Dependability was maintained through a transparent research trail documenting the research focus, interview instruments, field notes, data analysis procedures, and development of conclusions. Confirmability was ensured by linking interpretations to empirical evidence and subjecting the research process and findings to academic supervision and external evaluation. Through these procedures, the study sought to ensure that its findings accurately represented the experiences and practices of *Akidah Akhlak* teachers and were grounded in the empirical conditions of both research sites.

RESULT AND DISCUSSION

Result

Planning the Role of *Akidah Akhlak* Teachers in Internalizing *Akhlakul karimah* Values

The findings indicate that the planning of *Akidah Akhlak* teachers' roles at MA Nurud Dhalam and MA Nurus Syam was developed according to the cultural characteristics of each madrasah and the conditions of its students. At MA Nurud Dhalam, planning was closely integrated with the *pesantren* system. Learning plans incorporated the national curriculum while also accommodating classical Islamic texts, religious habituation, congregational worship, Qur'anic activities, and *pesantren*-based cultural values. In contrast, MA Nurus Syam developed a more adaptive planning orientation because many students lived with their families and came from more heterogeneous social backgrounds. Consequently, learning activities emphasized moral independence and students' ability to respond appropriately to contemporary social challenges. These findings demonstrate that *Akidah Akhlak* learning cannot rely on a uniform planning model because the internalization of moral values is strongly influenced by institutional culture and student characteristics.

The difference between the two sites demonstrates that learning planning functions not merely as an administrative requirement but as a strategic instrument for character formation. At MA Nurud Dhalam, the integration of

madrasah and *pesantren* culture enabled teachers to connect cognitive learning with affective and behavioural habituation. Students encountered moral values not only through classroom materials but also through Qur'anic recitation, classical Islamic studies, congregational worship, and daily examples provided by teachers. Meanwhile, MA Nurus Syam provided greater space for discussion, reflection, case studies, and contextual learning related to students' experiences in their families and communities. This approach encouraged students to understand Islamic moral values as principles for making independent decisions. The findings therefore suggest that contextual planning strengthens the possibility of meaningful value internalization because teachers can align curriculum objectives, institutional culture, learning strategies, and students' social realities.

These findings reinforce Muhaimin's view that Islamic religious education should be designed as a process of value internalization rather than merely the transmission of religious knowledge. Moral education becomes more meaningful when values are translated into concrete experiences, habituation, exemplary behaviour, and institutional culture. The findings also support Baharun's argument that the quality of Islamic education depends on the integration of institutional components. *Akidah Akhlak* teachers cannot work independently because the formation of students' character requires cooperation among school leaders, teachers, guidance counselors, families, and the surrounding environment. Similarly, previous research has shown that teachers' strategies become more effective when classroom learning is integrated with habituation and school culture. Thus, effective planning requires teachers to position moral education within the broader ecosystem of the madrasah rather than treating it as an isolated classroom activity.

Implementation of *Akidah Akhlak* Teachers' Roles in Internalizing *Akhlakul karimah* Values

The implementation of value internalization at both madrasahs followed three stages: value transformation, value transaction, and value transinternalization. However, the practical implementation differed according to institutional characteristics. At MA Nurud Dhalam, teachers emphasized habituation, exemplary conduct, and continuous supervision supported by the *pesantren* culture. At MA Nurus Syam, teachers emphasized a more humanistic approach through discussion, case studies, spiritual reflection, and contextual learning. The first stage, value transformation, involved introducing students to religious and moral values such as religiosity, honesty, discipline, responsibility, and social concern. Teachers acted as sources of knowledge who explained the meaning and importance of these values. The second stage, value transaction, involved reciprocal interaction between teachers and students through communication, discussion, practice, habituation, and direct experience. At this

stage, teachers became concrete examples of the values being taught. These practices indicate that internalization requires movement from cognitive understanding toward active participation.

The third stage, value transinternalization, represents the deepest level of the process. At this stage, moral values are no longer perceived merely as external rules imposed by teachers or institutions but become part of students' consciousness and personality. The findings indicate that students demonstrated this process through independent religious practices, honesty, discipline, respect for teachers, responsibility, and concern for others. Such behaviour suggests that moral values had begun to operate as internal principles rather than merely responses to supervision. The findings support Muhaimin's theory that internalization develops progressively from knowledge to interaction and ultimately to the incorporation of values into personality. They also reinforce Abdullah's argument that religious learning should provide opportunities for dialogue and conscious appreciation rather than relying exclusively on lectures. In addition, the findings are consistent with the Islamic educational perspective emphasizing *uswah hasanah*, in which teachers' behaviour becomes a powerful medium for moral learning.

The implementation of these strategies further demonstrates that transinternalization is not an instantaneous process. It requires continuity between classroom instruction, habituation, teacher modeling, institutional culture, and interpersonal relationships. Students are more likely to internalize values when they repeatedly encounter consistent examples of those values in different areas of school life. The findings therefore suggest that teachers function simultaneously as educators, moral guides, motivators, and role models. Their role extends beyond delivering *Akidah Akhlak* content to creating meaningful experiences through which students can understand, practice, reflect upon, and eventually adopt moral values. This finding strengthens the argument that successful character education cannot be evaluated solely through students' knowledge of moral concepts. Its deeper achievement is reflected when students demonstrate consistent moral behaviour without depending entirely on external supervision. Accordingly, the implementation of *Akidah Akhlak* education requires a sustained combination of instruction, dialogue, habituation, exemplary conduct, and spiritual guidance.

Evaluation of the Role of *Akidah Akhlak* Teachers in Value Internalization

The findings reveal that evaluation at both madrasahs was directed toward students' actual behaviour rather than merely their mastery of religious knowledge. MA Nurud Dhalam employed the **Buku Kendali Akhlak Santri**, which was integrated with the *pesantren* system, while MA Nurus Syam utilized reflection journals, self-assessment, peer assessment, and collaboration with guidance and counseling teachers and parents. These differences demonstrate

the contextual nature of character evaluation. Although the instruments varied, both institutions attempted to capture students' development in religious attitudes, discipline, responsibility, honesty, cooperation, and social concern. This practice corresponds with the principle of authentic assessment, which evaluates students comprehensively through cognitive, affective, and behavioural dimensions. Character development cannot be adequately represented through written tests because moral values are manifested through actions and habits in real situations.

Continuous observation was therefore an important component of the evaluation process. Teachers monitored students' punctuality, compliance with school regulations, participation in religious activities, interactions with teachers and peers, responsibility for assignments, and environmental awareness. Such observations provided information about whether moral values were consistently practiced rather than merely understood. Evaluation also functioned as feedback for teachers and madrasah leaders. When students demonstrated weaknesses in particular areas, the results could inform further guidance, habituation, mentoring, or adjustment of teaching strategies. This indicates that evaluation was not positioned simply as a final judgment of student achievement but as an ongoing mechanism for improving character formation. The findings support the argument that authentic evaluation should be continuous and grounded in observable behaviour because character is developed through repeated experience and habituation rather than through short-term cognitive testing.

The evaluation process also highlights the importance of collaboration among different educational actors. The involvement of teachers, guidance counselors, school leaders, and parents expands the observation of students' behaviour beyond the classroom and allows character development to be understood across different environments. Such collaboration strengthens the consistency of moral guidance because students receive similar expectations and reinforcement from multiple social contexts. Therefore, evaluation becomes part of a broader cycle of character education: teachers plan the values and strategies, implement them through learning and habituation, observe students' responses, and use the findings to improve subsequent interventions. This cycle demonstrates that the role of *Akidah Akhlak* teachers is not limited to instructional delivery but includes continuous monitoring and reflective improvement. The findings consequently support a comprehensive evaluation framework in which students' moral development is assessed through authentic evidence, sustained observation, reflective practices, and collaboration among the madrasah and family.

Implications and the Structural-Humanistic Symbiosis Model

The cross-site findings demonstrate different character outcomes

associated with the two institutional approaches. MA Nurud Dhalam produced strong institutional obedience, discipline, and respect for teachers through a structured *pesantren*-based system. MA Nurus Syam, meanwhile, emphasized moral independence, critical reflection, and students' ability to adapt to changing social circumstances. These findings can be interpreted through Lickona's character education framework, particularly the relationship between moral knowing, moral feeling, and moral action. Students first need to understand moral principles, then develop an emotional commitment to those principles, and finally demonstrate them through concrete behaviour. The findings also correspond with Bandura's social learning perspective, which emphasizes the influence of observation and modeling in behavioural development. Teachers therefore influence students not only through what they teach but also through how they behave. The institutional environment similarly becomes an important source of behavioural models because students continuously observe and experience the norms established within the madrasah.

The most distinctive finding of the cross-site analysis is the emergence of the Structural-Humanistic Symbiosis Model. This model integrates the strength of structured habituation and supervision found at MA Nurud Dhalam with the humanistic and awareness-oriented approach found at MA Nurus Syam. The model assumes that effective moral internalization cannot depend exclusively on external control or individual awareness. A purely structural approach may produce compliance that is highly dependent on supervision, whereas a purely humanistic approach may encounter difficulties in maintaining consistency without institutional support. The proposed model therefore positions structural and humanistic dimensions as complementary rather than opposing approaches. The structural dimension includes institutional policies, rules, habituation programs, teacher modeling, and consistent monitoring. The humanistic dimension includes persuasive communication, dialogue, personal guidance, reflection, motivation, and recognition of students' psychological development. Their integration creates an educational environment that encourages both behavioural discipline and internal moral consciousness.

The practical implication of this model is that madrasahs should build character education through a continuous sequence of institutional conditioning, exemplary conduct, meaningful interaction, reflection, and evaluation. Religious habituation, congregational worship, Qur'anic activities, discipline, and institutional rules provide the structural foundation, while dialogue and personal mentoring help students understand why those practices matter. Teachers consequently occupy a central position in connecting the institutional system with students' inner development. The model also offers a theoretical contribution because it moves beyond the dichotomy between structural and humanistic approaches by presenting them as mutually reinforcing dimensions of moral education. In the context of contemporary Islamic education, this

synthesis is particularly relevant because students face increasingly complex social and digital environments that require both self-discipline and independent moral judgment. The Structural-Humanistic Symbiosis Model therefore provides a contextual framework for developing disciplined, religious, responsible, and morally autonomous students across diverse Islamic educational settings.

Discussion

The findings confirm Muhaimin's perspective that Islamic religious education should function as a process of value internalization rather than merely transferring religious knowledge. The planning practices at MA Nurud Dhalam and MA Nurus Syam demonstrate that curriculum, institutional culture, habituation, and students' social conditions must be integrated into moral education. This finding is consistent with Muhaimin's concept of value internalization, in which religious values should be transformed into meaningful experiences and daily practices (Mannan & Shulhani, 2024; Tohet, 2024; Veronika, 2024). The findings also support Baharun's argument that Islamic educational quality depends on the integration of institutional components rather than the work of individual teachers alone. However, this study extends the literature by demonstrating that such integration takes different forms according to institutional culture: *pesantren*-based structured habituation at MA Nurud Dhalam and contextual, adaptive planning at MA Nurus Syam.

The implementation findings are consistent with Muhaimin's three-stage model of internalization: value transformation, value transaction, and value transinternalization. The two madrasahs demonstrated these stages through religious instruction, reciprocal interaction, habituation, exemplary conduct, and reflective practices. The findings further support Abdullah's argument that religious education requires dialogue and active student engagement rather than relying exclusively on lectures. They also reinforce the Islamic educational principle of *uswah hasanah*, in which teachers' behaviour becomes an important medium of moral formation. Nevertheless, the findings indicate that humanistic interaction and structured habituation should not be viewed as competing approaches. Instead, their effectiveness depends on how they are adapted to students' backgrounds and institutional environments.

The evaluation findings strengthen the literature on authentic character assessment by showing that moral development must be assessed through observable behaviour, reflection, and continuous interaction rather than written tests alone. MA Nurud Dhalam used the *Buku Kendali Akhlak Santri*, while MA Nurus Syam employed reflection journals, self-assessment, peer assessment, and collaboration with guidance counselors and parents. This finding is consistent

with the authentic assessment principle emphasizing comprehensive assessment of students' cognitive, affective, and behavioural development. It also supports Zainuddin's view that character evaluation should focus on students' actual behaviour in everyday life. The study further confirms Cholidah's argument that character evaluation becomes stronger when teachers, families, and the broader educational environment collaborate. Thus, the present study contributes a comparative perspective showing how evaluation mechanisms can be adapted to different institutional cultures while maintaining the same goal of sustainable character development.

Theoretically, the findings strengthen the relationship between Muhaimin's internalization framework, Lickona's character dimensions, and Bandura's social learning perspective. The progression from moral knowledge to practice and internal awareness corresponds with Lickona's emphasis on moral knowing, moral feeling, and moral action, while teachers' exemplary conduct reflects Bandura's explanation of learning through observation and modelling (Alfaridli et al., 2024; Khomsiah, 2024; Khosi'in et al., 2024). The principal theoretical contribution is the structural-Humanistic Symbiosis Model, which synthesizes structured habituation, supervision, and institutional regulation with dialogue, reflection, personal guidance, and moral awareness. This model suggests that moral internalization is more effectively understood as a complementary process rather than a choice between structural control and humanistic education. It therefore extends existing perspectives by positioning institutional structure and students' internal moral consciousness as mutually reinforcing dimensions.

Practically, the findings suggest that madrasah leaders should develop character education through an integrated system involving planning, habituation, teacher modeling, dialogue, monitoring, and continuous evaluation. Teachers should adapt their strategies to students' social backgrounds while maintaining clear institutional values and expectations. The Structural-Humanistic Symbiosis Model provides a practical framework for combining discipline with moral autonomy, particularly in contemporary educational environments characterized by social and digital change. Its contribution lies in offering an adaptable approach that can help Islamic schools develop students who are not only obedient to institutional rules but also capable of making independent moral decisions. In this respect, the study moves beyond describing the role of *Akidah Akhlak* teachers and provides a contextual explanation of how institutional culture, teacher practices, and student consciousness can be integrated to support sustainable **akhlakul karimah** formation.

CONCLUSION

This study demonstrates that well-planned, collaborative, and sustainable management of Qur'an-based programs can strengthen students' spiritual competence through consistent habituation, guidance, and evaluation. The key lesson is that the effectiveness of spiritual development depends not only on the content of religious programs but also on how effectively managerial functions are implemented. Scientifically, this study contributes to the field of educational management by emphasizing the strategic role of systematic program management in supporting students' spiritual development. However, the study is limited by its restricted research setting and participant characteristics, which may limit the generalizability of the findings. Future research should involve more schools with diverse characteristics, apply longitudinal or mixed-method approaches, and examine more systematically the long-term effects of Qur'an-based programs on students' spiritual competence and behaviour.

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