

## Spiritual Based Learning Approaches for Addressing Learning Difficulties in Islamic Religious Education: A Qualitative Study in an Indonesian Elementary School

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**ABSTRACT** : Learning difficulties in Islamic Religious Education (PAI) remain a significant challenge at the elementary school level, particularly in helping students understand faith concepts, perform worship practices, and internalize Islamic values. While previous studies have emphasized cognitive and instructional interventions, limited attention has been given to the role of spiritual-based learning approaches in addressing these challenges. This study aims to examine the implementation of a spiritual approach, evaluate its effectiveness in improving students' understanding of faith and worship concepts, and identify the supporting and inhibiting factors influencing its application at SD Negeri 64 Buntu Ampang, Anggeraja District, Enrekang Regency, Indonesia. The research employed a qualitative descriptive design using psychological, theological, and pedagogical perspectives. Data were collected through observations, interviews, and documentation involving the principal, Islamic Religious Education teachers, and relevant school stakeholders. Data analysis followed the Miles and Huberman model, including data reduction, data display, and conclusion drawing, while trustworthiness was ensured through triangulation and credibility checks. The findings reveal that the spiritual approach, implemented through prayer, dhikr, Qur'anic recitation, religious motivation, teacher role modeling, and empathetic guidance, effectively supports students in overcoming learning difficulties. The approach contributes not only to improved cognitive understanding of faith and worship but also to enhanced emotional well-being, self-confidence, learning motivation, and positive religious behavior. Its effectiveness is supported by teacher commitment, a strong religious school culture, and institutional support, although limited instructional time, diverse student characteristics, and varying family backgrounds remain challenges. This study highlights the importance of integrating spirituality into classroom practices as a holistic pedagogical strategy for promoting both academic and character development in Islamic Religious Education.

**Keywords:** Spiritual Based Learning, Learning Difficulties, Islamic Religious Education, Spiritual Pedagogy, Elementary School Students.

## INTRODUCTION

Islamic Religious Education (PAI) has a fundamental goal of shaping insan kamil (the ideal human being), a person who develops holistically through the harmony of body, intellect, and spirit. According to Muhaimin (2012) and Nata (2014), PAI is not only intended to transfer Islamic knowledge but also to instill Islamic values and culture so that learners can internalize them in their daily lives. Human beings are understood to possess physical, psychological, and spiritual dimensions, as well as intellectual, emotional, and spiritual intelligence. Therefore, PAI learning must be holistic and integrative. This approach places the spiritual dimension as an essential element in successful learning, especially at the elementary school level, which serves as the foundation for developing students' religious character.

Islamic Religious Education in elementary schools should not focus solely on cognitive aspects but must also integrate affective and psychomotor domains in a balanced way. Mulyasa (2018) emphasizes that meaningful learning can only be achieved when students experience, feel, and practice the values they learn. Spirituality in PAI learning is not merely about delivering religious doctrines but also about providing spiritual experiences that foster religious awareness. Daradjat (2015) states that positive spiritual experiences can shape religious attitudes and strengthen students' learning motivation. Thus, a spiritual approach has strong pedagogical relevance in PAI learning.

In practice, PAI learning in elementary schools still faces various challenges, particularly related to students' learning difficulties. These include difficulties in understanding basic religious concepts, memorizing verses of the Qur'an and hadith, performing acts of worship, and applying Islamic values in daily life. Slameto (2015) explains that learning difficulties are influenced by internal and external factors, including students' psychological conditions and learning environments. Learning that tends to be mechanical and lacks spiritual engagement may result in superficial understanding, preventing students from fully comprehending the essence of Islamic teachings.

The urgency of a spiritual approach in Islamic education is strongly supported by normative foundations in the Qur'an. Allah states in Surah Ar-Ra'd (13:28) that hearts find peace through the remembrance of Allah, which is an essential prerequisite for learning readiness. Ibn Kathir (2003) explains in his exegesis that a peaceful heart is more receptive to knowledge and divine guidance. A strong spiritual condition creates a conducive psychological atmosphere for the learning process, including in

understanding religious teachings. Therefore, the spiritual dimension cannot be separated from efforts to improve the effectiveness of PAI learning.

In addition, Surah Al-Baqarah (2:186) emphasizes Allah's closeness to His servants through prayer. Al-Qurtubi (2006) explains that prayer is a form of transcendental communication that provides inner peace and strength. In the educational context, prayer and remembrance of Allah can serve as spiritual tools that help students overcome learning difficulties. These spiritual activities can foster self-confidence, inner calmness, and intrinsic motivation in the learning process. Thus, a spiritual approach plays a strategic role in helping students understand PAI content more deeply and meaningfully.

Islam also highly honors knowledge and those who seek it. A hadith narrated by Abu Nu'aim from Ali ibn Abi Talib states that knowledge is a treasure and its key is asking questions. Al-Ghazali (2011) emphasizes that intellectual activity accompanied by spiritual awareness produces deeper understanding. In PAI learning, student engagement in asking questions, discussing, and reflecting on learning materials is part of the spiritual learning process. This approach encourages students not only to know but also to internalize and practice Islamic values.

From a legal perspective, the spiritual approach in PAI learning has strong legitimacy. Law Number 20 of 2003 concerning the National Education System states that education aims to develop individuals who are faithful, devout, and of noble character. Government Regulation Number 57 of 2021 concerning National Education Standards also emphasizes the importance of developing students' spiritual dimension. Tilaar (2012) argues that national education cannot be separated from value and moral development. Therefore, integrating a spiritual approach into PAI learning aligns with national education goals.

Empirical conditions at SD Negeri 64 Buntu Ampang show that students experience learning difficulties in PAI subjects, including memorization, conceptual understanding, and the application of religious values. Limited infrastructure, conventional teaching methods, and students' socio-economic backgrounds are contributing factors. Preliminary observations indicate that approximately 65% of students experience difficulties in understanding and internalizing PAI materials. This condition highlights the need for a more holistic and integrative learning approach. Therefore, the study of a spiritual approach in overcoming PAI learning difficulties is highly important to conduct.

## METHODS

This research was conducted at SD Negeri 64 Buntu Ampang, Anggeraja District, Enrekang Regency. The selection of this location was based on technical and operational considerations, particularly accessibility, the school's openness to research activities, and the potential for in-depth and continuous study. In addition, this school has characteristics relevant to the focus of the research, including student population size, the quality of the learning process, and a supportive social environment. Based on a review of the literature and previous studies, no research was found that specifically addresses the use of a spiritual approach in overcoming students' learning difficulties in Islamic Religious Education (PAI) at this school, making this study academically novel and relevant.

This study employed a qualitative descriptive research design with an analytical method. A qualitative approach was chosen because the study aims to understand phenomena in depth and holistically within a natural setting. Moleong (2017) explains that qualitative research produces descriptive data in the form of written or spoken words from observed subjects, with the researcher acting as the primary instrument. A descriptive method was used because the study focuses on ongoing phenomena and aims to describe real conditions in the field, particularly related to students' learning difficulties and the implementation of a spiritual approach in Islamic Religious Education.

The study used psychological, theological, and pedagogical approaches. The psychological approach was applied to understand students' mental and emotional conditions in relation to their religious experiences and learning difficulties. The theological approach served as an analytical lens for understanding the concept of divinity and Islamic spiritual values underlying the learning approach. Meanwhile, the pedagogical approach was used to examine educational processes, teacher roles, classroom interactions, and instructional strategies used to guide students toward achieving learning objectives effectively.

The data sources in this study consisted of primary and secondary data. Primary data were obtained directly from the principal, Islamic Religious Education teachers, and other relevant participants through interviews and field observations. These data included words, actions, and behaviors of research subjects observed directly in the field. Secondary data were collected through literature studies, including books, scientific articles, theses, dissertations, school documents, archives, and photographs related to research activities. Secondary data served as supporting information to strengthen the analysis and interpretation of findings.

The main instrument in this qualitative research was the researcher herself/himself (human instrument). The researcher played a central role in determining the research focus, selecting informants, collecting data, assessing data validity, analyzing and interpreting data, and drawing conclusions. In addition, supporting instruments were used, such as observation guides, structured interview guidelines, and documentation tools, to complement and verify the data collected from the field.

Data collection techniques included participatory observation, structured interviews, and documentation. Participatory observation was conducted by directly involving the researcher in classroom activities to obtain a real picture of the PAI learning process and students' spiritual conditions. Observations were carried out in descriptive, focused, and selective stages. Structured interviews were used to obtain in-depth information from informants using predetermined questions. Documentation was used to collect relevant written and visual data. These three techniques were combined through triangulation to enhance data validity.

Data analysis was conducted inductively and continuously from before entering the field until after the completion of the research. The data analysis model followed Miles and Huberman's framework, which includes data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting and focusing on information relevant to the research objectives. Data display was presented in narrative form to facilitate understanding. Conclusion drawing was carried out gradually and continuously verified based on collected data until valid and credible conclusions were reached.

The validity of the data was tested through credibility, transferability, dependability, and confirmability. Credibility was ensured through prolonged engagement, persistent observation, triangulation, and member checking. Transferability was achieved by providing detailed and systematic descriptions so that the findings could be considered applicable in other contexts. Dependability was examined through an audit of the research process by competent reviewers, while confirmability ensured that the findings genuinely reflected an objective research process and could be scientifically accounted for.

## RESULT AND DISCUSSION

### RESULTS

#### **A. Implementation of the Spiritual Approach by Islamic Religious Education Teachers in Overcoming Learning Difficulties of Grade IV and V Students at SD Negeri 64 Buntu Ampang, Anggeraja District, Enrekang Regency**

The implementation of the spiritual approach in Islamic Religious Education (PAI) at SD Negeri 64 Buntu Ampang is understood by teachers as an educational process that not only emphasizes cognitive mastery but also fosters students' awareness of faith, inner peace, and closeness to Allah (SWT). This approach is viewed as a pedagogical foundation for guiding students to learn with the intention of worship, to develop patience, and to recognize that learning difficulties are part of a process that must be faced with effort and prayer. This understanding indicates that the spiritual approach is not treated as an additional activity but is instead integrated into teachers' attitudes, behaviors, and teaching strategies in Islamic Religious Education.

Interview results with PAI teachers, homeroom teachers, and the school principal show a shared perception regarding the importance of the spiritual approach in learning. It is understood as a holistic strategy that integrates faith values, moral character, and teacher role modeling in the learning process. All informants agreed that students who learn in a calm emotional state, feel cared for, and receive spiritual reinforcement tend to more easily accept learning materials and are less likely to give up, especially those experiencing learning difficulties.

In classroom practice, the spiritual approach is implemented through habitual prayers before and after learning, recitation of relevant Qur'anic verses related to lesson content, and the delivery of simple and contextual religious advice. Teachers also instill values such as patience, honesty, gratitude, and responsibility in every Islamic Religious Education lesson. In addition, teachers strive to serve as role models by demonstrating politeness, patience, and empathy so that students can directly observe and imitate these spiritual values in classroom interactions.

The spiritual approach is also clearly reflected in how teachers respond to students who experience learning difficulties. Instead of using a blaming or pressuring approach, teachers provide personal attention, use gentle language, and invite students to pray together for ease in learning. Teachers emphasize that every student has different abilities and that Allah judges effort rather than outcomes alone. This approach helps reduce fear and psychological pressure among students, enabling them to feel calmer, more confident to try, and less inferior.

Spiritual guidance and reinforcement provided by teachers generally include religious motivation, collective prayers, and calming advice. Teachers often relate learning activities to the values of worship and reward, as well as share exemplary stories of prophets to cultivate patience and perseverance. Reinforcement is also given through praise accompanied by prayers when students show effort, even if their learning outcomes are not yet optimal. This strategy has been shown to gradually increase students' confidence and learning motivation.

A concrete example of the spiritual approach is seen when teachers guide students who struggle to understand worship practices, such as the procedures of الصلاة (prayer). Instead of demanding immediate mastery, the teacher first invites students to pray, then provides step-by-step guidance while offering motivation and appreciation for every small improvement. This approach makes students feel valued, psychologically safe, and eventually leads to improved understanding and greater participation in learning activities.

School support for the implementation of the spiritual approach is reflected in policies that encourage teachers to prioritize humanistic and religious learning. The school views the spiritual approach as an important means of character building while also helping students overcome learning difficulties. With a conducive and spiritually oriented learning environment, students are not only assisted academically but also experience improvements in attitude and self-confidence.

Based on the research findings, it can be concluded that the implementation of the spiritual approach in Islamic Religious Education at SD Negeri 64 Buntu Ampang plays a significant role in overcoming students' learning difficulties. This approach functions as a pedagogical strategy that fosters inner peace, psychological security, and intrinsic motivation among students. Thus, the spiritual approach is not merely normative in nature but has a real and meaningful impact in helping students understand Islamic Religious Education in a more meaningful, humanistic, and sustainable way.

## **B. Effectiveness of Implementing a Spiritual-Based Learning Method in Improving Students' Understanding of Faith and Worship Concepts Among Students with Learning Difficulties at SD Negeri 64 Buntu Ampang, Anggeraja District, Enrekang Regency**

### **1. Initial Condition of Students' Understanding of Faith and Worship**

Before the consistent implementation of the spiritual-based learning method, students' understanding of faith and worship concepts at SD Negeri 64 Buntu Ampang was relatively low and largely mechanical. Islamic Religious Education (PAI) instruction

tended to focus on memorization, while the internalization of faith values and awareness of worship had not yet developed optimally. Worship practices were carried out merely as instructed by the teacher, without a deep understanding of their meaning and purpose.

This condition was more evident among students with learning difficulties. They tended to be passive, lacked confidence, and were reluctant to actively engage in learning. Fear of making mistakes and low willingness to ask questions became major barriers to understanding faith and worship concepts comprehensively. These findings indicate that PAI learning had not fully addressed the affective and spiritual awareness dimensions of students.

## **2. Changes After the Implementation of the Spiritual-Based Learning Method**

After the spiritual-based learning method was applied, significant positive changes were observed in students' attitudes and understanding. The learning atmosphere became more conducive, calm, and humanistic. Students showed increased interest and participation in Islamic Religious Education. Several previously passive students began to ask questions, express opinions, and actively participate in discussions and worship practices.

Students' understanding of faith and worship concepts expanded beyond cognitive aspects toward deeper meaning-making. Learning materials were connected to students' daily experiences and spiritual values they could directly feel, making learning more meaningful. These changes indicate that the spiritual approach helps students understand religious teachings in a more holistic way.

## **3. Responses of Students with Learning Difficulties**

Students with learning difficulties responded positively to the spiritual-based learning method. The approach, which emphasizes empathy, calmness, and spiritual reinforcement, made students feel accepted and not pressured. Emotional security encouraged students to try more confidently, become less afraid of making mistakes, and be more open during learning activities.

This positive response was reflected in increased self-confidence, active participation, and a calmer attitude during the learning process. The spiritual-based learning method proved effective in reducing the learning pressure previously experienced by students with learning difficulties.

## **4. Effectiveness of the Spiritual-Based Learning Method**

The spiritual-based learning method was found to be effective in improving students' understanding of faith concepts and worship practices. Its effectiveness is evident in the improvement of students' cognitive, affective, and psychomotor

domains. Students not only understood the material theoretically but also demonstrated increased awareness in performing worship with greater sincerity and meaning.

For students with learning difficulties, this method helped enhance their confidence in practicing worship and gradually understand faith values. Worship activities were no longer performed as routine tasks but as meaningful and conscious practices.

### **5. Indicators of Success of the Spiritual Approach**

The success of the spiritual-based learning method was measured through several key indicators, including changes in students' learning attitudes, increased active participation in classroom activities, and the ability to explain faith and worship concepts in simple terms. In addition, changes in students' religious behavior—such as sincerity in prayer, polite behavior, and voluntary worship habits—served as important indicators in assessing the effectiveness of this approach.

The findings show that the success indicators of the spiritual approach emphasize changes in students' attitudes, behaviors, and religious awareness rather than solely academic achievement. The spiritual approach is considered successful when it produces holistic impacts covering cognitive, affective, and behavioral dimensions of students' religiosity.

## **C. Supporting and Inhibiting Factors in the Implementation of the Spiritual-Based Learning Method in Overcoming Learning Difficulties in Islamic Religious Education at SD Negeri 64 Buntu Ampang, Anggeraja District, Enrekang Regency**

### **1. Supporting Factors for the Implementation of the Spiritual Method**

The research findings indicate that the success of implementing the spiritual-based learning method in Islamic Religious Education (PAI) at SD Negeri 64 Buntu Ampang is influenced by several supporting factors. The main factor identified is the competence and commitment of teachers in consistently instilling religious values. Teachers demonstrate a strong understanding of students' characteristics and awareness of the importance of a spiritual approach in assisting students with learning difficulties. Consistency in reinforcing faith values, modeling good behavior, and applying a humanistic approach serves as the foundation for the effectiveness of this method.

In addition to teachers' internal factors, institutional support from the school also plays a significant role. School policies that encourage the integration of faith and moral values into learning, as well as habitual religious activities such as collective prayers and worship practices, create a conducive environment for implementing the

spiritual approach. Collaboration among educators and effective communication between teachers and students further strengthen the effectiveness of spiritual-based learning.

The study also found that the school's religious culture significantly contributes to supporting the implementation of the spiritual method. The habituation of religious values in daily school life helps students become more prepared to engage in meaningful PAI learning. A religious and supportive environment helps students, including those with learning difficulties, feel comfortable and not pressured during the learning process. Thus, the success of the spiritual method is not only determined by the role of Islamic Religious Education teachers but also by the overall school ecosystem.

## **2. Inhibiting Factors in the Implementation of the Spiritual Method**

In addition to supporting factors, the study also identified several obstacles in implementing the spiritual-based learning method. The main obstacle is limited instructional time. Students with learning difficulties require more intensive and continuous guidance, while classroom time allocation is relatively limited. This condition requires teachers to adjust their instructional strategies to remain effective for all students.

Differences in students' characteristics, academic abilities, and family backgrounds also act as inhibiting factors. Abstract concepts of faith are often difficult for students to understand, especially those with learning barriers. Students require repeated explanations, concrete examples, and gradual instruction to fully grasp the material. Furthermore, not all students receive adequate religious education at home, which requires teachers to provide additional support at school.

These findings indicate that the implementation of the spiritual method requires flexibility, patience, and teachers' ability to adapt instructional approaches to students' diverse characteristics. The challenges are not only pedagogical in nature but are also related to social and family environmental factors.

## **3. Influence of Family Background and Student Characteristics**

Family background and student characteristics significantly influence the success of the spiritual approach. Students who come from families with strong religious practices tend to more easily understand and apply the values of faith and worship. Conversely, students who lack religious guidance at home require more intensive support from teachers.

Individual characteristics such as self-confidence, discipline, and learning readiness also affect students' responses to the spiritual approach. Students who are

open and motivated tend to show faster positive changes, while those who are less confident or passive require continuous attention and reinforcement. This highlights the importance of synergy between school and family in supporting students' spiritual development.

#### **4. Efforts to Overcome Challenges and Future Strengthening**

To address these challenges, teachers implement several strategic efforts, including providing personalized assistance to students with learning difficulties, allocating additional time for guidance, and delivering continuous motivation and spiritual reinforcement. More intensive communication with parents is also conducted to better understand students' home conditions and ensure continuity in spiritual development.

From an institutional perspective, the school seeks to strengthen its religious culture, enhance collaboration among teachers, and develop supporting programs and training to improve teachers' competence in implementing spiritual-based learning methods. These efforts aim to ensure that the spiritual approach can be applied in a more structured, systematic, and sustainable manner.

Overall, the research findings indicate that the success of implementing the spiritual-based learning method in overcoming learning difficulties in Islamic Religious Education is highly dependent on the synergy between teachers, schools, and families. This approach requires a comprehensive educational ecosystem to achieve optimal impact on both the spiritual and academic development of students.

#### **DISCUSSION**

The spiritual approach in Islamic Religious Education (PAI) at SD Negeri 64 Buntu Ampang demonstrates a paradigm shift toward a holistic learning model that balances cognitive, affective, and psychomotor domains. The findings indicate that the integration of spiritual values enhances students' inner calmness and learning readiness. This aligns with Muhaimin (2012), who emphasizes that Islamic education aims to develop a complete human being through the integration of faith, knowledge, and practice. Furthermore, Nata (2014) asserts that Islamic education must internalize the values of monotheism (tawhid) throughout the learning process. Thus, the spiritual approach is not merely an additional method but serves as a foundational element in shaping students' religious character comprehensively.

The implementation of the spiritual approach through collective prayer, habituation of worship practices, and religious advice has been shown to increase students' active participation in learning. Students demonstrate improvements in self-confidence, patience, and intrinsic motivation. These findings support Lickona's (2013)

character education theory, which states that character formation is most effective when values are consistently practiced within the learning environment. Mulyasa (2018) also emphasizes that character education must be integrated into daily learning activities rather than taught solely in theory. Therefore, the spiritual practices implemented by PAI teachers represent a concrete form of value integration that directly influences students' attitudes and behaviors.

The spiritual approach also proves effective in assisting students with learning difficulties by providing meaning-based reinforcement and faith-driven motivation. Teachers not only provide academic guidance but also instill the understanding that every effort is considered worship. Daradjat (2015) explains that religious education plays a vital role in strengthening students' mental and psychological resilience. This is consistent with the Qur'anic principle in Surah Al-Baqarah (2:286), which states that every burden is given according to human capacity. The spiritual approach helps students perceive difficulties as part of self-development, enabling them to remain calm, focused, and resilient in facing academic challenges.

From the perspective of Islamic educational theory, the implemented spiritual approach reflects the goal of education oriented toward the formation of adab (ethical conduct) and spiritual awareness. Al-Attas (1999) emphasizes that the ultimate goal of Islamic education is the cultivation of adab, which produces morally upright individuals. Education is not merely the transmission of knowledge but also the development of awareness of one's responsibility to God. Muhaimin (2012) also states that PAI learning must integrate faith values into all learning activities. The findings of this study reinforce this theory, as students not only understand faith concepts cognitively but also demonstrate behavioral changes in their daily religious practices.

From a policy perspective, the spiritual approach is consistent with Law No. 20 of 2003 on the National Education System, which emphasizes the formation of students who are faithful, devout, and possess noble character. The implementation of the national curriculum also promotes character education based on religious values. Mulyasa (2018) states that the success of curriculum implementation largely depends on teachers' creativity in translating policies into classroom practice. This study shows that PAI teachers successfully implement these regulations through practices such as prayer habituation, congregational prayer, and other religious activities, thereby creating a meaningful and conducive learning environment.

A religious school environment serves as a major supporting factor in the success of the spiritual approach. A consistently built religious culture through routine worship activities strengthens the internalization of faith values among students.

Lickona (2013) emphasizes that a consistent moral environment accelerates character development. Daradjat (2015) also states that the habituation of religious values in daily life fosters a stable religious personality. The findings of this study indicate that students more easily internalize religious teachings when the school environment systematically and continuously supports spiritual development. Thus, the spiritual approach becomes more effective when supported by a strong religious school culture.

The novelty of this study lies in the holistic application of the spiritual approach as a strategy to overcome learning difficulties among elementary school students. This approach not only enhances religious understanding but also fosters internalized religious character reflected in attitudes and behavior. Nata (2014) states that Islamic education should ideally achieve a balance between intellectual and spiritual intelligence. The findings of this study support this view, as students demonstrate improvements in both worship understanding and emotional stability as well as self-confidence. Therefore, the spiritual approach is worthy of further development as a learning model in Islamic Religious Education at the elementary level to support the sustainable formation of religious character.

## **CONCLUSION**

Based on the results of the research and data analysis, it can be concluded that the implementation of a spiritual approach in Islamic Religious Education (PAI) at SD Negeri 64 Buntu Ampang, Anggeraja District, Enrekang Regency, is proven to be effective in helping overcome learning difficulties among Grade IV and V students. This approach not only improves students' cognitive understanding of faith and worship concepts but also positively influences affective and psychomotor aspects, such as emotional calmness, self-confidence, and the development of positive religious attitudes.

The implementation of the spiritual approach through collective prayer, religious motivation, and habituation of religious values creates a learning atmosphere that is safe, humanistic, and meaningful. The success of this approach is supported by teacher commitment, a religious school culture, and policy support, although it is still faced with limitations such as time constraints and differences in students' backgrounds.

Based on the research findings, it is recommended that the implementation of the spiritual approach in Islamic Religious Education learning be further developed in a systematic and sustainable manner. Teachers should receive training and mentoring to

improve their competence in applying spiritual-based learning strategies, especially in addressing students with learning difficulties.

Schools are also encouraged to integrate spiritual values comprehensively into school culture and curriculum, as well as strengthen collaboration among teachers, school stakeholders, and parents. In addition, the provision of additional time or special spiritual guidance programs is necessary so that this approach can be implemented in a more structured, in-depth, and consistent manner, ultimately supporting both the academic development and religious character of students.

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