

RESEARCH

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Implementing Heart-Based Education from Ibn Qayyim al-Jawziyyah's Perspective to Develop Students' Character at MAN 1 Medan

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Abstract

This research is motivated by the increasing crisis of student character in the digital era, which is characterized by a decline in students' ethics, discipline, and moral awareness. This condition shows the importance of an educational approach that is not only oriented towards academic aspects, but also on the spiritual and character development of students. This study aims to analyze the implementation of education with the heart from the perspective of Ibn Qayyim al-Jawziyyah in the formation of student character at MAN 1 Medan, identify the forms of application of qalbiyah educational values, and analyze the supporting factors and obstacles in its implementation. This study uses a qualitative approach, data obtained through observation, in-depth interviews, and documentation of the principal, teachers, and students. Data analysis uses the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions, while data validity is carried out through triangulation of sources and techniques. The results of the study indicate that the implementation of education with the heart at MAN 1 Medan is carried out through strengthening the value of monotheism, habituation of worship, teacher role models, a compassionate approach, and humanistic communication in the learning process. This approach has a positive impact on student character development, such as increased discipline, responsibility, manners, social awareness, and spiritual awareness. This study also shows that Ibn Qayyim al-Jawziyyah's educational theories regarding the heart (qalb), tazkiyat al-nafs (self-control), and uswah hasanah (good character) remain relevant in the context of modern education. This research contributes to the development of spiritual-based Islamic education and character education studies through the integration of classical Islamic educational thought with contemporary educational practices.

Keywords: Heart-based education, Ibn Qayyim al-Jawziyyah, Islamic education, moral and spiritual development, modern education.

Introduction

The development of digital technology and globalization has transformed how adolescents obtain information, communicate, and construct social identities. Digital media can broaden access to knowledge, yet its educational value depends on appropriate governance, digital literacy, learner protection, and sustained human interaction (UNESCO, 2023; UNICEF, 2021). Unregulated or intensive use is also associated with exposure to harmful content, mental-health pressures,

weakened family functioning, bullying, cyberbullying, and changes in communication ethics (Alwuqaysi, 2025; Hijriah & Yusuf, 2025; Mollo et al., 2024; Saleh et al., 2025). These conditions reinforce the need for education that develops not only academic competence but also moral judgment, self-control, social responsibility, and spiritual awareness.

The objectives of Indonesian national education emphasize the development of learners who are faithful, pious, knowledgeable, creative, independent, responsible, and of noble character (Republic of Indonesia, 2003). This mandate positions character formation as an integral educational outcome rather than an additional program. Research on moral, character, and social-emotional education similarly indicates that effective schooling should connect knowledge with values, habits, relationships, reflection, and opportunities to practise responsible action (Berkowitz & Bier, 2007; Durlak et al., 2011; Lickona, 1991; Nucci et al., 2014; OECD, 2021). Therefore, an approach is required that reaches learners' cognitive, emotional, moral, and spiritual dimensions in an integrated manner.

One relevant approach is education with the heart (*tarbiyah qalbiyah*), which places the cultivation of the inner self at the centre of educational practice. In Ibn Qayyim al-Jawziyyah's thought, the heart (*qalb*) is closely connected with intention, faith, moral orientation, spiritual vigilance, and conduct; consequently, education involves strengthening *tawhid*, purifying the self (*tazkiyat al-nafs*), cultivating *muraqabah*, habituating worship, and directing knowledge toward righteous action (Ibn Qayyim al-Jawziyyah, 2001, 2020). This orientation is compatible with relational ethics and holistic education, which emphasize compassion, attentiveness, moral example, and the inseparability of intellectual and personal development (Maslani et al., 2025; Noddings, 2013).

The concept is firmly rooted in Ibn Qayyim al-Jawziyyah's view of human development as a gradual process that integrates knowledge, faith, emotion, morality, and spiritual discipline. His works describe the soundness of the heart as a foundation for consistent action and present knowledge without purification or practice as educationally incomplete (Ibn Qayyim al-Jawziyyah, 2001, 2020). Contemporary studies of Islamic and religiously grounded education likewise emphasize the educator's dual role as a transmitter of knowledge and a moral-spiritual guide who creates conditions for transformative character development (Diyanah et al., 2025; Megawati & Sulisworo, 2025; Ulvia Fatkurin Fuad et al., 2025).

Previous scholarship has established that character education is strengthened when values are integrated into school culture, classroom interaction, curriculum, reflection, habituation, and teacher conduct. Teachers are expected to function as caregivers, mentors, and morally credible models, although role modelling is most effective when the values being demonstrated are explicitly explained and consistently practised (Arthur, 2011; Lickona, 1997; Lumpkin, 2008; Sanderse, 2013). Empirical studies also show that teachers generally regard character education and role modelling as important, but may differ in confidence, pedagogical preparation, and the ability to translate values into learning designs (Demirel et al., 2016; Muzakkir et al., 2024; Sukidin et al., 2022). Islamic education studies further stress habituation, exemplary conduct, moral guidance, and spiritual formation as mutually reinforcing components of student development.

However, the available studies still leave important limitations. Much of the literature on Ibn Qayyim al-Jawziyyah remains normative, philosophical, or text-centred, while empirical descriptions of how heart-based education is enacted within contemporary formal madrasahs remain limited. Studies of character education often discuss role modelling, school culture, religious habituation, or caring relationships separately, rather than examining how these elements operate as an integrated *qalbiyah* educational practice. In addition, limited attention has been given to how

tawhid, tazkiyat al-nafs, muraqabah, worship, compassion, teacher example, and moral formation are interpreted by institutional leaders, teachers, and students within the same bounded educational setting.

The contribution of this study lies in analysing the practical implementation of education with the heart from Ibn Qayyim al-Jawziyyah's perspective within a contemporary madrasah. Rather than treating qalbiyah education only as a philosophical concept, the study examines observable routines, interpersonal practices, institutional programs, participant experiences, supporting factors, and implementation constraints. It therefore connects classical Islamic educational thought with empirical evidence from modern secondary Islamic education in the digital era.

MAN 1 Medan provides a relevant bounded setting because its educational practices combine academic learning, religious programs, worship habituation, discipline, moral guidance, and teacher-student interaction. Schools are important developmental contexts in which organizational culture, classroom relationships, teacher behaviour, and structured activities jointly influence adolescents' intellectual, social, emotional, and moral development (Eccles & Roeser, 2011). Evidence also indicates that supportive teacher-student relationships and teachers' social-emotional competence are associated with stronger engagement, motivation, and positive developmental outcomes (Jennings & Greenberg, 2009; Roorda et al., 2011; Wentzel, 1997). These perspectives support an in-depth investigation of how heart-based character education operates in daily madrasah life.

Based on these conditions, this study aims to: (1) analyze the implementation of education with the heart from the perspective of Ibn Qayyim al-Jawziyyah in the formation of student character at MAN 1 Medan; (2) identify the forms of application of qalbiyah educational values such as exemplary behavior, habituation of worship, strengthening of monotheism, tazkiyat al-nafs, and muraqabah in the educational process; and (3) analyze the supporting factors and obstacles in the implementation of education with the heart at MAN 1 Medan. This study is expected to provide theoretical contributions in the development of spiritual and character-based Islamic education studies, as well as provide practical contributions for educational institutions in building a more humanistic, religious, and holistically oriented education system for the formation of student character.

Method

This study employed a qualitative approach with a single-case study design. A qualitative design was selected to obtain an in-depth, contextual understanding of how education with the heart is interpreted and implemented through behaviour, routines, social interaction, institutional programs, and participant experience. The case study design was appropriate because the inquiry focused on a contemporary phenomenon within one clearly bounded educational institution, MAN 1 Medan, and required the integration of multiple sources of evidence (Creswell & Poth, 2024; Merriam & Tisdell, 2016; Yin, 2018).

The study was conducted at MAN 1 Medan. The site was selected because the madrasah actively combines academic education with religious habituation, character-development programs, moral guidance, and teacher role modelling. These institutional features correspond to the analytical indicators drawn from Ibn Qayyim al-Jawziyyah's perspective, particularly tawhid, tazkiyat al-nafs, muraqabah, worship habituation, *uswah hasanah*, compassion, and akhlaq formation.

The research participants included the madrasah principal, Islamic Religious Education

teachers, homeroom teachers, guidance and counseling teachers, and students. Informants were selected purposively according to their knowledge, experience, institutional responsibility, and direct involvement in character and spiritual education. Purposive selection is appropriate in qualitative inquiry when participants are chosen for the information-rich perspectives they can provide concerning the research focus (Patton, 2015). The principal provided information on policies and programs; teachers described pedagogical and mentoring practices; and students explained their experiences of heart-based education in daily madrasah life.

Data were collected through direct observation, in-depth semi-structured interviews, and documentation. Observation focused on worship routines, religious activities, teacher-student interaction, teacher example, discipline, moral guidance, and compassionate communication. Semi-structured interviews explored participants' understandings of heart-based education, implementation strategies, perceived character changes, supporting conditions, and obstacles. Documentation included activity photographs, religious-guidance schedules, madrasah regulations, character-education program documents, and other archives relevant to the research questions. Combining interviews, observations, and documents enabled the phenomenon to be examined from complementary forms of evidence (Creswell & Poth, 2024; Khoiri, 2018; Sugiyono, 2023).

The researcher served as the primary instrument, supported by a semi-structured interview guide, observation sheet, and documentation checklist. The supporting instruments were organized around the study indicators: strengthening tawhid, tazkiyat al-nafs, muraqabah, worship habituation, exemplary conduct, compassion, humanistic communication, and akhlaq formation. The interview guide supported consistency across participants while allowing probing questions, and the observation sheet was used to record relevant behaviour, interaction, routines, and institutional activities.

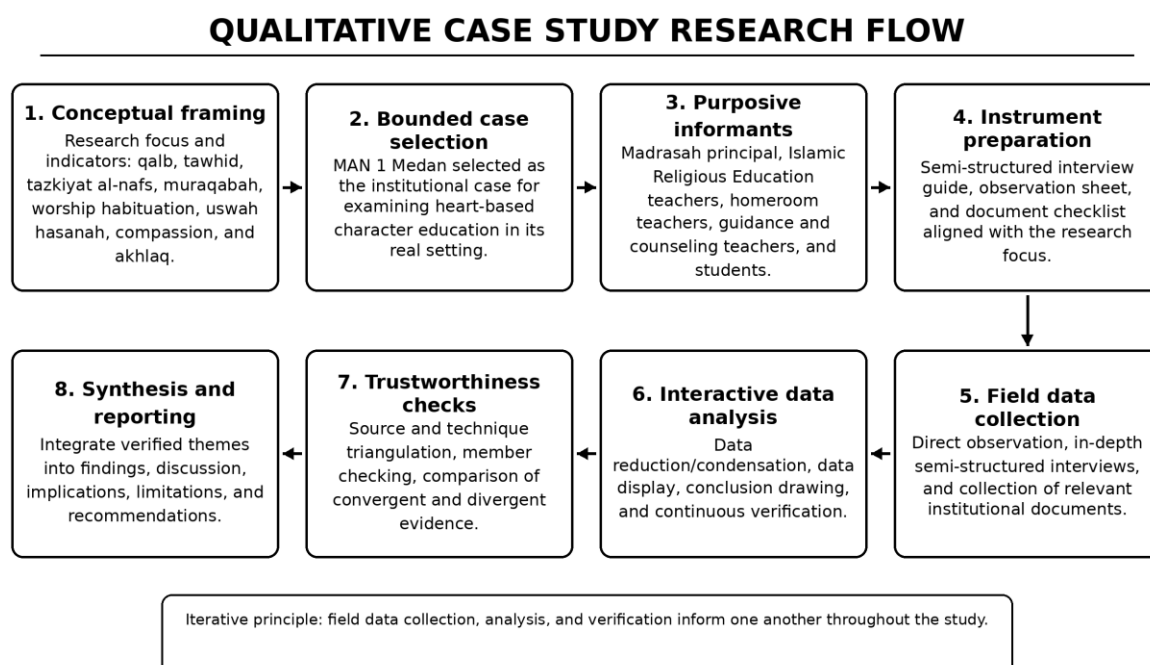


Figure 1. Research flow of the qualitative case study

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing/verification (Miles et al., 2014). Interview, observation, and document data were organized according to the research questions; relevant

statements and events were coded and grouped into categories; and patterns were compared across participants and data sources. Narrative and thematic displays were then used to examine relationships among institutional practices, qalbiyah educational indicators, supporting conditions, obstacles, and perceived character outcomes. Conclusions were developed progressively and rechecked against the original evidence throughout the analytical process.

Trustworthiness was strengthened through source triangulation, technique triangulation, and member checking. Source triangulation compared accounts from the principal, teachers, counselors, homeroom teachers, and students; technique triangulation compared interviews, observation records, and institutional documents. Member checking was conducted with selected informants to confirm the accuracy of key interpretations. These procedures were used to enhance credibility, dependability, confirmability, and coherence in accordance with established qualitative quality criteria (Farmer et al., 2006; Lincoln & Guba, 1985; Nurfajriani et al., 2024; Tracy, 2010). The complete sequence of conceptual framing, case selection, data collection, interactive analysis, verification, and reporting is summarized in Figure 1.

Results

The Concept of the Heart (Qalb) in the Educational Thought of Ibn Qayyim al-Jawziyyah

The findings reveal that the concept of the heart (qalb) occupies a central and foundational position in Ibn Qayyim al-Jawziyyah's educational thought. The heart is understood not merely as a physical organ but as the inner centre of intention, faith, spiritual awareness, love, moral orientation, and action. Its dynamic condition explains why education must continually cultivate, protect, and purify the inner self. Ibn Qayyim's writings link the soundness of the heart with sincerity and righteous conduct, while contemporary discussions of holistic Islamic education similarly position spiritual and moral formation as inseparable from intellectual learning (Ibn Qayyim al-Jawziyyah, 2001, 2020; Maslani et al., 2025).

The study further identifies three moral-spiritual conditions of the heart: the sound heart (qalbun salim), the diseased heart (qalbun marid), and the dead heart (qalbun mayyit). A sound heart is oriented toward sincerity, obedience, and moral integrity; a diseased heart reflects conflict between faith and destructive desire; and a dead heart is detached from spiritual and ethical guidance. This classification provides an interpretive framework for understanding why educational success cannot be reduced to academic attainment, because knowledge must be accompanied by purification, disciplined practice, and transformation of conduct (Ibn Qayyim al-Jawziyyah, 2001, 2020).

The study highlights that heart-based education is implemented through compassion, gentleness, guidance, habituation, reflection, and exemplary conduct rather than coercion. This relational orientation is consistent with an ethic of care, in which attention, responsiveness, dialogue, and practice support moral learning (Noddings, 2013). It is also compatible with social learning theory, which explains how learners attend to and reproduce behaviours demonstrated by significant models in their environment (Bandura, 1977). The educator therefore acts not only as a transmitter of knowledge but also as a murabbi whose credibility depends on the consistency between instruction and personal conduct.

The ultimate goal of heart-based education is the formation of individuals who are spiritually aware, morally responsible, socially considerate, and balanced in their intellectual, emotional, and spiritual dimensions. Such an orientation corresponds with comprehensive character education, which treats moral knowing, moral feeling, moral action, supportive relationships, and consistent school culture as interdependent (Lickona, 1991). It also aligns with contemporary emphasis on

social and emotional competencies as important educational outcomes beyond academic performance (OECD, 2021).

The Concept of Educating with the Heart in the Perspective of Ibn Qayyim al-Jawziyyah

The concept of educating with the heart represents an integrative framework that harmonizes intellectual reasoning, spiritual awareness, moral formation, and responsible action. Within the broader idea of tarbiyah, education is gradual, relational, and value oriented; it cultivates faith, character, self-regulation, and social responsibility rather than merely transmitting information. This understanding is consistent with contemporary holistic and transformative approaches to religious education (Megawati & Sulisworo, 2025) and with moral-education frameworks that integrate reasoning, emotion, virtue, identity, practice, and social context (Nucci et al., 2014).

The concept responds to the limitations of exclusively cognitive educational models by emphasizing that learning should shape attitudes, intentions, habits, relationships, and values. Strengthening tawhid provides the spiritual foundation; tazkiyat al-nafs supports self-purification and self-control; worship habituation builds consistency and discipline; and muraqabah encourages self-awareness and accountability. Research on school-based social and emotional learning similarly shows that sustained, sequenced, and participatory educational practices can improve attitudes, behaviour, and academic adjustment (Durlak et al., 2011).

Another essential dimension is akhlaq formation through continuous guidance, reflection, practice, and educator example. Uswah hasanah requires educators to embody the values they intend students to internalize. Role modelling becomes educationally meaningful when teachers demonstrate virtues consistently, explain their moral significance, and create opportunities for students to practise them (Sanderse, 2013). The effectiveness of the approach therefore depends on the educator's intellectual competence, emotional sensitivity, spiritual discipline, and integrity.

Discussion

Implementation of Education with Heart from Ibn Qayyim al-Jawziyyah's Perspective at MAN 1 Medan

The findings indicate that education with the heart at MAN 1 Medan is implemented through the integration of spiritual, moral, emotional, and relational values in everyday educational practice. The core forms include strengthening tawhid, worship habituation, teacher role modelling, moral guidance, discipline, compassionate interaction, and ongoing religious activities. These practices reflect the principle that effective character education is embedded in school culture, relationships, routines, curriculum, and opportunities for moral action rather than delivered through isolated instruction (Berkowitz & Bier, 2007; Lickona, 1991).

The principal explained that character building for students is a key focus of education at MAN 1 Medan. This is achieved through various religious programs such as congregational prayer, Quran recitation before lessons, religious sermons, moral development, and the instilling of discipline and good manners within the madrasah. According to him, character education is not enough just through delivering material in class, but must be built through a heart-based approach, role modelling, and continuous habituation.

Teachers also strive to build positive emotional relationships through respectful communication, personal attention, advice, motivation, and concern for students' psychological condition. Teachers therefore function simultaneously as instructors, mentors, and moral-spiritual guides. This pattern corresponds with evidence that teachers' social-emotional competence supports caring classroom climates (Jennings & Greenberg, 2009) and that positive teacher-student

relationships are associated with stronger engagement and achievement (Roorda et al., 2011; Wentzel, 1997).

The implementation is consistent with Ibn Qayyim al-Jawziyyah's position that the heart is the centre of intention and moral-spiritual action. Education is therefore not simply the transfer of knowledge; it is a process of guidance that connects understanding with purification, worship, self-monitoring, and conduct (Ibn Qayyim al-Jawziyyah, 2001, 2020). In this perspective, changes in discipline, courtesy, responsibility, and spiritual awareness are indicators of educational transformation because they show that knowledge has entered habitual action.

Participants perceived that the heart-based approach contributed to greater discipline, courtesy, participation in religious activities, responsibility, social awareness, and moral reflection. These findings should be interpreted contextually rather than as causal measurement, yet they are consistent with broader evidence that well-designed character and social-emotional education can improve attitudes, behaviour, social-emotional skills, and school adjustment (Berkowitz & Bier, 2007; Durlak et al., 2011; OECD, 2021).

Strengthening the Value of Monotheism in Building Student Character

The research results show that strengthening the value of monotheism is the main foundation for implementing education with the heart at MAN 1 Medan. The value of monotheism is not only taught in Islamic Religious Education (IS) learning materials but is also internalized through various religious and cultural activities at the madrasah. Based on observations, students are accustomed to performing congregational prayers, reading the Quran before class, participating in religious studies, and reciting greetings and prayers in their daily activities.

The Islamic Religious Education teacher explained that strengthening monotheism (tawhid) involves instilling in students the awareness that every activity is part of worship to Allah SWT. The teacher strives to connect the subject matter with spiritual values so that students not only understand religious concepts theoretically but also are able to apply them in their daily lives.

From Ibn Qayyim al-Jawziyyah's perspective, tawhid is the primary foundation because it directs intention, gives meaning to knowledge and action, and strengthens moral accountability. Education grounded in tawhid is intended to develop spiritual awareness, responsibility, and self-control (Ibn Qayyim al-Jawziyyah, 2001, 2020). At MAN 1 Medan, the integration of subject matter with spiritual meaning supports the broader character-education principle that values must be connected with reflection and consistent practice (Lickona, 1991).

The findings further suggest that strengthening tawhid is connected not only with students' vertical relationship with God but also with social conduct, including courtesy, respect, responsibility, and concern for others. This is important because students expect schools and teachers to contribute to personal and moral development through both explicit values education and the example provided in everyday interaction (Arthur, 2011).

Practicing Worship as a Means of Character Building

Research findings indicate that cultivating a habit of worship is a key strategy in implementing education with the heart at MAN 1 Medan. This habituation is carried out through routine activities such as congregational Dhuha and Dhuhr prayers, Quran recitation before lessons, communal prayers, commemorations of Islamic holidays, and short-term Islamic boarding school activities and religious studies.

Based on the interview results, the teacher assessed that the habit of worship had a big influence on the formation of students' discipline, responsibility, and self-control. Through regular

worship activities, students are trained to value time, obey rules, and build spiritual awareness in their daily lives.

From Ibn Qayyim al-Jawziyyah's perspective, worship is a means of purifying the heart, disciplining desire, strengthening remembrance, and forming consistent character (Ibn Qayyim al-Jawziyyah, 2001, 2020). The observed routines therefore functioned not only as ritual activities but also as structured opportunities to practise punctuality, responsibility, self-control, and collective religious identity.

Field observations show that worship habituation contributes to a shared religious atmosphere in which values are enacted collectively. School environments operate as developmental contexts, and repeated organizational routines can shape adolescents' social-emotional experiences and patterns of participation (Eccles & Roeser, 2011). The educational value of habituation, however, depends on meaningful guidance so that routine practice is connected with understanding and reflective commitment.

Teacher Exemplary Behavior in Education with Heart

The research results show that teacher role models are a crucial factor in the implementation of "heartfelt education" at MAN 1 Medan. Teachers are viewed as figures who not only teach knowledge but also serve as role models in daily behavior, attitudes, and ethics. Based on observations, teachers strive to demonstrate discipline, courtesy, responsibility, and religious attitudes in their interactions with students.

Some students said that they more easily accept advice and direction from teachers who provide real examples in everyday life. The teacher's friendly, patient and caring attitude towards students makes students feel appreciated and motivated to behave well.

This finding aligns with Ibn Qayyim al-Jawziyyah's emphasis on *uswah hasanah* and with educational research that identifies modelling as an important mechanism of moral learning. Learners observe the conduct of significant adults and may reproduce behaviours that appear credible, meaningful, and consistently reinforced (Bandura, 1977). Nevertheless, exemplary conduct should be accompanied by explanation, dialogue, and opportunities for practice so students understand why particular virtues matter and how they can develop them (Lickona, 1997; Lumpkin, 2008; Sanderse, 2013).

Teacher example at MAN 1 Medan was evident in punctuality, worship, language, responsibility, patience, and respect for students. This supports research showing that teachers commonly view role modelling as a central responsibility in character education, while integrated character curricula are more effective when teacher beliefs and conduct are aligned with school practices (Demirel et al., 2016; Muzakkir et al., 2024).

Compassionate Approach and Humanistic Communication in Learning

The research results show that a compassionate approach and humanistic communication are crucial components of the implementation of "heartfelt education" at MAN 1 Medan. Teachers strive to understand students' psychological well-being and foster open communication throughout the learning process. When students make mistakes, teachers prioritize persuasive approaches, advice, and coaching over harsh punishment.

Based on interviews, several teachers stated that an emotional approach is more effective in shaping student behavior than authoritarian actions. Teachers strive to create a comfortable learning environment so that students feel safe, valued, and motivated to learn.

The compassionate approach is consistent with Ibn Qayyim al-Jawziyyah's emphasis on

gentleness and wise guidance and with the ethics of care, which views attentiveness, dialogue, responsiveness, and relational trust as central to moral education (Noddings, 2013). Supportive classroom relationships also depend on teachers' social-emotional competence and their capacity to manage interaction without humiliating or alienating learners (Jennings & Greenberg, 2009).

Humanistic communication helped build positive emotional relationships, increase students' openness, and reduce resistance to guidance. This pattern is consistent with evidence that affective teacher-student relationships are strongly associated with student engagement (Roorda et al., 2011) and that perceived pedagogical caring predicts social and academic motivation among adolescents (Wentzel, 1997).

Obstacles to Implementing Education with the Heart at MAN 1 Medan

Although implementation was generally perceived positively, technological development and social media emerged as major challenges. Digital environments can support learning and connection, but their effects depend on content, patterns of use, guidance, platform design, and the learner's wider social context (UNESCO, 2023; UNICEF, 2021). Participants reported that some students were more influenced by online interaction than by advice from teachers or parents, a concern consistent with research on the relationships among social-media use, mental health, family functioning, and moral behaviour (Alwuqaysi, 2025).

Differences in family background and social environment also complicated character formation because students did not receive the same level of supervision, moral guidance, or religious habituation outside school. This finding underlines the need for coherent cooperation among schools, families, and communities, particularly when addressing discipline, bullying, cyberbullying, and digital behaviour (Mollo et al., 2024; Saleh et al., 2025).

Other obstacles included limited time, a dense academic curriculum, and the tension between measurable academic targets and sustained personal guidance. The madrasah responded by strengthening coordination among teachers, homeroom teachers, counselors, school leaders, and parents. This response is consistent with the view that character and social-emotional development require a whole-school approach, coherent routines, supportive relationships, and attention to learner well-being alongside academic goals (OECD, 2021; UNESCO, 2023).

Conclusion

This study demonstrates that the implementation of education with the heart, based on Ibn Qayyim al-Jawziyyah's perspective, at MAN 1 Medan is carried out through the integration of spiritual, moral, emotional, and religious values into the daily educational process. This implementation is realized through strengthening the value of monotheism (tawhid), habituating worship, teacher role models, a compassionate approach, humanistic communication, and continuous development of student morals. Education is not only directed at academic achievement, but also at character formation and strengthening students' spiritual awareness. The research findings demonstrate that the education with the heart approach can have a positive impact on student character development, such as increased discipline, responsibility, courtesy, social awareness, and awareness of religious values. Furthermore, this study proves that Ibn Qayyim al-Jawziyyah's educational theory regarding the heart, tazkiyat al-nafs (self-control), monotheism, and *uswah hasanah* (exemplary conduct) remains relevant and can be implemented in the context of modern education, particularly in addressing the challenges of the moral crisis in the digital era.

This research has both theoretical and practical implications. Theoretically, this study strengthens the study of spiritually-based Islamic education by demonstrating that Ibn Qayyim al-

Jawziyyah's educational thinking is not only conceptual but also applicable to contemporary educational practice. This study also expands the study of character education by presenting a heart-based educational approach as an integrative model of Islamic education. Practically, the results of this study contribute to Islamic educational institutions, particularly madrasas, in developing an educational system that emphasizes not only academic aspects but also the development of students' character and spirituality. The heart-based educational approach can be used as an alternative character education strategy through religious habits, teacher role models, and a humanistic, emotional approach to the learning process.

However, this study has several limitations. First, the study was conducted at only one educational institution, MAN 1 Medan, so the results cannot be generalized to all Islamic educational institutions in Indonesia. Second, this study used a qualitative approach, so the data obtained are more descriptive and contextual, based on the experiences and perspectives of informants. Third, this study focused more on the implementation of heart-based education in the context of student character formation and did not examine in depth its impact on other aspects, such as academic achievement, student mental health, or social behavior outside the madrasah environment. Furthermore, time constraints prevented longitudinal observations of changes in student character.

Based on these limitations, future research is recommended to expand the research object to other Islamic educational institutions, such as Islamic boarding schools (pesantren), integrated Islamic schools (sekolah Islam), and madrasahs (madrasahs) in different regions to gain a more comprehensive understanding of the implementation of heart-based education. Future research could also employ a mixed methods or quantitative approach to more objectively measure the influence of heart-based education on character formation, academic achievement, mental health, and students' social behavior. Furthermore, further research could develop a more systematic and applicable model of heart-based education based on the thoughts of Ibn Qayyim al-Jawziyyah, in line with the challenges of education in the digital era and modern technological developments.

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