

Implementation of Heart Management in Creating a Religious Learning Environment at Daarut Tauhid Elementary School, Bandung

Queen Elvina Sevtivia Asrivi ¹, Faizin ²

^{1,2} Bakti Negara Islamic Institute Tegal - Indonesia

queenelvina@ibntegal.ac.id, faizinibn@gmail.com

Submit: June 13, 2025

Review : August 11, 2025

Accepted : August 25, 2025



DOI : <https://doi.org/10.47625/fashluna.v6i2.1048>

ABSTRACT

This study aims to examine the application of the Heart Management (QoL) concept in creating a religious learning environment at Daarut Tauhiid Elementary School, Bandung. QoL is a spiritual approach that focuses on managing the heart (*qalbu*) as the center of moral awareness and character. Using descriptive qualitative methods, data were collected through observation, interviews, and documentation. The results showed that QoL is integrated into various aspects of learning and school culture, such as the habit of dhikr, daily prayer, spiritual mentoring, and teacher role models. Daarut Tauhiid's unique curriculum, which is based on the seven main pillars of tawhid, adab, role models, independence, dhikr, integration of knowledge, and social awareness, supports the creation of a spiritual, harmonious, and conducive learning environment. The implementation of QoL has been proven to increase students' discipline, empathy, inner peace, and learning motivation. However, the implementation of QoL also faces challenges, such as time constraints and initial resistance from some teachers or students. This study recommends ongoing teacher development and formal integration of QoL into school policies for the sustainability of the program. MQ has proven to be an effective strategy in forming religious character and a learning environment that is *rahmatan lil 'alamin*.

Keywords : Heart Management, Religious Learning Environment, Character Education.

INTRODUCTION

Education is a strategic tool for shaping students' character and personality. In an increasingly complex world and the rapid flow of globalization, education is required to produce not only intellectually intelligent generations but also spiritually profound and morally upright ones ¹. This is increasingly important given the moral challenges facing today's young generation stem not only from their social environment but also from poorly filtered technological advances. Therefore, education that integrates religious values is an urgent need, especially in elementary schools (SD), as the initial foundation for character formation in children.

One approach that is gaining increasing attention in the context of Islamic education is heart management. This concept was introduced by KH. Abdullah Gymnastiar (Aa Gym), a preacher who founded the Daarut Tauhiid Islamic boarding school in Bandung ². *Heart Management* (MQ) means managing the heart so that its positive potential can develop optimally, accompanying the ability to think and act so that all attitudes become positive, and negative potential is immediately detected and controlled so that it does not turn into negative actions. The word management simply means management or *administration* . This means that

¹ Junaidin Junaidin, "Spiritual Approach and Development of the Insan Kamil Character," *Fusshilat: Journal of Educational and Islamic Studies* 1, no. 1 (August 2024): 38–46, <https://doi.org/10.47625/fusshilat.v1i1.769>.

² Abdullah Gymnastiar, *Achieving a Clear Heart with Heart Management* (Gema Insani, 2002),

no matter how small the potential that exists, if managed properly, it can be read, explored, organized, and developed optimally³. *The heart* is the heart or the deepest recesses of the heart, which is the most important tool that Allah SWT has bestowed upon humans⁴. The heart is where intentions reside, which determine the value of one's actions, whether they are valuable or futile, noble or despicable. This intention is then processed by the mind so that it can be realized effectively and efficiently by the body in the form of good deeds⁵.

Harjali⁶ explains that the learning environment is a place around which influences the character of students, therefore it can influence the growth and development of students in the field of education and is a determining factor in realizing the goal of building student character. Hibana, Hambali, and Ylianti⁷ state that religious character is full of moral values and values related to God. It can be concluded that a religious learning environment is a place for student growth and development based on religious and moral values⁸. Therefore, creating a religious learning environment requires not only an administrative and structural approach but also a spiritual approach that touches the hearts and consciousness of students.

The concept of MQ in education teaches values such as honesty, responsibility, discipline, and compassion, all of which lead to the management of a clean and sincere heart (*qolbu*). In practice, MQ encourages students and educators to always maintain intentions, improve themselves, and build *vertical* (*hablumminallah*) and *horizontal* (*hablumminannas*) relationships in a balanced manner. These values are believed to be able to create a conducive learning atmosphere, full of examples, and full of spiritual meaning. Daarut Tauhiid Elementary School Bandung as part of an Islamic boarding school-based educational institution has the uniqueness of implementing MQ values systematically in daily school life. Suriani⁹ in her research resulted in the influence of a religious learning environment on the learning motivation of fifth-grade students at Muhammadiyah 2 Elementary School Padang Sidempuan. This is proven by the analysis requirements test which shows that both variables are normally distributed, homogeneously related. The results of the hypothesis test using the t-test show that $t_{\text{count}} > t_{\text{table}}$, namely $5.045 > 1.674$ with a significance rate of 5%.

A study of Islamic literature shows that the heart (*qalb*) is the control center of human behavior. As the Prophet *Muhammad* (peace be upon him) said, "Know that in the body there is a lump of flesh; if it is good, then the whole body is good; and if it is corrupt, then the whole body is corrupt. Know that it is the heart." (Narrated by Bukhari and Muslim). This indicates that the formation of a religious learning environment must begin with efforts to cultivate the hearts of every individual involved in the educational process, both students and educators.

³ M. Musrifah, "Qolbu Management in the Perspective of Islamic Psychology," *ASNA: Journal of Islamic and Religious Education* 1, no. 2 (2019): 112–23, <https://ejournal.maarifnajateng.or.id/index.php/asna/article/view/21>.

⁴ Ahmad Manshur, "Innovation in Moral Education Based on Heart Management," *AL AUFA: Journal of Islamic Education and Studies* 1, no. 1 (2019): 21–29, <https://journal.unugiri.ac.id/index.php/AL-AUFA/article/view/1175>.

⁵ Zulfadhly Mukhtar et al., *Islamic Educational Values in the Concept of Heart Management According to KH. Abdullah Gymnastiar (AA Gym)*, nd.

⁶ Asmah Rohma Fatul Fauziah and Retno Widyaningrum, *The Influence of Learning Environment and Learning Motivation on the Religious Character of Fourth Grade Students at MI Nurul Ulum*, 2, no. 2 (2024).

⁷ T Heru Nurgiansah, "Pancasila Education as an Effort to Form Religious Character," *Jurnal Basicedu* 6, no. 4 (June 2022): 7310–16, <https://doi.org/10.31004/basicedu.v6i4.3481>.

⁸ Musrifah, "Qolbu Management in the Perspective of Islamic Psychology."

⁹ Irda Suriani, "The Influence of a Religious Family Environment on Students' Learning Motivation," *Darul Ilmi: Journal of Educational and Islamic Sciences* 10, no. 1 (2022): 104–19, <http://jurnal.uinsyahada.ac.id/index.php/DI/article/view/13168>.

According to Abdullah Gymnastiar, Heart Management includes three main processes: *tazkiyatun nafs* (purification of the soul), *tahliyah* (adorning oneself with noble morals), and *takhliyah* (emptying oneself of reprehensible traits). All three are intertwined in forming a pious person with strong character.

Previous research by ¹⁰that moral education based on Qolbu Management has a significant impact on the development of student character and creates a better generation. This is achieved through spiritual education, role models, positive behavioral habits as well as evaluation and reflection so that students not only gain knowledge, but also form good habits and attitudes. The implementation of the principles of qolbu management can realize achievements including the realization of students who have purity of heart, leadership spirit, independence and responsibility, mental, able to apply Islamic values in everyday life, correct and improve themselves ¹¹. Therefore, a more in-depth and systematic study is needed on how the MQ concept can be implemented in real terms in creating a religious learning environment, especially at the Madrasah Ibtidaiyah level.

However, there is still limited research directly examining the application of the MQ concept in creating a religious learning environment at the elementary school level, particularly at Daarut Tauhiid Elementary School in Bandung, which is historically and structurally closely linked to the values of MQ itself ¹². Therefore, this research is important to delve deeper into how the MQ concept is implemented in the daily learning process and how it impacts the formation of a religious learning environment. However, in its implementation, many educational units still face serious challenges. One of these is the lack of understanding among teachers and education personnel regarding the *heart-* based spiritual approach, which is often considered only as part of da'wah rhetoric, rather than as a managerial framework in managing learning and the school environment. In fact, the ¹³*heart-* based managerial approach has great relevance in creating a holistic educational climate, encompassing spiritual, emotional, social, and intellectual aspects in a balanced manner.

In light of the challenges of the modern era, marked by moral crisis, value degradation, and the massive influence of digital culture, the need to establish a religious learning environment is increasingly pressing. Students need to be equipped with spiritual resilience to filter information, assess actions, and choose behaviors that align with Islamic values ¹⁴. In this regard, Heart Management offers an integrative solution, focusing not only on outward behavior but also emphasizing a profound process of inner transformation.

Based on this background, the author is interested in researching "The Application of the Heart Management Concept in Creating a Religious Learning Environment" as a concrete contribution to the development of a spiritual and contextual Islamic education model. This

¹⁰ Mumlahanah, "Innovation in Moral Education Based on Qolbu Management to Improve the Character of Students," *MARUKI: Journal of Education and Community Service* 2, no. 2 (2024): 51–60.

¹¹ Komarudin Chalil, "Implementation of Islamic Religious Education Based on Heart Management (Research at SMK Darut Tauhid Boarding School Bandung)," *Jurnal Syntax Admiration* 1, no. 8 (2020): 1135–53.

¹² Manshur, "Innovation in Moral Education Based on Heart Management."

¹³ Abid Nurhuda, "The Role of Qolbu Management in Building Ideal Muslim Personality," *HURRIAH JURNAL: Jurnal Penilaian Pendidikan Dan Penelitian* 3, no. 3 (2022): 64–72, <https://www.academicareview.com/index.php/jh/article/view/98>.

¹⁴ Fatma Kholifatul Nur Aziza, *Implementation of Heart Management in Shaping the Morals of Students at An-Nur Islamic Boarding School, Klego Hamlet, Candirejo Village, Tuntang District, Semarang Regency in 2020*, IAIN SALATIGA, June 26, 2020, <http://e-repository.perpus.iainsalatiga.ac.id/id/eprint/8683>.

research is expected to provide guidance for teachers, madrasah administrators, and educational policymakers in creating a religious learning atmosphere through an applicable and relevant spiritual approach.

RESEARCH METHODS

This study uses a descriptive qualitative method to describe, reveal, and present what is in accordance with the data, facts, and reality regarding the Curriculum and Qolbu Management of Daarut Tauhiid Elementary School, Bandung . The subjects in this study are teachers who are directly involved in the implementation of qolbu management values in the school environment. Data collection techniques include direct observation, in-depth interviews, and documentation. Data analysis uses an interactive model from *Miles and Huberman* which includes Data Reduction, Data Presentation, Conclusion Drawing, and Verification. Data sources use primary and secondary data sources, with data collection techniques namely observation, interviews, and documentation. The primary data in this study are observations and interviews. While the secondary data in this study is documentation.

RESULTS AND DISCUSSION

Based on data obtained by SD Daarut Tauhdi Bandung, combining the national curriculum and the Daarut Tauhiid Islamic boarding school, the Daarut Tauhiid curriculum, which is a combined curriculum between the education office curriculum and the DT special curriculum. The Daarut Tauhiid (DT) Bandung special curriculum shows close integration with the National Curriculum through an integrative approach that combines Islamic values, noble morals, and monotheistic spirituality into the national competency framework. The National Curriculum, like the Merdeka Curriculum, emphasizes strengthening literacy, numeracy, and character competencies contained in the Pancasila Student Profile.

Meanwhile, the DT curriculum focuses on developing individuals with morals, independence, and responsibility, with a particular emphasis on the values of monotheism, etiquette, and exemplary behavior. Both converge in the overarching goal of developing intellectually intelligent and morally and spiritually mature students. This correlation is evident in DT's educational practices, which integrate general learning (science, social studies, mathematics, language, etc.) with unique activities such as morning and evening dhikr (remembrance), spiritual mentoring, social charity projects, and the instilling of etiquette through teacher role models. Activities such as *Project-Based Learning* and the Pancasila Student Profile Strengthening Project (P5) are implemented in alignment with DT's values, thus bridging national achievements and the unique vision of Islamic boarding schools. Thus, this integration not only aligns the curriculum content but also unites the national and Islamic education paradigms in a single, holistic and contextual learning system.

The unique curriculum of Daarut Tauhiid (DT) Bandung is built on seven main pillars that reinforce each other and form the foundation of a holistic education. The first pillar is tauhid as the main foundation , which animates all aspects of the students' lives and the learning process. All learning activities are directed to instill the awareness that life is a form of worship to Allah, making spirituality the main axis of education. The second pillar is morals and etiquette , which emphasizes that etiquette precedes knowledge. Students are taught to have noble morals towards Allah, parents, teachers, friends, and the surrounding environment, through real practice in everyday life. Next, exemplary behavior (*uswah hasanah*) is the third

pillar, where teachers and mentors are required to be real examples in the behavior and values taught, so that the educational process takes place through direct example. The fourth pillar is independence and leadership, where the DT curriculum is designed to shape students who are resilient, responsible, and capable of leadership, through activities that train self-management and teamwork.

The fifth pillar is dhikr and spiritual habits that are realized through the routine of morning and evening dhikr, congregational tahajud prayer, and other daily practices that build discipline, peace of mind, and closeness to God. The sixth pillar is the integration of general knowledge and religion, where national subjects are still taught in their entirety, but are enriched with DT's unique lessons such as practical tauhid, basic fiqh, tahfidz, and heart management, so that students are formed who are intellectually and spiritually balanced. Finally, the seventh pillar is charity and social concern, which encourages students to become useful individuals through real activities such as social service, care projects, and community service. These seven pillars form DT's unique curriculum that focuses not only on academic achievement but also on character building and noble morals.

The unique curriculum of Daarut Tauhiid (DT) Bandung is designed not only to develop academic aspects, but also to create a learning environment that is *rahmatan lil 'alamin*, namely an environment full of grace, bringing goodness and benefits to all creatures. The pillars of the curriculum such as monotheism as the main foundation, morals and manners, exemplary behavior, as well as dhikr and spiritual habits are the foundation in cultivating a learning atmosphere that is calming, full of compassion, and oriented towards devotion to God. The learning environment at DT is not just a physical space for transferring knowledge, but a growing space for the formation of a personality with a strong monotheism and noble behavior.

The teachers' exemplary morals, the instilling of daily worship practices, and a culture of mutual respect create a safe and peaceful atmosphere for the students. The pillars of independence and leadership encourage students to become agents of change who think not only for themselves but also for making positive contributions to their surroundings. Meanwhile, the pillars of integrated knowledge and social charity shape students who are intellectually and emotionally balanced, as well as possessing empathy and social awareness. All of this combines to create an inclusive, civilized, and compassionate learning environment for all within it—a true representation of the spirit of Islam as *a blessing for all the worlds*.

rahmatan lil 'alamin learning environment at Daarut Tauhiid Elementary School is reflected in the educational atmosphere that not only focuses on academic achievement, but also fosters comprehensive spiritual, emotional, and social values. The concept of "*Rahmatan Lil Alamin*" which means "blessing for all nature" is the main foundation in the formation of students' religious character. The concept of *rahmatan lil 'alamin* in the context of education means creating a learning atmosphere that brings benefits, peace, and goodness to all school members, including students, teachers, and the surrounding environment. One concrete manifestation of this effort is the habit of reciting prayers before and after studying. This habit can have an impact on improving students' attitudes and characters, improving student learning achievement, and students' spiritual intelligence, which is very influential in improving student learning achievement¹⁵.

¹⁵ Abdul Muiz, Ahmad Sukandar, and Husen Saepul Insan, "The Habit of Praying Before Studying in Increasing Spiritual Attitude Intelligence (Descriptive Study at Madrasah Aliyah Cilenga and Madrasah Al-

This simple activity not only fosters spiritual awareness and dependence on God but also instills gratitude, humility, and respect for the process of learning. Furthermore, instilling polite behavior such as greeting teachers and friends in a friendly manner, asking permission politely, not interrupting, and maintaining classroom cleanliness and order are part of the consistently implemented etiquette curriculum. These values are practiced daily until they become ingrained in students' character. Furthermore, instilling polite character through exemplary methods and habits that can be applied directly in schools by greeting teachers when meeting them on the street, immediately greeting them when meeting them, and if someone says something unkind, immediately reprimand them in a kind manner and provide them with understanding so that children can understand how to communicate with teachers who act as second parents at school ¹⁶.

By combining spiritual (prayer and dhikr) and social (manners and etiquette) elements, Daarut Tauhiid Elementary School creates a calm, harmonious learning environment that reflects Islamic values that bring grace and peace, in accordance with the vision of Islam as a religion that is *rahmatan lil 'alamin*. The concept of Heart Management (MQ) is the core of the character education approach at Daarut Tauhiid Elementary School. MQ in the context of learning is not only understood as an individual spiritual activity such as dhikr or self-introspection, but becomes a system of heart development that is integrated in all teaching and learning activities. Teachers interpret MQ as an effort to foster students' heart awareness so that they are always connected to God in every action, including when learning, interacting, and when facing difficulties. Education is not solely directed at mastering subject matter but at building character that is rooted in a clean heart and righteous intentions.

In practice, MQ is realized through various habituation strategies, such as beginning and closing lessons with prayer and dhikr, practicing istighfar (repentance) when making mistakes, and providing space for students to self-reflect on their attitudes and actions. Teachers are not only instructors but also *guides* of the heart. Through this approach, students are encouraged to recognize emotions, manage anger, cultivate empathy, and develop the right intentions in learning. This approach aligns with the pillars of exemplary behavior and etiquette, which are also hallmarks of the Daarut Tauhiid curriculum.

With MQ, learning becomes a process that not only touches on cognition but also forms *emotional* and *spiritual intelligence*. This creates a calmer classroom climate, full of mutual respect, and strengthens the emotional relationship between teachers and students. In the long term, the MQ approach at Daarut Tauhiid Elementary School is believed to shape students who are not only academically intelligent, but also have strong, calm, and directed hearts in facing life. The application of *heart management* in learning is an approach that emphasizes the development of students' hearts so that they can become individuals who are aware of spiritual, emotional, and moral values in the learning process. At Daarut Tauhiid Elementary School, *Heart Management* is implemented by integrating the values of faith and monotheism in every aspect of teaching and learning activities. The initial step taken is to accustom students to begin and end learning with prayer, dhikr, and brief reflection. This aims to make students realize that learning is part of worship and a form of devotion to God.

Hamidiyah Cipancur, Tasikmalaya Regency),” *Jurnal Ilmiah Edukatif* 8, no. 1 (2022): 49–62, <https://doi.org/10.37567/jie.v8i1.1211>.

¹⁶ Norina Wasriyani, “Instilling Character Education of Politeness Through Aqidah Akhlak Learning at Inayatushshibyan 2 Elementary School, Banjarmasin City,” *Jurnal Tunas Bangsa* 10, no. 2 (2023): 92–104, <https://doi.org/10.46244/tunasbangsa.v10i2.2061>.

Teachers play a crucial role as facilitators and role models in shaping the quality of students' hearts. Through exemplary behavior, patient guidance, and gentle, empathetic communication, teachers help students manage their emotions, such as when facing failure or conflict between peers. Lessons are also contextualized with Islamic values and morals, for example, in science lessons, linking them to the greatness of God's creation, or in language lessons, the importance of speaking kindly and honestly.

The implementation of QoL (QoL) is also carried out through daily reflection, encouraging students to reflect on their attitudes and behaviors throughout the day. This activity trains sensitivity and encourages the growth of self - *awareness* . Teachers also practice the use of positive phrases, such as "Istighfar if I'm wrong," "Be grateful for God's blessings," and "Forgive my friends' mistakes" to instill spiritual values in everyday life. Overall, the implementation of QoL management in learning does not stand alone as a special program but is integrated naturally and consistently into the school culture. In this way, learning is not only oriented towards academic achievement but also forms individuals who are spiritually strong, calm in their attitudes, and ready to become people who bring blessings to their surroundings.

The management of the Islamic Religious Life (MQ) at Darut Tauhid Elementary School, Bandung, is crucial and a key aspect of the learning process and student character development. Qolbu management , defined as the management of the heart and soul, plays a strategic role in creating a conducive learning environment and fostering strong moral and spiritual values. At Darut Tauhid Elementary School, Bandung, MQ management is implemented through programs that emphasize Islamic character formation, self-awareness development, and mental and emotional development. This approach not only improves the quality of academic learning but also shapes a generation with moral integrity and the ability to face life's challenges with a cool head and a calm heart.

The management of *the heart* in this school is carried out through the integration of spiritual education in the curriculum, guidance and counseling, and extracurricular activities that support character building. Thus, MQ is not just an emotional approach, but also a comprehensive educational strategy to achieve holistic educational goals. Therefore, the importance of managing the heart at Darut Tauhid Elementary School, Bandung can be seen as an essential preventive and promotive effort in building a healthy, productive, and meaningful learning environment for the overall development of students. Darut Tauhid Elementary School, Bandung, has various activities that directly reflect and strengthen the concept of MQ. These activities are designed to develop spiritual awareness, emotional control, and the formation of students' character holistically. One of the main activities is the routine activity of dhikr and morning prayer that all students participate in before starting lessons. This activity aims to calm the heart and focus the mind so that students enter the learning process with a calm *heart and ready to receive knowledge*.

Mentoring and character guidance program Conducted individually or in groups, teachers guide students in recognizing and managing their feelings, such as patience, honesty, and empathy. This approach is rooted in self-management theory, which states that emotional management and self-awareness are essential foundations for building strong character. Extracurricular activities such as religious study, congregational prayer, and community outreach also serve as a means of strengthening MQ. Through these activities, students are taught to cultivate gratitude, tolerance, and social responsibility, all of which contribute to inner and mental balance.

The systematic integration of these activities into the school routine demonstrates that Darut Tauhid Elementary School applies heart management not only as an abstract concept, but as a concrete practice that supports the success of learning and the development of students' overall personalities. MQ contributes significantly to creating a religious learning environment. The MQ concept, which emphasizes managing the condition of the heart and soul, enables students and teachers to undergo the learning process with a high spiritual awareness, a sense of calm and sincerity in interactions. A religious learning environment is not only about performing religious rituals but also about creating an inner atmosphere conducive to fostering the values of faith, piety, and noble character.

Through effective *heart management*, students can more easily internalize religious values, improve discipline, and build harmonious social relationships based on the principles of compassion and mutual respect. This aligns with character education theory, which states that spiritual and emotional strengthening are the main foundations in the formation of religious character in the school environment. The implementation of the MQ concept at Darut Tauhid Elementary School is carried out in a structured and integrated manner through various approaches aimed at building a religious and conducive learning atmosphere. First, the school begins each day with spiritual habits such as dhikr, group prayer, and recitation of verses from *the Quran*. These activities serve to calm the heart and increase students' spiritual awareness before entering learning activities so they can focus and receive learning optimally.

Furthermore, emotional and spiritual support is provided regularly by teachers and mentors. Through counseling sessions, Islamic motivational lectures, and group discussions, students are helped to recognize and manage their feelings, strengthen good intentions, and cultivate sincerity and patience. This approach aligns with self-management theory, which emphasizes the importance of emotional control as a foundation for developing religious character. Furthermore, the integration of religious values into the curriculum ensures that learning focuses not only on academic aspects but also on moral and spiritual aspects. Learning materials are linked to relevant religious concepts, so students gain a holistic understanding of both science and religion simultaneously.

Religious-based social activities such as charity drives, community service, and fundraising are also conducted regularly. Through these activities, students are taught the values of caring, mutual assistance, and gratitude, which strengthen social relationships and spiritual awareness within the school environment. With this comprehensive implementation, Darut Tauhid Elementary School has succeeded in creating a learning environment that focuses not only on academic achievement but also on the holistic development of students' spirituality. This religious, harmonious, and conducive atmosphere strongly supports the holistic development of students, in line with the goals of character and spiritual education.

Teachers play a very strategic role in implementing MQ in the school environment. They serve not only as academic facilitators but also as spiritual and emotional guides for students. Teachers are tasked with patiently managing the classroom atmosphere, providing exemplary examples of emotional control, and motivating students to develop spiritual awareness. Through personal approaches such as counseling and Islamic advice, teachers help students recognize and manage their feelings, creating a religious, harmonious learning environment that supports the holistic development of student character. This role aligns with transformational leadership theory, which emphasizes the importance of role models and inspiration in the educational process.

The implementation of the Mutual Religious Education (MQ) at Darut Tauhid Elementary School faces several significant challenges that require serious attention. First, there is resistance from some students and teachers who are unfamiliar with spiritual approaches, making it difficult to maintain consistent implementation of spiritual activities. Second, time constraints within an already busy curriculum often result in spiritual activities such as dhikr (remembrance of God) and inner reflection being neglected or not implemented optimally. Third, differences in students' levels of understanding and motivation toward religious values create an imbalance in their acceptance of spiritual materials, which can impact the overall effectiveness of *spiritual management*.

To address these challenges, Darut Tauhid Elementary School needs to implement several strategies. First, ongoing teacher training and coaching is key to ensuring educators understand and are motivated to effectively manage students' *hearts*. Second, flexible, dedicated time for spiritual activities must be carefully managed to avoid disrupting academic learning while still providing sufficient space for *spiritual development*. Third, implementing a varied learning approach, both individually and in groups, is crucial to ensure all students can actively participate according to their individual abilities and interests. With these strategies, it is hoped that the Mutual Religious Education (MQ) can be implemented consistently and have a positive impact on creating a religious and harmonious learning environment.

The implementation of MQ shows a real positive impact on student behavior and attitudes. Politeness can include politeness in attitude, behavior, and politeness in speech¹⁷. Empirically, students become calmer, more patient, and more disciplined in their learning activities. They also demonstrate increased empathy and helpfulness toward classmates, creating a more harmonious social climate. These changes are consistent with *Kohlberg's theory of moral development*, which asserts that internalizing values through self-management contributes to the formation of a more mature and religious character.

To ensure consistency in the implementation of Qolbu Management, several strategic steps are required, implemented systematically and sustainably. First, the formation of a special team or task force for Qolbu Management is crucial as both a supervisor and a program developer. This team plays a role in ensuring that Qolbu Management activities are implemented in accordance with established goals and standards. Second, regular evaluations and joint reflections between teachers, students, and parents serve as vital mechanisms for assessing the program's effectiveness. Through these evaluations, schools can identify obstacles, obtain input, and formulate necessary corrective measures to enhance the quality of Qolbu Management. Third, the formal integration of Qolbu Management into school policies and the curriculum lays the foundation for this concept to become an integral part of the educational process. With this official recognition, the implementation of Qolbu Management gains legitimacy and clear priority in daily learning activities. Fourth, providing awards and appreciation to teachers and students who demonstrate a strong commitment to implementing Qolbu Management is also an important motivational strategy. These awards can spur enthusiasm and consistency in program implementation among all parties involved.

By implementing this systematic and comprehensive approach, it is hoped that the implementation of Heart Management at Darut Tauhid Elementary School will be consistent

¹⁷ Fanny Risanti Rachmawati and Heri Yusuf Yusuf Muslihin, Muslihin, "Instilling Polite Attitudes in Early Childhood Through Family Parenting Patterns," *Agapedia PAUD Journal* 6, no. 2 (2022): 175–81.

and sustainable. This will ultimately have a significant positive impact on the religious learning environment and the overall character development of students.

CONCLUSION

The religious learning environment at Daarut Tauhiid Elementary School in Bandung is shaped by a consistently internalized school culture. Daily activities such as prayers before and after class, morning and evening dhikr, and spiritual mentoring have become habits integrated into the school routine. This culture is not formed solely through formal instruction, but through the instillation of values that are lived out in the daily lives of all members of the school community. Daarut Tauhiid's unique curriculum also strengthens the integration between knowledge and spiritual values. This curriculum is designed based on seven main pillars: monotheism, etiquette, dhikr, role models, independence, integration of knowledge, and social awareness. This ensures that the learning process is not solely oriented towards academics but also encompasses the formation of a comprehensive and balanced Islamic character. The implementation of the MQ has shown significant results in the quality of student behavior. The application of heart management in moral education has a significant positive impact on character development. Children become calmer, more patient, more disciplined, and more empathetic in their interactions with others. They also demonstrate increased self-awareness, emotional management skills, and a commitment to learning as part of their religious obligations.

MQ contributes significantly to the creation of a harmonious school social climate. The classroom atmosphere becomes more peaceful and respectful, as relationships between students are built on the values of compassion and honesty. This environment is not only physically safe but also psychologically and spiritually soothing. The implementation of MQ also supports national education goals and Islamic values simultaneously. MQ aligns with the mission of Strengthening the Pancasila Student Profile and the Islamic values of *rahmatan lil 'alamin*. This proves that the integration of academic and spiritual education is not only possible but highly effective and relevant in the current context of primary education. Therefore, Daarut Tauhiid Elementary School in Bandung can be used as an ideal model for implementing heart-based education. Its success demonstrates that managing the heart as a foundation for character formation can create a religious, holistic, and contextual learning environment. Other schools can adopt this approach to shape a generation that is not only intelligent but also morally and spiritually sound.

BIBLIOGRAPHY

- Abdul Muiz, Ahmad Sukandar, and Husen Saepul Insan. "The Habit of Praying Before Studying in Increasing Spiritual Attitude Intelligence (Descriptive Study at Madrasah Aliyah Cilenga and Madrasah Al-Hamidiyah Cipancur, Tasikmalaya Regency)." *Jurnal Ilmiah Edukatif* 8, no. 1 (2022): 49–62. <https://doi.org/10.37567/jie.v8i1.1211>.
- Chalil, Komarudin. "Implementation of Islamic Religious Education Based on Heart Management (Research at SMK Darut Tauhid Boarding School Bandung)." *Jurnal Syntax Admiration* 1, no. 8 (2020): 1135–53.
- Fatma Kholifatul Nur Aziza. *Implementation of Heart Management in Shaping the Morals of Students at An-Nur Islamic Boarding School, Klego Hamlet, Candirejo Village, Tuntang District, Semarang Regency in 2020*. IAIN SALATIGA, June 26, 2020. <http://e-repository.perpus.iainsalatiga.ac.id/id/eprint/8683>.

- Fauziah, Asmah Rohma Fatul, and Retno Widyaningrum. *The Influence of Learning Environment and Learning Motivation on the Religious Character of Fourth Grade Students at MI Nurul Ulum* . 2, no. 2 (2024).
- Gymnastiar, Abdullah. *Achieving a Clear Heart with Heart Management* . Gema Insani, 2002.
- Junaidin, Junaidin. "Spiritual Approach and Development of the Insan Kamil Character." *Fusshilat: Journal of Educational and Islamic Studies* 1, no. 1 (August 2024): 38–46. <https://doi.org/10.47625/fusshilat.v1i1.769>.
- Manshur, Ahmad. "Innovation in Moral Education Based on Heart Management." *AL AUFA: Journal of Education and Islamic Studies* 1, no. 1 (2019): 21–29. <https://journal.unugiri.ac.id/index.php/AL-AUFA/article/view/1175>.
- Mukhtar, Zulfadhly, Hakmi Kurniawan, Nurul Zaman, Iskandar Arnel, and Hakmi Hidayat. *Islamic Educational Values in the Concept of Heart Management According to KH. Abdullah Gymnastiar (AA Gym)* . nd
- Mumtahanah. "Innovation in Moral Education Based on Qolbu Management to Improve the Character of Students." *MARUKI: Journal of Education and Community Service* 2, no. 2 (2024): 51–60.
- Musrifah, M. "Qolbu Management in the Perspective of Islamic Psychology." *ASNA: Journal of Islamic and Religious Education* 1, no. 2 (2019): 112–23. <https://ejournal.maarifnajateng.or.id/index.php/asna/article/view/21>.
- Nurgiansah, T Heru. "Pancasila Education as an Effort to Form Religious Character." *Basicedu Journal* 6, no. 4 (June 2022): 7310–16. <https://doi.org/10.31004/basicedu.v6i4.3481>.
- Nurhuda, Abid. "The Role of Qolbu Management in Building Ideal Muslim Personality." *HURRIAH JOURNAL: Journal of Educational Evaluation and Research* 3, no. 3 (2022): 64–72. <https://www.academicareview.com/index.php/jh/article/view/98>.
- Risanti Rachmawati, Fanny, and Heri Yusuf Yusuf Muslihin, Muslihin. "Instilling Polite Attitudes in Early Childhood Through Family Parenting Patterns." *Agapedia PAUD Journal* 6, no. 2 (2022): 175–81.
- Suriani, Irda. "The Influence of a Religious Family Environment on Students' Learning Motivation." *Darul Ilmi: Journal of Educational and Islamic Sciences* 10, no. 1 (2022): 104–19. <http://jurnal.uinsyahada.ac.id/index.php/DI/article/view/13168>.
- Wasriyani, Norina. "Instilling Character Education of Politeness Through Aqidah and Ethics Learning at Inayatushshibyan 2 Elementary School, Banjarmasin City." *Tunas Bangsa Journal* 10, no. 2 (2023): 92–104. <https://doi.org/10.46244/tunasbangsa.v10i2.2061>.