



Development of student worksheets (LKS) based on the synergy of teachers of the Qur'an, Hadith, and Creed and Moral in cultivating the spirituality of students at Madrasah Al-Iyah Mutiara Aulia

Salsabilla Utami ¹, Mardianto ²

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Pendidikan Agama Islam, Universitas Islam Negeri Sumatera Utara, Indonesia

salsabilla0301213058@uinsu.ac.id ¹, mardianto@uinsu.ac.id ²

Abstract

This study aims to identify the synergy between Al-Qur'an Hadith and Akidah Akhlak teachers in fostering students' spirituality at Mutiara Aulia Islamic Senior High School. This study uses a descriptive qualitative approach with a case study approach. Data collection techniques in this study through interviews, observation and documentation. Data analysis techniques in this study consist of data collection (data reduction), data presentation (display), and drawing conclusions (verification). Based on the research results obtained from interviews and observations, the synergy between Al-Qur'an Hadith and Akidah Akhlak teachers in fostering students' spirituality at Mutiara Aulia Islamic Senior High School has been running well. This can be seen from the religious activity program that has been programmed and runs smoothly, although there are still some gaps between the two teachers and some activity facilities that have not been met. Religious activities carried out at Mutiara Aulia Islamic Senior High School such as congregational prayer, Al-Qur'an recitation and routine studies carried out into internalize Islamic values in everyday life have had a positive impact on students.

Keywords : Teacher Synergy, Al-Quran Hadith, Creed, Morals, Student Spirituality

Research Background

Islamic education aims to form people who are faithful, pious and have noble morals, not only teaching knowledge but also forming the character and spirituality of students, so that it can be clarified that Islamic education is a conscious effort in guiding individual development based on Islamic values to achieve happiness in this world and the hereafter (Syaibani, 2003). Understanding of Islamic education must be in-depth, especially with the integration of spiritual, intellectual, emotional and social aspects so that students are able to understand Islamic teachings as a whole. (Langgulong, 2004), the educational patterns taught must be diverse in order to emphasize that students can be able to form good morals through the example of teachers and the habituation of religious values. (Daradjat, 2005).

The teaching profession in Indonesia is clearly regulated by various laws, government regulations, presidential regulations, ministerial

regulations, regional regulations, and school regulations. Law No. 14 of 2005 concerning Teachers and Lecturers stipulates that teachers are professional educators whose primary duties are to educate, teach, guide, direct, train, assess, and evaluate students. Teachers are entitled to a decent salary and allowances, competency development, and legal protection in carrying out their duties. This law also regulates teachers' obligations to educate with Pancasila values, improve professionalism, and provide good examples. Therefore, teachers are required to have a minimum qualification of a Bachelor's degree (S1) or Diploma (IV) and undergo professional certification to obtain professional allowances. Meanwhile, Law No. 20 of 2003 concerning the National Education System emphasizes the importance of teachers' role in realizing national education goals that lead to the formation of people who are faithful, pious, knowledgeable, and have character, and are able to have competency-based education with

national standards as a reference (Indonesia, 2005).

Government Regulation No. 19 of 2017 regulates the workload of teachers who teach a minimum of 24 hours of face-to-face teaching per week and gives teachers the right to receive professional allowances after certification, not only that in Government Regulation No. 57 of 2021 sets national education standards for competencies for educators and education personnel which include pedagogical, professional, social and personality competencies. Teachers have an obligation to participate in training and competency development periodically (Indonesia, 2017), then strengthened by Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education which requires teachers to teach character values such as religiosity, nationalism and integrity, through innovative methods that support the formation of student character (Indonesia, 2017), further clarified in depth from Permendikbud No. 16 of 2007 which regulates academic qualification standards and teacher competencies to understand the provisions that teachers must have a minimum of a Bachelor's degree (S1) or Diploma IV and educator certification (Indonesia, 2007). Permendikbud No. 19 of 2019 also regulates the recruitment and distribution mechanism of teachers that is transparent and based on regional needs, in order to overcome the gap between urban and remote areas, in addition to that at the regional and provincial levels as well as districts/cities, Regional Regulations (Perda) are issued that regulate teacher welfare, regional incentives and management of honorary teachers (Indonesia, 2019), followed by the Head of the Education Office who issues technical regulations that regulate the implementation of teacher policies in the region, until finally the formation of school regulations at the smallest unit level to cover teacher discipline, teacher performance evaluation and teaching methods applied in each school, it can be emphasized that all these regulations support each other to ensure that teachers in Indonesia have adequate qualifications, guaranteed welfare and a clear role in building quality education.

Synergy in education refers to the collaboration between teachers, schools, and the environment in creating an effective and meaningful learning process for students. Synergy between teachers in different subjects will strengthen students' character to be able to

receive harmonious values from various aspects of Islamic education. (Muhaimin, 2003), the assertiveness that needs to be done in education must be integrative so that all existing educational elements, especially teachers, are able to work together to create a conducive learning environment. (Tilaar, 2004). Teachers have a central role in shaping students' character and spirituality through teaching and role models, so that as teachers they can educate and shape students' personalities and morals. (Nata, 2005), not only that, the role of teachers is very potential in determining the moral and spiritual development of students, especially in subjects related to religion. (Assegaf, 2004).

The Qur'an and Hadith are subjects that instill the foundations of Islamic teachings derived from the revelations and traditions of the Prophet Muhammad. Quraish Shihab, in his book "Grounding the Qur'an," explains that understanding the Qur'an is not merely theoretical but must also be implemented in everyday life (Shihab, 2004). Azyumardi Azra emphasizes the importance of interactive and applicable Qur'an learning methods so that students can understand and practice Islamic teachings well (Azra, 2003).

Akidah Akhlak aims to instill the values of monotheism and shape the Islamic character of students, as Zakiah Daradjat explained that learning Akidah Akhlak must be based on examples, habits and repeated advice (Daradjat, 2005), so that it can prioritize good morals so that a strong moral education based on the teachings of monotheism can be formed. (Ghazali, 2004).

Student spirituality reflects the level of faith and religious practice in daily life, especially in good religious education will shape a religious personality and make students more disciplined in worship. (Sutrisno, 2024). The role of religious teachers is very important as a model for students in strengthening adequate Islamic values and characteristics, in order to provide the practice of Islamic teachings in daily life (Erdayah & Dahlan, 2025). Madrasah Aliyah, as an Islamic-based educational institution that is largely responsible for instilling spiritual values. The subjects of the Qur'an, Hadith, and Aqidah Akhlak have a role in this process, because they contain core Islamic teachings that are directly related to the formation of students' souls and behavior.

However, the reality on the ground shows that efforts to foster spirituality are not always optimal, as many students still do not reflect

Islamic character in their daily lives. A solution that can be developed is to strengthen synergy among religious subject teachers to enable collaboration. Teachers of the Quran, Hadith, and Aqidah and Akhlak are considered strategic in creating integrated and meaningful learning.

At Mutiara Aulia Islamic Senior High School, these two subjects are taught by different teachers, resulting in frequent gaps in the delivery of the material, which leads to a decline in the synergy between the Qur'an, Hadith, and Aqidah and Akhlak teachers. This is crucial for students' education, not only in understanding Islam theoretically but also in internalizing spiritual values in their lives. Consequently, this synergy is not optimal, leading students to only partially understand Islamic teachings and to implement them less effectively in their daily lives. Research on teacher synergy has certainly been extensively researched by previous researchers, such as research relevant to this study by Syamsuddin, which highlights that synergy between Aqidah and Akhlak teachers and Guidance and Counseling teachers is effective in fostering student character. This synergy includes good communication and coordination in developing character development programs based on Islamic values (Syamsuddin, 2021). Furthermore, research by Hidayat revealed that the effective implementation of Akidah Akhlak learning helps shape students' Islamic character, through lecture methods, discussions, and providing effective real-life examples to create strategies used by teachers to improve students' understanding of moral values (Hidayat, 2024). The similarities between these studies are that they both discuss the synergy of methods in developing students' Islamic character.

Based on the above studies, it can be concluded that the synergy between Al-Qur'an Hadith and Akidah Akhlak teachers has a positive impact in shaping students' spirituality, with good communication between teachers and the application of varied learning strategies, students are able to understand and internalize Islamic values more deeply about education, such as in Madrasah Aliyah which aims not only to improve students' intellectual intelligence but also to shape their character and spirituality, of course the main subjects that have a central role in shaping students' spirituality are Al-Qur'an Hadith and Akidah Akhlak, where Al-Qur'an Hadith subjects provide a deep understanding of Allah's revelation as a guide to life, while Akidah Akhlak forms strong Islamic beliefs and

characters in everyday life. Reviewing the problems described above, the researcher intends to examine in depth how the form of synergy is built in Madrasah Aliyah Mutiara Aulia, what are the supporting and inhibiting factors for the success of students' spiritual development and how the impact of the synergy that has been carried out by teachers on the development of students' spirituality at Madrasah Aliyah Mutiara Aulia .

Method

This study uses a descriptive qualitative approach that aims to reveal the form of synergy between Al-Qur'an Hadith and Akidah Akhlak teachers in fostering the spirituality of students at Mutiara Aulia Islamic Senior High School (Zuhri, 2021). This research was conducted at Mutiara Aulia Islamic Senior High School, Jln. Jati Dusun II A No. 125 A. Key Informants: Al-Qur'an Hadith and Akidah Akhlak subject teachers and several Madrasah Aliyah students. Data collection in this study used observation, interviews and documentation (Sugiyono, 2020).

Observation technique is a method used to collect data when observing the methods and efforts of Al-Qur'an Hadith and Akidah Akhlak teachers in fostering students' spirituality in teaching and learning activities, through this observation technique the researcher found several problems, namely the lack of coordination in the methods used by both teachers in delivering material, such as Al-Qur'an Hadith teachers using more memorization and lecture methods, while Akidah Akhlak teachers focus more on discussion and case study methods, then there are forms of religious activities that are important but have not been implemented such as project-based collaborative activities and the spread of Islamic slogans.

The interview technique is a method for obtaining information by speaking directly between the researcher and the people involved, through the interview technique the researcher obtains answers from respondents regarding the form of synergy carried out by the Al-Qur'an Hadith and Akidah Akhlak teachers in teaching and learning activities, among the objects in the research carried out by the researcher are the Al-Qur'an Hadith and Akidah Akhlak teachers and several students.

Results and Discussion

1. The Form of Synergy between Al-Qur'an Hadith and Aqidah Akhlak Teachers in Fostering Student Spirituality at Mutiara Aulia Islamic Senior High School.

In Islamic education, synergy (ta'awun) is a fundamental principle highly recommended in various aspects of life, including the educational process. The word synergy in Arabic is often expressed as "Ta'awun," meaning mutual assistance or cooperation for the greater good (Tanjung & Nisak, 2023). This principle is emphasized in QS Al-Maidah: 2.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "And help you in (doing) virtue and piety, and do not help in committing sins and enmity" (Kemenag: 2019)

In his commentary, Ibn Kathir explains that this verse contains a command to help one another in goodness and piety. Allah commands His faithful servants to help one another in good deeds and piety, to cooperate in good deeds, and to avoid hostility (Ibn Kathir, 2000). This relates to the synergy between teachers of the Quran, Hadith, and Aqidah and Ethics, who collaborate for the good cause of improving the spirituality of Madrasah Aliyah students.

In the context of education, synergy between teachers is a professional collaboration that encompasses planning, implementation, and evaluation of learning. This synergy is crucial in creating an integrated learning environment that will support the development of student character, particularly in affective domains such as spirituality (Nata, 2003). Education in Islam is not only an individual responsibility but also a collective one. Therefore, the need for synergy between educators is crucial to ensure that Islamic values are instilled comprehensively and consistently (Mahariah, 2025). Prioritizing mutual assistance, especially in religious subjects, will help create a positive learning environment and will also receive God's help. Religious teachers should be part of a mutually reinforcing structure by working together to make students' education, especially their spirituality, more solid and integrated (Cook, 2010). This aligns with the saying of the Prophet Muhammad (peace be upon him):

عَنْ: "الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا
أَبِي مُوسَى، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

Meaning: From Abu Musa, from the Prophet sallallaahu 'alaihi wasallam, he said: "A believer is to another believer like a building, one strengthens the other" (HR. Al-Bukhari no.6026).

Al-Nawawi in Syarh Sahih Muslim explains that what is meant by "like a building is: each part has a function and role that supports each other to maintain the strength of the building as a whole" (An-Nawawi, I. 2022). In the context of the synergy of Al-Qur'an Hadith and Akidah Akhlak teachers, this means that both must work together and support each other to build the spirituality of Madrasah Aliyah students to be stronger and more solid.

According to Abuddin Nata, synergy between teachers is part of a collaborative approach that improves the quality of education, especially in the formation of character and spirituality of students, because without cooperation, the development of religious values will run partially and less effectively, such as educational institutions that play a role in fostering spirituality is Madrasah Aliyah, especially in the subjects of Al-Qur'an Hadith and Akidah Akhlak, because these two subjects contain the values of faith, morals and a deep understanding of Islam. Synergy between teachers of Al-Qur'an Hadith and Akidah Akhlak is very important so that both can complement each other, not only that, it is clarified again that ideal Islamic education is integrated between science and faith, between theory and practice and various subjects, the context is that religious subject teachers should not work alone, but support each other to strengthen students' spiritual values (Nata, 2003).

Based on research conducted at Madrasah Aliyah Mutiara Aulia, there has been a form of synergy carried out by teachers of the subjects of Al-Qur'an Hadith and Aqidah Akhlak such as collaboration in the preparation of lesson plans, where teachers of Al-Qur'an Hadith and Aqidah Akhlak have sat together to design lesson plans that are interconnected, especially themes related to commendable morals and faith which in addition to requiring cognitive understanding also require verses of the Qur'an that strengthen understanding (Hasan, 2004). However, from this integration sometimes still creates a gap in the perception of material and learning objectives, where teachers of Al-Qur'an Hadith tend to focus

on texts and memorization while teachers of Aqidah Akhlak focus on value discussions. The synergy carried out by teachers of Madrasah Aliyah Mutiara Aulia has been equipped with training on cross-subject learning (team teaching) so that students are good enough in demonstrating an understanding of Islamic teachings, such as reading the Qur'an and understanding the correct tajweed. The Al-Qur'an, Hadith, and Aqidah Akhlak teachers at Mutiara Aulia Islamic Senior High School have also organized joint religious activities such as congregational Duha and Dzuhur prayers to get used to worship and also carried out tadarus activities, memorizing surahs and conducting routine studies to appreciate Islamic values, then continued with collaborative activities between Al-Qur'an, Hadith, and Aqidah Akhlak teachers at Mutiara Aulia Islamic Senior High School to be able to provide assessments of students' spirituality and provide input to each other regarding students' behavior, such as when praying, speaking and behaving in the madrasah environment.

From the results of the observations above, the researcher saw that the synergy carried out by the Al-Qur'an Hadith and Akidah Akhlak teachers at Mutiara Aulia Islamic Senior High School was quite good, even though there were obstacles and gaps that usually occurred, this did not stop the two of them from continuing to collaborate to improve students' spirituality.

2. Supporting and Inhibiting Factors of Synergy between Al-Qur'an, Hadith and Aqidah and Ethics Teachers in Cultivating Spirituality at Mutiara Aulia Islamic Senior High School .

Collaborative activities naturally involve supporting and inhibiting factors that influence the success or failure of the collaboration between the two parties within a system. The context is education, which prioritizes synergy between teachers of the Qur'an, Hadith, and Aqidah and Akhlak (Islamic faith) because both are crucial for the effectiveness of collaboration in shaping students' spirituality. Supporting factors for synergy between religious teachers include a religious vision and mission of the madrasah, leadership of the madrasah principal, an Islamic school culture, programmed religious activities, and competencies that commit teachers (Ramdani & Anggraini, 2021).

The importance of the role of the madrasah principal who has a religious vision to

build a collaborative culture between religious teachers in order to establish solid and strong cooperation and later the activities carried out can run well. Mutiara Aulia Madrasah Aliyah has a vision and mission that emphasizes the religious aspect, the main aspects emphasized are Islamic character and global insight and upholding Islamic values in everyday life, then clarifying the role of the madrasah principal in the synergy of religious teachers, especially Al-Qur'an Hadith and Akidah Akhlak teachers has also been running well such as providing support in guiding teachers to improve the integration of material and spiritual approaches to students, not only that, space in work meetings or internal workshop activities to compile joint learning or align Islamic themes that support each other, the leadership of the Mutiara Aulia madrasah principal is very good as a role model in spiritual behavior and commitment to religious values thus encouraging teachers to compete for the same goal.

The madrasah environment is also an influential factor in improving the spirituality of madrasah students, because religious madrasahs strongly support Islamic values, where Al-Qur'an Hadith and Akidah Akhlak teachers can collaborate in creating an Islamic madrasah environment by fostering students in terms of manners or character of students in the madrasah environment, paying attention to the way students dress in the madrasah environment so that they always reflect students with Islamic character, also making Islamic posters or slogans so that they can be seen and used as learning materials for students to improve and strengthen the spiritual values of students in the madrasah environment (Wahyuni, 2023).

At the Mutiara Aulia Islamic High School, this kind of synergy has been implemented by both teachers, based on the results of interviews conducted by researchers with both teachers, they actively collaborate in carrying out character building activities for students in every opportunity or learning activity and provide assessments of student behavior in the Islamic High School environment, but the distribution of slogans or posters has not yet been carried out and there is still a lack of uniformity in clothing such as female students wearing shirts and pencil skirts while the dress code for Islamic High School students is baju kurung and loose skirts, this will later be evaluated and poster making will be carried out in the new academic year program.

Religious teachers at Mutiara Aulia Islamic High School, especially Al-Qur'an Hadith and Akidah Akhlak teachers, already have good understanding competencies, have integrity insights, and have a very high passion for teaching and preaching. This is one of the factors that influence students' spirituality because both will easily carry out collaborative activities optimally (Salim, 2023). Programmed religious activities will also create synergy between Al-Qur'an Hadith and Akidah Akhlak teachers and will facilitate the implementation of religious programs that support the spiritual improvement of Islamic High School students. Of course, this Islamic High School already has a religious activity program and has been implemented well, the programmed activities are in line with the vision and mission of the Islamic High School which increases the spiritual values of Islamic High School students (Harianto, 2024).

Based on the results of interviews conducted by researchers with Al-Qur'an Hadith and Akidah Akhlak teachers that the activities that have been programmed such as performing Duha prayer before carrying out learning activities at 8.00 WIB and then will be continued with tadarus and memorization of surah this activity is carried out every day, on Saturdays will be carried out routine Islamic study activities that will be guided directly by the two teachers, Al-Qur'an Hadith teachers will provide reinforcement on the material given by Akidah Akhlak teachers with verses of the Qur'an and hadith as well as appreciation of the Islamic values contained therein. According to researchers this activity has been done well to improve students' spirituality, but there are also several activities that should be done to improve students' understanding, such as Islamic counseling guidance activities that build Islamic discussions in private forums with teachers or in the classroom as well as providing collaborative project assignments together such as da'wah video projects, Islamic wall magazines and Islamic dramas, it is hoped that these two activities will be able to improve understanding and appreciation.

Synergy between religious teachers can be hampered by factors that need to be reviewed, such as the lack of coordination between teachers that commonly occurs in collaborative activities when teachers only focus on their own subjects without cross-subject communication. Certainly, the administrative burden and busy teaching hours make it difficult for teachers to organize

collaboration and integrative activities, due to limited time and the burden of providing learning tasks, then the lack of curriculum integration training for teachers who are not used to synergizing material between subjects, the limited facilities and media that most often occur in any madrasah in making collaborative learning programs hampered or even completely unable to run (Hidayat & Junaidi, 2024).

Based on interviews conducted by researchers with the principal of the madrasah, the factors that hinder collaborative activities at Mutiara Aulia Islamic Senior High School are sometimes still a lack of coordination between teachers, such as learning methods that are still not well integrated, then the hours of religious activities themselves have been programmed, but on Saturdays for routine studies the time is still not flexible when combined with scouting extracurricular activities, the provision of learning media when carrying out collaborative activities based on video projects is also still limited by the school which is considering activities for the new academic program later.

3. The Impact of the Synergy of Al-Qur'an, Hadith, and Aqidah and Ethics Teachers on the Spiritual Development of Students at Mutiara Aulia Islamic Senior High School

The synergy between Al-Qur'an Hadith and Akidah Akhlak teachers has a significant positive impact on students' spirituality, including increasing the strengthening of students' religious understanding, forming Islamic character, increasing awareness in worship, building spiritual intelligence and forming a religious madrasa environment (Setiawan, 2022).

Synergy between teachers enables madrasa students to understand Islamic teachings comprehensively and contextually. This is reflected in Surah Al-Mujadalah, verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا
لِغِلْمٍ دَرَجَتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "Allah will exalt those who believe among you and those who are given knowledge by degrees. And Allah is All-Aware of what you do" (Kemenag, 2019).

In his interpretation, Al-Jalalain explains that in this verse Allah promises to elevate the degree of those who believe and have knowledge several degrees in this world and in the hereafter (Al-Jalalain, 2007). Knowledge and faith strengthen each other, in the context of the synergy of Al-Qur'an Hadith and Aqidah Akhlak

teachers this will instill both in an integrated manner in students. Based on the results of interviews conducted by researchers with several 11th grade high school students at Mutiara Aulia Madrasah Aliyah, the impact of the synergy of Al-Qur'an Hadith and Aqidah Akhlak teachers in this case is quite good, the integration of understanding between understanding the arguments of the Al-Qur'an and Hadith and knowing how to apply them in everyday life through learning Aqidah Akhlak. However, there are still some gaps in the learning method where the Al-Qur'an Hadith teacher still applies the memorization method without appreciation while the Akidah Akhlak teacher sometimes only focuses on case studies without evidence, not only that, some problems that commonly occur in students who claim that they get more in-depth religious understanding at school to be able to understand the pattern of applying Islamic learning values in everyday life, because the learning carried out by both teachers is quite good. For example, the learning they understand about honesty from the hadith of the prophet explained by the Al-Qur'an Hadith teacher then they get a deep understanding of how the impact of honest morals and how honest attitudes in social interactions in the Akidah Akhlak lesson (Khairuddin, 2023). Synergy also encourages the formation of Islamic characters such as tawakal, patience, sincerity, discipline and honesty. As the formation of this character can grow through habituation, teacher role models and consistent spiritual evaluation (Muhlis & Maemoenah, 2025).

Based on interviews conducted by researchers with students at the madrasah, they admitted that learning activities at school enable them to carry the spiritual values taught into their home and social environments, which they will later apply in the workplace. Synergy or collaboration activities carried out by Al-Qur'an, Hadith, and Akidah Akhlak teachers in religious activities such as congregational prayer, Quranic recitation and memorization, and regular study can help students make worship part of their lifestyle (Alfian et al., 2022).

This is evidenced by interviews conducted by researchers with students, who stated that they have a high level of religious awareness because they are accustomed to praying in congregation on time at school. The synergy of religious teachers will also certainly enhance students' spirituality. They will become individuals who are not only intellectually intelligent but also able

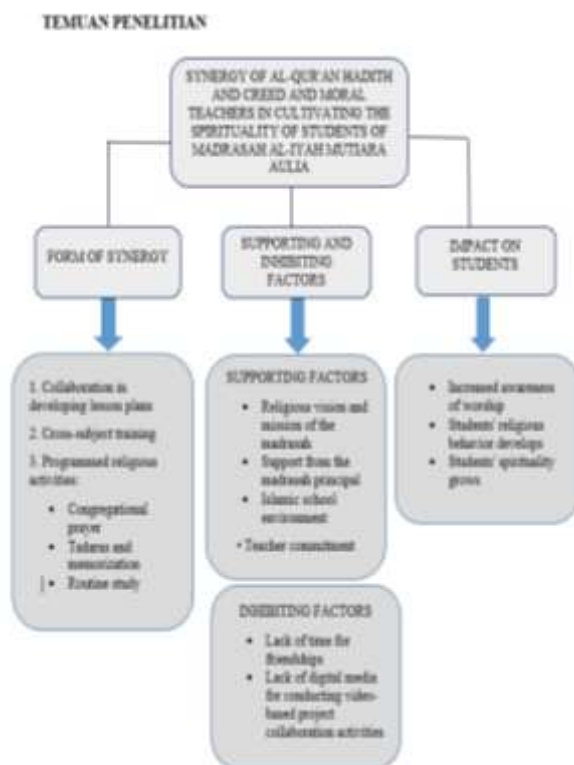
to face the pressures of life calmly and meaningfully because of their strong spiritual connection with God (Assegaf, 2013). A religious madrasah environment is also formed through collaboration between religious teachers, especially teachers of the Qur'an, Hadith, and Aqidah Akhlak, making the madrasah atmosphere more conducive to the formation of student spirituality (Assegaf, 2004). An Islamic environment is formed from the synergy of learning, habituation, and role models (Jalaluddin, 2022). In Surah Al-Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

Meaning: "And let there be among you a group of people who call to goodness, call to what is right and forbid what is wrong. These are the lucky people" (Kemenag, 2019).

In his interpretation of Al-Misbah, Quraish Shihab explains that this verse is a command from Allah to form a community that is active in calling for goodness, ordering what is right and preventing what is wrong, where the context is the synergy of religious teachers who call for goodness and what is right will later create a good environment and will foster good character in students, because the synergy carried out by teachers of the Qur'an, Hadith and Akidah Akhlak can create an Islamic educational atmosphere (Quraish Shihab, 2006).

Based on the results of research conducted in the environment at Mutiara Aulia Islamic High School, it is conducive and students have been able to apply learning as a habit in the madrasah environment, although there are still some students who appear to be unable to apply it. According to the researcher, this is a common occurrence.



Based on the image above, the findings of this study show the synergy between Al-Qur'an Hadith and Akidah Akhlak teachers in fostering student spirituality at Mutiara Aulia Islamic Senior High School. This synergy is reflected in several forms, namely collaboration in the preparation of lesson plans, cross-subject training, and religious activities such as congregational prayer, tadarrus, memorization, and routine studies. Supporting factors for this synergy include the religious vision and mission of the madrasah, the support of the madrasah principal, and a supportive environment. However, there are also inhibiting factors that

need to be considered, such as the lack of time for meetings, and the limitations of digital media used for video-based project collaboration. The positive impacts of this synergy for students include increased awareness and higher worship, as well as the growth of students' spirituality as a whole.

Conclusion

This study shows that the synergy between the Qur'an, Hadith, and Aqidah and Akhlak teachers at Mutiara Aulia Islamic Senior High School plays a crucial role in shaping students' spirituality. Coordination through integrated lesson planning, the implementation of religious activities involving collaboration between teachers, and the spiritual role models provided by teachers are key factors in successfully instilling Islamic values. Positive habits such as congregational prayer, tadarrus (recitation of the Koran), daily memorization, and strengthening morals are also part of these efforts. Despite challenges, the spirit of collaboration and shared vision among teachers drive the achievement of these goals. This synergy has proven effective in enhancing students' spirituality and should be maintained continuously so that madrasa education does not only focus on cognitive aspects but also shapes students' religious character. This study recommends that madrasahs facilitate regular meetings between teachers, encourage cross-subject religious programs, strengthen a school culture based on Islamic values, and conduct regular evaluations of the impact of synergy on students' spiritual development.

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