

Implementation of the MIMHa Interactive Programme on the Development of Students' Spiritual and Social Attitudes at MI Miftahul Huda Bandung

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Abstract

This research explores the development of students' spiritual and social attitudes at MI Miftahul Huda Bandung through the MIMHa Interactive programme. The programme aims to enhance students' awareness of worship,

understanding of Islamic values, and social skills using an interactive learning approach that integrates technology and student-centred teaching methods. The study examines the design, implementation strategies, and the programme's impact on students' spiritual and social character development. Findings indicate that the MIMHa Interactive programme effectively creates an engaging and participatory learning environment, which positively influences students' spiritual and social behaviours. However, several challenges were identified, such as limited school facilities and a lack of parental support, which hinder the optimal implementation of the programme. The study provides insights into the key factors that contribute to the programme's success and offers recommendations for improving similar educational initiatives. It is expected that these findings can serve as a reference for other educational institutions aiming to integrate technology with character education based on spiritual and social values in a more effective and sustainable way.

Key words

MIMHa interactive programme, Development of spiritual attitudes, Programme effectiveness

Introduction

The development of students' spiritual and social attitudes is a foundational objective of the Indonesian national education system, as mandated by Law No. 20/2003. These two dimensions—spiritual and social—are vital in shaping students into morally grounded and socially responsible individuals. Spiritual attitudes refer to a student's capacity to internalize and practice religious values, while social attitudes focus on their ability to interact empathetically and respectfully with diverse groups (Sari M. , 2023). Within the context of Islamic education, these goals are especially crucial, as they align closely with core Islamic teachings. However, despite the legal and philosophical emphasis on these objectives, empirical research exploring how these attitudes are effectively cultivated in real school settings remains limited. This is particularly true when examining Islamic-based institutions using modern pedagogical strategies. There exists a lack of comprehensive studies that explore the intersection of faith-based values and innovative educational methods. Addressing this gap is essential for enhancing both educational theory and practice in religious school contexts.

MI Miftahul Huda Bandung serves as a representative case of an Islamic educational institution striving to integrate character education with modern learning strategies. As a madrasah that prioritizes both academic excellence and moral development, it has pioneered the MIMHa Interactive Programme. This programme blends student-centred learning with

interactive digital tools to encourage active engagement in moral and social learning. Educational games, project-based tasks, group discussions, and digital media are employed to deliver content in a way that resonates with students' lived experiences. However, while such innovations are often praised for their potential, little research has evaluated their actual impact on students' spiritual and social formation. Studies on similar interventions tend to focus heavily on academic outcomes, neglecting the equally important non-cognitive domains. This imbalance indicates a substantial research gap in assessing holistic student development. Thus, empirical investigations into these integrated programmes are needed to validate their effectiveness beyond cognitive gains.

Initial observations and internal reports suggest that the MIMHa Interactive Programme has the potential to nurture values such as empathy, cooperation, and religious commitment among students. Nevertheless, these assertions are largely anecdotal and lack empirical substantiation through rigorous research methodologies. Moreover, the subjective nature of spiritual and social outcomes presents unique challenges in assessment, requiring more nuanced and multidimensional evaluation tools. Despite growing interest in character education, few studies have employed robust qualitative or mixed-method approaches to uncover how students internalize values in technologically mediated, faith-based environments. The existing literature remains sparse on how such programmes operate within the socio-cultural realities of madrasahs. Furthermore, while technology-based learning is often promoted in secular contexts, its application in religious institutions has received minimal scholarly attention. This underscores the need to critically examine how digital pedagogies can be harmonized with spiritual learning goals. Without such analysis, assumptions about their effectiveness may remain unfounded.

In addition, there is a pressing need to explore the internal and external factors that influence the success of such programmes. The implementation of character education through technology can be affected by numerous constraints, including limited infrastructure, teachers' technological proficiency, and parental involvement (Lusi, 2023; Aifalesasunanda, 2024). Prior research has typically focused on these constraints in general education settings, overlooking the unique contextual variables in Islamic schools. For example, community expectations, religious norms, and institutional resources may shape the feasibility and reception of programmes like MIMHa. These factors are likely to influence not only the implementation process but also the programme's ability to sustain long-term character change in students. Therefore, systematic investigation into these supporting and inhibiting elements is vital. By identifying these variables, schools can adapt the programme more effectively to fit their specific contexts. This would also help generate best-practice models tailored to faith-based educational environments.

Furthermore, the current literature rarely addresses the mechanisms through which students' spiritual and social attitudes are transformed within innovative learning frameworks. While theoretical models of character development exist, they often lack grounding in empirical classroom-based studies. Particularly absent are studies that link pedagogical strategies to measurable attitudinal shifts among young learners. In the case of the MIMHa Interactive Programme, it remains unclear which components—e.g., group collaboration, multimedia tools, or moral narratives—are most influential in shaping values. This lack of clarity hinders efforts to refine and replicate the programme effectively. Moreover, understanding the pedagogical mechanisms at play could inform the development of similar interventions in other schools. To fill this research void, a detailed study is required that maps instructional design features to

specific attitude outcomes. Such a contribution would advance both educational psychology and Islamic pedagogy.

Despite numerous educational reforms emphasizing student-centred and technology-enhanced learning, the actual adaptation of these models within Islamic education contexts is underexplored. Much of the global scholarship in educational innovation focuses on secular or Western environments, thereby marginalizing non-Western and religious school experiences. Consequently, Islamic schools are often left to adopt models that are not tailored to their pedagogical and theological frameworks. There is a need for context-sensitive studies that evaluate how Islamic schools integrate innovation without compromising religious authenticity. The MIMHa Interactive Programme presents a unique case where modernity and tradition intersect. Studying its impact could provide critical insights into how Islamic schools can balance these dual imperatives. Filling this research gap is essential for developing culturally and religiously responsive educational innovations.

In light of these considerations, this study seeks to contribute to the growing discourse on character education by providing empirical evidence from a faith-based, technologically integrated programme. It aims to explore the design, outcomes, and contextual influences of the MIMHa Interactive Programme in fostering spiritual and social attitudes. By employing qualitative methods such as interviews, observations, and document analysis, this research will offer a comprehensive understanding of how values are cultivated in practice. The findings are expected to fill existing gaps in the literature, particularly regarding character development in religious schools that embrace educational technology. Moreover, the study intends to produce actionable recommendations for educators and policymakers. Ultimately, it aspires to serve as a model for future research and practice in faith-integrated, value-oriented education.

Method

The approach used in this research is a qualitative approach. Qualitative descriptive research aims to describe and explain existing phenomena, both natural and human-made, with a focus on the characteristics, quality, and interrelationships between activities. Descriptive research does not involve treatment, manipulation, or changes to the variables under study, but only describes the actual conditions. The only actions taken are observation, interviews, and documentation in the research process itself (Sukmadinata, 2019).

To determine the appropriate data collection technique, the researcher must identify the questions that have been formulated in the research focus. Each of these questions may require different data collection methods. For example, the first question may only require interview techniques, while the second question may require surveys, interviews and documentation (Dr. Wahidmurni, 2017). Data collection techniques used by researchers with three events:

1. Survey research is a method of data collection that involves the use of questionnaires and interviews with a sample of individuals. The data obtained from this sample is then used to represent a specific population according to the research objectives, such as to understand who they are, what they think, feel, or their action tendencies. In this case the researcher conducted a survey at MI Miftahul Huda Bandung (Islamy, 2019).
2. Interview is a structured method to obtain data in the form of verbal information about an object or event that occurred in the past, present, and future. In this case the researcher also conducted an interview with the vice principal of the curriculum section at MI Miftahul Huda Bandung (PUJAASTAWA, 2016).

3. Documentation is evidence collected by researchers through interview or observation techniques, which can be in the form of documents, photographs, or others (J, 2011).

Findings and Discussion

From the results of the research conducted by the author, information can be found which is presented in the following table:

Issue	Description
Design and implementation strategy of the MIMHa Interactive programme at MI Miftahul Huda Bandung	The MIMha Interactive programme is designed through regular working meetings involving leaders, teachers and staff to ensure alignment of goals and continuity of the programme across all levels of education. Socialisation to parents is conducted prior to implementation, explaining the learning methods and activities to be undertaken. Learning integrates classroom, mosque and outdoor activities, such as Qur'an memorisation and worship practices, designed to shape students' spiritual character.
The impact of the implementation of the MIMHa Interactive programme on the formation of students' spiritual attitudes	This programme has succeeded in increasing students' awareness in worship, such as routine prayers in congregation and duha prayers. Religious values are embedded through weekly infaq activities and social donations, with the support of a monitoring system in the form of daily charity notebooks and digital applications. As a result, students become more disciplined in worship and have higher social empathy.
What factors affect the success or failure of the implementation of the MIMHa Interactive programme	The success of the programme is influenced by the cooperation of schools and parents, a supportive school environment, and continuous habituation at home and school. However, obstacles arise from a less supportive family environment, uneven student awareness, and logistical challenges such as access to the mosque for some students.
Recommendations for the development of the MIMHa Interactive programme to be more effective in improving students' spiritual and social attitudes	To improve the effectiveness of the programme, parental involvement needs to be strengthened through socialisation and guidance on habituation at home. The use of technology such as digital monitoring applications needs to be expanded. Regular evaluations and the addition of community-based activities, such as social service, can also increase the programme's positive impact on students' spiritual and social attitudes.

Desain dan strategi pelaksanaan program Interaktif MIMHa di MI Miftahul Huda Bandung

The MIMHa Interactive Programme at MI Miftahul Huda is designed with a planned approach and involves the collaboration of various parties. Through working meetings (RAKER), programme objectives and activities are discussed together by teachers, leaders, and staff, thus creating harmony and continuity of parenting patterns at all levels of education. Socialisation efforts to parents before the programme begins reflect the school's commitment to building close relationships with families. In addition, diverse learning methods, such as Qur'an memorisation, worship practices and out-of-class activities, are designed to help students apply religious values in their daily lives.

The impact of the implementation of the MIMHa Interactive programme on the formation of students' spiritual attitudes, such as awareness of worship and appreciation of religious values

This programme has a significant impact in shaping students' spiritual attitudes. Activities such as congregational prayer and duha prayer succeed in instilling discipline in worship. Students are also trained to have social awareness through weekly infaq activities and donations for those in need. The utilisation of daily notebooks for lower grade students and digital apps for upper grade students allows the school to monitor their progress systematically. With this approach, the programme not only increases students' spiritual awareness, but also encourages them to have empathy for others.

Recommendations for the development of the MIMHa Interactive programme to be more effective in improving students' spiritual and social attitudes

To be more effective, the programme needs to strengthen parental involvement by providing more comprehensive guidance on the habituation of worship at home. The use of technology, such as digital applications, can be optimised to help monitor student activities more efficiently. Periodic evaluations are also needed to identify challenges and update implementation strategies. In addition, the addition of community-based activities, such as social services and visits to social institutions, can expand the programme's influence in building students' social attitudes and empathy. With these steps, the programme is expected to have a greater impact on students' character building.

Conclusion

The MIMHa Interactive Programme at MI Miftahul Huda Bandung was designed with a systematic and collaborative approach, involving all relevant parties, including teachers, leaders, staff, and parents. The programme succeeded in improving discipline in worship through the habituation of congregational prayer, duha prayer, and weekly infaq. In addition, students also showed improvement in social empathy through donation and social action activities. Monitoring using daily logbooks and digital applications supports the consistency of the programme.

However, the success of the programme is affected by several challenges, such as the lack of support from certain families, students' varying awareness, and logistical obstacles in running the activities. This shows that the success of the programme depends not only on the school, but also on the synergy between the school, family and community environment.

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