



***Bi'ah Islamiyah* as a spiritual resilience framework: Implementation, internalization strategies and its impact on students in the digital disruption era**

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Abstract: In the digital disruption era, fostering students' spiritual resilience has emerged as a critical challenge for Islamic Religious Education (IRE). Nevertheless, empirical research examining the integration of *bi'ah Islamiyah* as a holistic framework for cultivating students' spiritual resilience within IRE remains limited. This study aims to explore the implementation of *bi'ah Islamiyah*, the strategies employed to internalize spiritual values, and their impact on students' spiritual resilience in the context of digital disruption. The methodology used is a descriptive qualitative approach. Data was obtained through in-depth interview techniques and analyzed using a thematic categorization method adapted to the Miles and Huberman interactive model. Furthermore, triangulation is used to ensure the credibility of the data generated. The results indicate that *bi'ah Islamiyah* plays a strategic role in strengthening students' spiritual resilience through the integration of formal learning activities and extracurricular programs. Teachers internalize spiritual values by embedding them within the curriculum, cultivating a religious school culture, and demonstrating exemplary conduct. The implementation of *bi'ah Islamiyah* positively contributes to students' discipline, digital self-regulation, inner well-being, and the development of a religious school environment. This study contributes to the advancement of IRE by providing an empirical foundation for developing spiritually resilient learners in the digital era and offers a practical framework for fostering a sustainable religious school culture. The originality of this study lies in integrating the concept of *bi'ah Islamiyah* with spiritual resilience as a comprehensive pedagogical framework for IRE in the context of digital disruption.

INTRODUCTION

The rapid advancement of digital technologies has fundamentally transformed the ways individuals access, exchange, and disseminate information (Sahmaulana & Lukas, 2024). This transformation has accelerated the emergence of the digital disruption era, characterized by the diminishing boundaries of time and space and the rapid diffusion of technological innovations across various sectors, including education (Saragih et al., 2023). Beyond reshaping learning systems and social interactions, digital disruption has profoundly influenced students' patterns of



thinking, attitudes, and behaviors, thereby requiring educational approaches that reinforce ethical values and character development. However, the pervasive use of digital devices also poses significant challenges to students' spiritual development, contributing to declining religious awareness, weakened self-regulation, and reduced moral sensitivity (Ali et al., 2025).

Digital disruption era is characterized by the rapid advancement of information and communication technologies, which have fundamentally transformed patterns of social interaction, learning practices, and the ways individuals construct their identities. The widespread adoption of the internet, social media, and artificial intelligence has provided students with unprecedented access to information (Mighfar et al., 2026). While these technological developments offer significant opportunities to enhance learning quality, creativity, and digital literacy, they also pose substantial challenges to students' character formation and spiritual well-being. The proliferation of harmful online content, instant gratification culture, and digital misinformation has become an increasingly pressing concern for educators and policymakers alike (Hakim et al., 2020).

In this context, strengthening students' spiritual resilience has become an educational imperative to enable them to critically navigate external influences while remaining grounded in ethical values and authentic religious teachings (Abhari, 2022). Spiritual resilience refers to an individual's capacity to sustain faith, uphold religious values, and preserve a sense of meaning and purpose amid the challenges and uncertainties of contemporary life (Muthoharoh & Ali, 2025). Rather than being confined to ritual observance, spiritual resilience encompasses the inner capacity to remain steadfast, exercise self-control, and uphold transcendent values when confronted with moral and social dilemmas. Students with strong spiritual resilience are more likely to engage with digital technologies responsibly, resist deviant behaviors, and demonstrate sound moral judgment in their everyday lives (Febriani et al., 2025). Therefore, cultivating spiritual resilience requires a comprehensive and systemic educational approach that integrates all dimensions of the school environment.

Moral issues among adolescents show the importance of applying students' spiritual resilience amid the pressures of the digital disruption era (Yusnita et al., 2023). The digital era is marked by the acceleration of information technology development, wide internet access, and the dominance of digital media in the lives of students. This condition affects the way students communicate, learn, and interact socially. On the one hand, technological developments provide easy access to information, but on the other hand, it also presents the risk of exposure to negative content that has the potential to erode students' moral and spiritual values if it is not balanced with strong character development in the educational environment (Muslimah & Risa, 2024). Therefore,

the integration of character education and the strengthening of moral-spiritual values in the educational process is an important need in the midst of technological disruption (Patimah et al., 2025; Nurhabibah et al., 2025).

From the perspective of Islamic education, strengthening *bi'ah Islamiyah* is a strategic approach to fostering students' spiritual resilience. Conceptually, *bi'ah Islamiyah* refers to a holistic educational environment that integrates Islamic values, norms, and practices into the physical, social, cultural, and spiritual dimensions of school life. Its role has become increasingly important in the era of digital disruption, where students are continuously exposed to diverse worldviews and lifestyles that may conflict with Islamic values (Rizkita & Saputra, 2020). Without a strong spiritual foundation, such exposure may lead to value disorientation, identity confusion, and declining religious commitment (Wulandari & Fauzi, 2021). Therefore, *bi'ah Islamiyah* serves as a protective educational environment that systematically cultivates students' spiritual resilience.

A growing body of research suggests that *bi'ah Islamiyah* plays a significant role in strengthening students' spiritual resilience through the habituation of religious practices and the internalization of Islamic values, including *tawakal*, patience, and religious discipline. A consistently religious educational environment enables students to cope more effectively with social pressures and the increasingly complex challenges posed by digital culture (Nofi & Fithriyah, 2025; Umam & Hasan, 2025). Conceptually, *bi'ah Islamiyah* refers to an educational environment in which Islamic values and principles are comprehensively embedded to cultivate students' moral character (Munawwir, 1997). Within educational settings, this concept extends beyond physical facilities and religious symbols to encompass the sociocultural and spiritual dimensions reflected in daily interactions, institutional norms, and school practices (Meilindah et al., 2025). Risman and Hanafi (2023) argue that the sociocultural dimension of *bi'ah Islamiyah* is manifested through ethically grounded teacher–student relationships, educators' exemplary conduct, and religious traditions embedded within school culture. Likewise, previous studies have shown that a strong religious school climate enhances students' religiosity and discipline (Habibah et al., 2025), while the internalization of Islamic values has been identified as a crucial strategy for addressing contemporary educational challenges (Naryatmojo, 2019). Furthermore, Hairani and Conerman (2025) highlighted that Islamic school culture built through Islamic values-based discipline, the use of polite language, the existence of religious symbols, and patterns of social interaction that reflect the values of *ukhuwah* and morals play an important role in strengthening the religious climate of students.

Despite these contributions, existing studies have predominantly examined *bi'ah Islamiyah* in relation to students' religiosity and general character development. Although spiritual resilience

has been explored from the perspective of Islamic virtues such as *tawakkal*, gratitude, and patience (Muthoharoh & Ali, 2025), empirical research integrating *bi'ab Islamiyah* with students' spiritual resilience within the context of digital disruption remains scarce. Moreover, studies addressing digital disruption have largely focused on moral decline, mental health issues, or the challenges associated with digital media, while giving limited attention to the Islamic educational environment as a protective mechanism for strengthening students' spiritual resilience (Rahman & Miftahurrahmat, 2025).

Accordingly, this study addresses these conceptual and empirical gaps by comprehensively examining the implementation of *bi'ab Islamiyah*, the strategies employed to internalize spiritual values, and their implications for strengthening students' spiritual resilience in the era of digital disruption. The novelty of this study lies in positioning *bi'ab Islamiyah* not merely as a religious school culture but as a holistic pedagogical framework that systematically cultivates spiritual resilience through continuous value internalization. This perspective extends beyond viewing spiritual resilience as a reactive response to external threats by conceptualizing it as an intrinsic capacity developed through sustained educational processes. Consequently, overlooking the role of *bi'ab Islamiyah* in the discourse on digital disruption risks neglecting one of the most fundamental mechanisms for nurturing values-based character and spiritual resilience among students.

METHOD

This study employed a descriptive qualitative approach to explore the role of *bi'ab Islamiyah* in fostering students' spiritual resilience in the era of digital disruption. A qualitative design was selected to provide an in-depth understanding of participants' experiences, perceptions, and the contextual dynamics of implementing *bi'ab Islamiyah* within the natural school setting (Creswell, 1994). Descriptive qualitative research was considered appropriate because it enables the systematic description and interpretation of social phenomena without manipulating the research context (Scott, 2016).

The study was conducted at SMP Islamic International School PSM Kediri, Indonesia, an educational institution that systematically integrates Islamic values into its school culture. Participants were selected using purposive sampling to ensure that all informants possessed relevant knowledge and experience related to the research focus (Moleong, 2017). The participants consisted of the school principal, IRE teachers, and students.

Data collection techniques are carried out through in-depth interviews, observation and documentation. In-depth interviews were used to explore the experiences and views of informants on the implementation of *bi'ab Islamiyah* in learning, strategies for internalizing spiritual values and the impact of *bi'ab Islamiyah* on student resilience. Observations were carried out inside and outside

the classroom to assess the impact of the practical application of *bi'ah Islamiyah* which includes strengthening students' faith, self-control, and religious awareness in facing the influence of the era of digital disruption. Documentation is used as supporting data in the form of school programs, rules, schedules of religious activities, and other related archives.

The data were analyzed using Braun & Clarke, (2006) thematic analysis. The analytical process involved six iterative stages: familiarization with the data, initial coding, theme generation, theme review, theme definition and refinement, and report writing. Throughout the analysis, codes and themes were continuously compared across data sources to ensure conceptual consistency and analytical rigor. To enhance the trustworthiness of the findings, methodological triangulation was employed by comparing evidence obtained from interviews, observations, and documentary sources.

RESULTS AND DISCUSSION

Implementation of *Bi'ah Islamiyah* in the Digital Disruption Era Through Formal IRE Instruction and Religious Extracurricular Activities

The findings indicate that *bi'ah Islamiyah* is implemented through two interconnected domains: formal IRE instruction and religious extracurricular activities. Within formal IRE instruction, the implementation of *bi'ah Islamiyah* is systematically embedded throughout the teaching and learning process, encompassing lesson planning, classroom implementation, and learning evaluation. The following section summarizes how *bi'ah Islamiyah* is integrated across these instructional stages.

Table 1. Implementation Framework of *Bi'ah Islamiyah* in Formal IRE Learning

Stages	Activities	Impact
Planning	Formulate relevant learning indicators to strengthen faith, morals, awareness of worship and students' competence in facing various life challenges.	Produce systematic and comprehensive learning planning as an instrument for the formation of students' spiritual resilience.
Implementation	Creating a religious class atmosphere through the habituation of Islamic characters. Building Islamic values-based dissu activities and collaborative learning that emphasizes adab and ukhuwah.	Fostering the habit of worship, increasing spiritual awareness, building students' religious awareness in daily life.
Evaluation	Carry out regular summative evaluations and reflective activities.	Summative evaluation produces a cognitive outcome of student learning outcomes. Meanwhile, reflective assessment activities obtained information on the achievements of the implementation of Islamic values in students' daily lives such as discipline, tadarus etiquette, and self-control.

In the planning stage, teachers formulate learning indicators that are oriented towards strengthening faith, morals, awareness of worship, and students' competence in internalizing Islamic values to face various life challenges. Thus, IRE learning is designed as a means of building spiritual resilience, not just a transfer of religious knowledge. As stated by the IRE teacher in his statement as follows.

"Before teaching, we adjust the material to the values that we want to instill in students. So each meeting has not only a target of material understanding, but also a target of character formation and spiritual awareness that is relevant to their lives." (AM Interview - Teacher, 14-01-2026)

At the stage of implementing learning, *bi'ab Islamiyah* is realized through the creation of a class atmosphere that is religious, conducive, and full of Islamic values. This is done by habituating the character of the reigius such as praying together, reading the holy verses of the Qur'an, and checking the implementation of students' daily worship as a form of spiritual strengthening before starting learning. Teachers also apply the habit of saying *thayyibah* sentences and providing religious motivation. The classroom environment is also supported by the existence of calligraphy, quotations of Qur'anic verses and hadiths, worship reminder boards, and Islamic literacy corners that students can access during the learning process.

During core learning, teachers relate the material learned to actual phenomena faced by students, such as the use of social media, adolescent associations, academic pressure, moral crises, and challenges of digital technology development. In addition, teachers also get used to case discussions based on Islamic values, collaborative learning that emphasizes adab and ukhuwah, and providing examples through teachers' attitudes and behaviors. This strategy aims to enable students to understand that Islamic teachings have relevance in answering various problems of contemporary life. This was justified by the student in his statement as follows.

"Every IRE lesson always begins with reading the Qur'an and prayer. The teacher also often relates the material to the problems we experience on a daily basis so that the lessons feel closer to our lives." (KL Interview - Student, 18-01-2026)

Contextual religious material aims to foster students' awareness to apply the material in daily life. This is as expressed by the IRE teacher as follows.

"The religious material that we convey to students is presented contextually, this is important to foster awareness that every material studied must be reflected in daily behavior. Therefore, learning always begins with spiritual strengthening and reflection on values so that students are able to connect knowledge with life practices." (AM Interview - Teacher, 14-01-2026)

At the evaluation stage, IRE teachers are not only oriented towards measuring students' cognitive achievements, but also on the development of affective and spiritual aspects that are important points in the formation of *bi'ah Islamiyah*. The evaluation carried out by the teacher is comprehensive, the teacher is not only looking at the student's final evaluation, but also evaluating the application of Islamic values in daily life such as discipline, *tadarus* etiquette, and self-control. This is as conveyed by the IRE teacher in his statement as follows.

"The learning evaluation that we have carried out so far does not only look at exam scores. We also observe how students apply the values they learn, such as prayer discipline, activeness in tadarus, attitude towards friends, and their ability to control themselves in daily life." (AM Interview - Teacher, 14-01-2026)

To evaluate the application of Islamic values in students daily lives, teachers periodically reflect on their learning at the end of the meeting by inviting them to evaluate their spiritual development. In this activity, students are asked to identify the values that have been practiced, the challenges faced in carrying out Islamic teachings, and the commitment to improvement that will be carried out after learning. The reflective activity aims to build students self-awareness and spiritual responsibility towards the process of their religious development. This is reflected in the following student statements.

"Usually after the lesson we are invited to reflect on what we have done. Teachers often ask whether we have applied the material we have learned or not. So we not only learn to get grades, but also to improve ourselves." (KL Interview - Student, 18-01-2026)

In order to support formal IRE learning in the classroom, *bi'ah Islamiyah* is also implemented through extracurricular activities that are systematically designed to create students' spiritual resilience in the era of digital disruption. The following is a summary of the implementation of *bi'ah Islamiyah* in formal learning of IRE from the planning stage to evaluation.

Table 2. Implementation Framework of Bi'ah Islamiyah in Religious Extracurricular Activities

Stages	Activities	Benefits
Planning	Carry out coordination at the beginning of each year through synergy across the internal structure of the institution	There is a consistent schedule, program objectives relevant to spiritual resilience, indicators of success, and evaluation design.
Construction	Implement the Qur'an tahfidz program and mentoring.	Students gain sustainable and more meaningful spiritual experiences, such as the discipline of carrying out worship and almsgiving.

The implementation of *bi'ah Islamiyah* in extracurricular programs is not the same as the implementation of formal learning in the classroom which is more oriented towards instructional goals. *Bi'ah Islamiyah* in extracurricular programs focuses more on concrete experiences. This is emphasized by the principal of SMP Islamic International School PSM Kediri that extracurricular

activities aim to familiarize students with applying Islamic values in contextual situations. As reflected in his statement as follows.

“From the beginning, extracurricular activities at this school aim to provide a wider space for students to experience, practice, and habituate Islamic values in real life through school programs such as ta’lim-muta’alim studies, mujabadah wa muhasabah, zakat fitrah, halaqah tarbiyah, and ramadan Islamic boarding schools.” (ZN Interview – Principal, 14-01-2026)

Extracurricular activities that focus on building spiritual resilience are reflected in *rohis activities*. The activity is held every Friday, attended by several students from each class representative. Rohis activities are generally carried out based on two stages, namely the planning and coaching stages. Planning extracurricular activities is carried out at the beginning of the school year through coordination between school principals, vice principals for student affairs, IRE teachers, religious activity coaches, and student organization administrators. At this stage, the school sets program objectives, activity schedules, success indicators, and evaluations. Extracurricular activities are not only oriented to religious rituals, but also to the formation of meaningful and sustainable spiritual experiences. This is as conveyed by the principal in his following statement.

“Each religious program is designed not only to fill students’ activities outside of class hours, but is geared towards forming positive habits and strengthening their spiritual resilience in the face of life’s challenges.” (ZN Interview – Principal, 14-01-2026)

At the coaching stage, there are two activities that students participate in on an ongoing basis, namely tahfidz Al-Qur’an activities and mentoring. During the Al-Qur’an tahfidz activity, students are given guidance in reading and memorizing the Al-Qur’an gradually, while in Islamic mentoring activities, students are invited to discuss various issues in adolescent life from an Islamic perspective. In order to ensure that this program has a real impact on the spiritual experience of students, at the end of the activity, teachers always direct them to be actively involved in religious practices such as congregational prayers and almsgiving. This aims to form consistent religious behavior so that Islamic values are not only understood, but become part of students’ life habits.

Based on the above findings, the implementation of *bi'ab Islamiyah* at SMP Islamic International School PSM Kediri both formally and non-formally through extracurriculars proves that *bi'ab Islamiyah* is not positioned only as a symbolic school culture, but as a pedagogical approach that is systematically directed to form the spiritual resilience of students. In its planning, IRE teachers are not only sufficient in mastering materials, but also integrating strengthening faith, morals, worship awareness, and the ability to face various challenges in life. These findings are in line with research that states that effective religious education must integrate cognitive, affective,

and spiritual dimensions in a balanced manner so that it can produce sustainable behavioral change, not just an increase in religious knowledge (Halstead, 2004; Berkowitz & Bier, 2005). Thus, the learning orientation found in this study shows a paradigm shift from teaching about religion to teaching for spiritual and character development.

Implementation *bi'ah Islamiyah* plays an important role in internalizing values and shaping students' religious habits. In line with the findings Simbolon et al., (2025) that the Islamic educational environment with religious nuances contributes significantly to the spiritual development and character formation of students. In addition, implementation *bi'ah Islamiyah* It is not purely normative-doctrinal, but is directed at students' ability to interpret Islamic teachings as a guideline in solving real-life problems. These findings are relevant to research conducted by Munawir et al., (2024) which emphasizes that contemporary Islamic education needs to develop a reflective and contextual approach so that students are able to connect religious teachings with the social realities they face.

Overall, the results of this study show that the implementation of *bi'ah Islamiyah* It is a comprehensive, multidimensional, and sustainable process. These findings expand on the results of previous research that generally looked at *bi'ah Islamiyah* as a religious culture school (Hada & Erna, 2024; Imamah et al., 2022; Rosyadi et al., 2021), by showing that *bi'ah Islamiyah* It can also serve as a model of spiritual pedagogy that is integrated in all stages of learning. However, the novelty of these findings lies in the integration between spiritual value-based planning, contextual learning, religious classroom environment, teacher example, and reflective evaluation as a single mechanism that collectively shapes students' spiritual resilience. While the results of the study Meilindah et al., (2025) has not focused on the implementation aspects of formal and non-formal IRE learning through extracurricular activities. Thus, spiritual resilience is not formed through partial religious activities, but through learning experiences that consistently connect the dimensions of knowledge, appreciation, and practice of Islamic values in daily life.

In the era of digital disruption, the implementation of *bi'ah Islamiyah* is increasingly important to shape the character and Spirituality students. A religious environment can serve as a moral reinforcement, provide emotional support, and dream of spiritual resilience among students, which is especially needed in resisting the negative influences of technological and social media developments. In the context of education, *bi'ah Islamiyah* can be integrated through the application of a curriculum that emphasizes religious and cultural values, so that students not only gain knowledge but also realize the importance of spiritual values (Majid & Mubarak, 2026). On the other hand, challenges in implementation *bi'ah Islamiyah* This includes low student interest and teaching adaptation hampered by a lack of innovation and digitalization. Teachers play a key

role in creating learning that is more resonant and relevant to the use of interactive technology, such as utilizing online learning applications that are in accordance with the context of fiqh and morals, so that students can easily understand and engage in learning materials (Muzammil & Nafisah, 2025).

Furthermore, programs that support the strengthening of spiritual values, such as regular recitation and social activities that invite students to contribute to society, have an impact on their spiritual resilience in the face of technological advances and the challenges of the times. Thus, *bi'ah Islamiyah* not only being part of teaching, but also shaping students' identities as individuals who have high integrity in the midst of technological advances and the challenges of the times (Wulandari et al., 2022; Subaidah & Nadlir, 2023).

Strategies and Impacts of Spiritual Value Internalization through *Bi'ah Islamiyah*

The results of the study show that the internalization of spiritual values in SMP Islamic International School PSM Kediri is carried out through the integration of spiritual values into the curriculum, school culture, and teacher example. So that spiritual strengthening is not placed as a stand-alone program, but becomes an integral part of the entire educational process that takes place in the school environment.

Based on the results of interviews with IRE teachers, the internalization of spiritual values is directed at strengthening faith, science, worship discipline, responsibility, and morals. This process is carried out through the integration of Islamic values in learning and non-learning activities. As conveyed by the IRE teacher in his statement as follows.

"The internalization of spiritual values is not only carried out through IRE subjects, but also through all school activities. We integrate values such as faith, worship discipline, responsibility, and morals in the process of learning, habituation, and daily interaction so that they become the character of students." (AM Interview - Teacher, 14-01-2026)

The integration of Islamic values into the curriculum is actualized in several subjects, in addition to the citizenship subject, namely IRE. In the IRE subject, the integration of Islamic values is reflected in several subject matter, including the Qur'an and Hadith, Fiqh, Faith, Morals, and Islamic History. This aims to focus on Islamic values that are relevant to IRE subject matter. Because based on the reasons of IRE teachers that not all IRE materials are relevant to all spiritual values, and vice versa.

In the material of the Al-Qur'an and Hadith, teachers associate learning with verses and hadiths that contain the values of patience, piety, tawakal, gratitude, honesty, and self-control. These values are not only understood textually, but also contextualized with the lives of adolescents so that they are able to form a resilient attitude in the face of academic pressure, social

conflicts, and challenges of technological and social developments. This integration shows that the Al-Qur'an and Hadith serve as the main source of character formation and guidelines for students' lives.

In the aspect of faith, learning is directed to strengthen the value of monotheism through understanding the pillars of faith, namely faith in Allah, angels, the books of Allah, the apostles, the last days, as well as qada and qadar. The internalization of these values forms a spiritual awareness that all life activities are under the supervision of Allah and have moral consequences in this world and the hereafter. This value of faith also fosters an optimistic attitude, responsibility, tawakal, and determination in facing various life problems, so that students have a strong spiritual foundation in making decisions and interacting with the social environment.

The implementation of Islamic values is also reflected in fiqh materials that focus on the habituation of practical worship, such as prayer, fasting, zakat, daily prayer, and daily life manners. Teachers not only teach legal aspects and procedures for the implementation of worship, but also internalize the values of obedience, discipline, cleanliness, responsibility, and sincerity. Through this habit, students are guided to understand that worship is a means of getting closer to Allah as well as forming a religious character that is reflected in daily behavior.

Moral material is the most dominant aspect in supporting the development of students' spiritual resilience. Learning about commendable morals such as honesty, trust, discipline, humility, patience, responsibility, and mutual respect are integrated with daily life practices to build self-control skills and strengthen harmonious social relationships. On the other hand, the discussion of despicable morals is used as a medium for critical reflection on various social phenomena faced by adolescents, such as bullying, intolerance, consumptive behavior, abuse of digital media, and low social awareness. Thus, moral learning is not only normative, but also contextual and applicative in shaping Islamic character.

In addition, the material on the history of Islamic civilization is integrated with exemplary values through the study of the life journey of the Prophet Muhammad, his companions, and Islamic figures. These stories become a medium for internalizing the values of struggle, patience, trust, leadership, justice, ukhuwah, tolerance, and istiqamah in defending religious principles. History learning not only aims to introduce historical facts, but also builds Islamic identity and inspires students to be able to emulate the character of Islamic figures in facing various challenges of modern life. The following is a summary of the findings of the integration of Islamic values into the core content of IRE materials as presented in the table below.

Table 3. The integration of Islamic values into the core content of IRE materials

IRE Subject	Integration of Islamic Values	Implementation in Learning
Al-Qur'an-Hadith	Patience, fear, trust, gratitude, honesty, self-control.	Study of verses and hadiths contextualized with adolescent life.
Faith	Faith, faith, trust, responsibility, optimism.	Strengthening the pillars of faith and reflection on the meaning of faith.
Fiqh	Obedience, discipline, sincerity, cleanliness, responsibility	Habit of prayer, fasting, zakat, prayer, and daily manners.
Morals	Honesty, trust, patience, forgiveness, discipline, fellowship, tolerance	Habituation of commendable morals and reflection on despicable morals
History of Islamic Civilization	Example, trust, istiqamah, leadership, justice, ukhuwah	A study of the stories of the Prophet Muhammad, companions, and Islamic figures.

Meanwhile, Islamic values are implemented consistently in various school activities. The researcher observed that teaching and learning activities began with joint prayer and the reading of the Qur'an. In addition, students routinely participate in congregational prayers, reciting the Qur'an, and mentoring activities such as studies and discussions. The student's activities also indicate that there is a school culture that has nuances of Islamic values. The observational findings also show that school cultural practices are not only oriented to the implementation of religious rituals, but also to the formation of behaviors that reflect the values of responsibility, discipline, and morality in daily interactions.

The process of internalizing spiritual values is also strengthened through the example of teachers. The results of the observation showed that teachers actively displayed behaviors that reflected Islamic values in the learning process and social interaction in the school environment. Teachers not only play the role of delivering learning materials, but also as role models who provide concrete examples of the implementation of spiritual values in daily life. This form of example can be seen in the attitude of discipline, how to communicate, and the assistance provided to students in facing various moral challenges in the digital era. These findings are in line with the results of interviews that show that teachers view example as an important instrument in the process of internalizing values. One of the informants stated:

"Students tend to imitate what they see. Therefore, we as teachers must be able to be an example in behavior, worship, and the use of digital technology so that the values taught do not stop at the level of knowledge, but can be practiced in daily life." (AM Interview - Teacher, 14-01-2026)

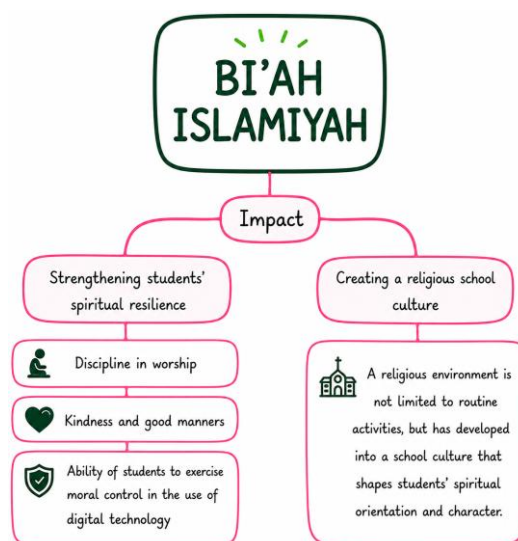
The following is a summary of the findings of the strategy for internalizing spiritual values through *bi'ab Islamiyah* as shown in table 4.

Table 4. Strategy for Internalizing Spiritual Values through *Bi'ah Islamiyah*

Internalization Dimension	Form of Implementation	Contribution to Spiritual Strengthening
Curriculum	Integration of Islamic values in learning and academic activities, such as fiqh materials, creed, morals, and Islamic history.	Develop students' cognitive understanding and spiritual awareness.
School Culture	Habituation of worship, religious activities, and the religious environment of the school	Shaping religious behavior through a continuous habituation process
Teacher Example	Practice Islamic values in digital behavior, worship, and ethics	Facilitate the internalization of values through the process of identification and example.

In addition, the impact of *bi'ah Islamiyah* includes strengthening the spiritual resilience of students. *Bi'ah Islamiyah* functions as a spiritual protective factor in dealing with various digital distractions, especially through school culture, educator examples, and reinforcement in IRE subject matter. Based on the results of interviews and observations, the implementation of *bi'ah Islamiyah* through activities such as congregational prayers, morning dhikr, dhuha prayers, daily prayers, and the application of Islamic manners have formed the discipline of worship, inner peace, and the ability of students to exercise moral control over the use of digital technology. The religious environment has not only become a routine religious activity, but has developed into a school culture that shapes the spiritual orientation and character of the students.

However, the research also found that some students still face challenges in the form of the intensity of social media use, online games, and exposure to digital content that is not in line with Islamic values. However, the existence of *bi'ah Islamiyah* is a spiritual foundation that helps students build adaptability, value filtering, and self-control in dealing with changes in the digital environment. The following is a summary of the impact of *bi'ah Islamiyah* as presented in figure 3.

**Figure 1.** The Impact of *Bi'ah Islamiyah* on the Spiritual Resilience of Students

Based on the above data exposure, the internalization of spiritual values at SMP Islamic International School PSM Kediri is carried out through the integration of curriculum, school culture, and teacher examples. These findings show that *bi'ab Islamiyah* is constructed as an educational ecosystem that allows Islamic values not only to be understood cognitively, but also to be lived and manifested in the daily behavior of students. In line with research Majid & Mubarak, (2026) which affirms that *bi'ab Islamiyah* It serves as an educational ecosystem that integrates the values of monotheism, morals, and spiritual responsibility in all school activities. These similarities show that the formation of religious character is more effective when supported by an educational environment that consistently represents Islamic values. However, the difference in research results lies in the strategy of internalizing spiritual values.

These findings also support the results of research that states that the habit of worship plays an important role in strengthening students' spiritual awareness (Haikal et al., 2026; Sepriasa & Rahman, 2024). However, this study shows that the effectiveness of habituation is not only determined by the routine of religious activities, but also by its integration with school culture and learning processes. Thus, the internalization of spiritual values does not stop at the ritual aspect, but develops into a part of the student's character.

In addition, the findings regarding the role of teachers as spiritual role models confirm the results of the research (Rochim, 2024) which places example as the main strategy in the formation of religious character. On the other hand, this study also strengthens the findings of the (Hasanah et al., 2025) That moral education is not enough to be done through knowledge transfer, but must be realized through consistent example. However, this study expands on previous findings by showing that the example of teachers in the digital era also includes ethical and responsible technology use practices. This aspect shows that the internalization of spiritual values needs to adapt to technological developments and the dynamics of students' lives.

Bi'ab Islamiyah plays a role in strengthening students' spiritual resilience through increasing worship discipline, inner peace, and the ability to exercise moral control over the use of digital technology. In addition, *bi'ab Islamiyah* also contributes to building a religious school culture that is not only oriented to religious activities, but becomes a value system that shapes students' behavior and character in a sustainable manner.

The findings are in line with research Lestari et al., (2023) which explains that school culture based on religious values is able to strengthen students' religious character through the process of habituation, example, and spiritual activities that are carried out consistently. In this context, the school environment functions as a social space that allows religious values to be understood not only cognitively, but internalized through the practice of daily life. This strengthens

the findings of this study that *bi'ah Islamiyah* is an important factor in building spiritual resilience because Islamic values are present as a culture inherent in student activities.

Furthermore, the results of this study expand on the findings Ikmal & Sa'adah, (2023) which shows that religious character education based on school culture is formed through a combination of religious activities, habituation of Islamic behavior, and teacher example. However, this research makes an additional contribution by placing *bi'ah Islamiyah* not only as a strategy for the formation of religious character, but also as a mechanism for spiritual protection in facing the challenges of the digital era. Thus, students' spiritual resilience is not only seen from adherence to worship practices, but also from the ability to manage themselves and consider moral values when interacting with technology.

In the aspect of moral control over the use of digital technology, the findings of this study support the view that strengthening religious values through the educational environment can be a preventive instrument against various negative influences of technological development. Hadi & Prayogi, (2025) emphasized that the management of Islamic school culture that is integrated with religious values has an important role in building student character because these values are instilled through the school's daily system and practice, not only through formal learning. The findings of this study develop this perspective by showing that school religious culture also serves as a foundation for strengthening students' moral awareness in the face of digital distractions.

Nevertheless, this study reveals that *bi'ah Islamiyah* does not entirely eliminate external challenges, particularly those arising from students' engagement with social media, online gaming, and digital content that lacks spiritual orientation. These findings indicate that the presence of a religious environment must be complemented by the development of Islamic value-based digital literacy, enabling students not only to regulate their religious conduct but also to cultivate reflective and critical capacities in navigating the digital sphere. The contribution of this study lies in reconceptualizing *bi'ah Islamiyah* not merely as a medium for transmitting religious values, but as a spiritual resilience framework that provides protective mechanisms for students in responding to the complexities of contemporary social and digital transformations.

CONCLUSION

This study concludes that *bi'ah Islamiyah* plays a strategic role in strengthening students' spiritual resilience amid the challenges of digital disruption. The Islamic educational environment is constructed through the integration of formal instructional processes and religious extracurricular activities. The implementation of *bi'ah Islamiyah* in formal learning involves three interconnected stages, namely planning, implementation, and evaluation, while extracurricular programs are carried out through two primary stages, namely planning and guidance. Spiritual

values are internalized by teachers through curriculum integration, the development of a religious school culture, and educators' exemplary practices. Ultimately, bi'ah Islamiyah contributes to enhancing students' discipline, inner tranquility, digital self-regulation, and the cultivation of a spiritually oriented school environment.

This research expands the study of IRE by placing *bi'ah Islamiyah* as the foundation of students' spiritual resilience in the digital era and as the basis for the development of religious school culture to strengthen discipline, digital self-control, and students' spiritual character. However, the findings of this study need to be understood contextually because the research was conducted at one educational institution and used a qualitative approach that relies on the subjectivity of the informant. Researchers can further deepen the study of *bi'ah Islamiyah* through various approaches by involving more contexts of educational institutions, so that they can measure their effectiveness on the spiritual resilience, digital character, and religious behavior of students more comprehensively.

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