

Aqidah Akhlak Teacher's Methods In Improving Students' Learning Motivation After The Flash Flood Disaster At MTs Swasta Al-Ikhlas, Tanah Terban, Aceh Tamiang Regency

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Abstract

This study aims to examine the methods used by Aqidah Akhlak teachers to restore and enhance student learning motivation post-disaster at MTs Swasta Al-Ikhlas Tanah Terban. Utilizing a qualitative phenomenological approach, the study involved an Aqidah Akhlak teacher, the head of the madrasah, and seven students as subjects. Data were collected through observation, in-depth interviews, and documentation, then analyzed using the Miles and Huberman model. The results indicate that the teacher implemented psycho-spiritual recovery strategies through motivational reinforcement, empathetic personal approaches, and spiritual strengthening based on the values of patience, sincerity, and trust in Allah.

Keywords: Learning Motivation; Post-Disaster; Aqidah Akhlak; Spiritual-Emotional Scaffolding; Trauma-Informed Teaching.

Abstrak

Penelitian ini bertujuan untuk mengkaji metode yang digunakan oleh guru Aqidah Akhlak untuk memulihkan dan meningkatkan motivasi belajar siswa pascabencana di MTs Swasta Al-Ikhlas Tanah Terban. Dengan menggunakan pendekatan kualitatif fenomenologis, penelitian ini melibatkan seorang guru Aqidah Akhlak, kepala madrasah, dan tujuh siswa sebagai subjek. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa guru menerapkan strategi pemulihan psiko-spiritual melalui penguatan motivasi, pendekatan personal yang empatik, serta penguatan spiritual

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Kata Kunci: Motivasi Belajar; Pascabencana; Aqidah Akhlak; *Spiritual-Emotional Scaffolding*; *Trauma-Informed Teaching*.

A. Introduction

Education is a fundamental process in developing human resources across cognitive, spiritual, emotional, and moral dimensions. The success of this process largely depends on students' learning motivation, which serves as an internal and external driving force that determines students' engagement, persistence, and participation in educational activities. Highly motivated students tend to demonstrate stronger concentration, greater resilience in overcoming learning difficulties, and more active classroom participation. In contrast, low motivation often leads to disengagement and poor academic performance, especially when students experience psychological distress or unfavorable environmental conditions.

Learning motivation is influenced by psychological, cognitive, social, and environmental factors that interact dynamically to shape students' academic

engagement (Marfu'ah et al., 2024; Putra Suharnadi et al., 2024; Wafiqni et al., 2023). Family support, school climate, teacher-student relationships, and emotional stability play important roles in sustaining students' enthusiasm for learning. Therefore, understanding learning motivation becomes increasingly important when students are exposed to crisis situations that disrupt educational continuity.

The urgency of this issue is particularly evident in post-disaster contexts. Natural disasters not only destroy educational infrastructure but also generate psychological trauma, anxiety, emotional instability, and a loss of security among students. These conditions frequently reduce students' concentration, learning interest, and overall educational participation. Consequently, post-disaster educational interventions should prioritize both academic continuity and psychosocial

recovery (Masyitoh et al., 2024; Nurjanah et al., 2026; Puspita et al., 2024).

The flash flood that struck Aceh Tamiang Regency between late 2025 and early 2026 illustrates these challenges. The disaster severely damaged educational infrastructure, with approximately 543 educational facilities affected and numerous madrasahs forced to suspend or relocate learning activities to temporary shelters. Such disruptions significantly reduced students' physical and psychological readiness to participate in educational activities (Azhar, 2026; Fadhil & Pradilla, 2025; Ministry of Public Works and Housing, 2025; Government of Aceh Tamiang Regency, 2025).

In this context, Akidah Akhlak (Islamic Creed and Morality) plays a strategic role in supporting students' recovery. Beyond transmitting religious knowledge, Akidah Akhlak instruction can function as spiritual therapy that promotes patience (sabr), gratitude, emotional resilience, and trust in God (tawakkul). Consequently, Akidah Akhlak teachers assume broader

responsibilities as spiritual mentors, moral facilitators, and agents of psychosocial recovery who help students regain confidence and optimism through compassionate and humanistic approaches (Lehrl et al., 2020; Ratnawati et al., 2023; Silahuddin, 2022).

Despite the recognized importance of teacher roles and learning motivation, significant gaps remain in existing literature. Most previous studies have examined motivation and instructional strategies within normal and stable educational settings (Agus Kusaeri, 2023; Muhammad, 2021; Puspita Sari et al., 2023; Jannah et al., 2023). Limited attention has been given to acute psychological pressures caused by disasters and to the integration of psycho-spiritual interventions within Islamic education during crisis situations.

This study addresses these gaps by examining how educational practices shift from conventional instructional approaches toward adaptive, humanistic, and trauma-responsive pedagogies in post-disaster contexts (Asigbee et al., 2018; Nugroho & Wibowo, 2020;

Permatasari et al., 2021). The novelty of this research lies in three aspects: (1) its focus on Akidah Akhlak teachers' strategies for enhancing learning motivation after flash flood disasters; (2) the integration of humanistic and psycho-spiritual approaches to strengthen students' emotional and spiritual resilience; and (3) the presentation of empirical evidence from MTs Swasta Al-Ikhlâs Tanah Terban regarding emergency learning practices, challenges, and solutions.

Therefore, this study aims to investigate the methods employed by Akidah Akhlak teachers in improving students' learning motivation following the flash flood disaster at MTs Swasta Al-Ikhlâs Tanah Terban, Aceh Tamiang Regency. Specifically, the study seeks to: (1) identify forms of motivational reinforcement implemented by teachers; (2) analyze post-disaster instructional methods; (3) describe strategies for creating supportive and psychologically safe learning environments; and (4) examine the challenges encountered during educational recovery. Ultimately,

the findings are expected to contribute to the development of adaptive, humanistic, and trauma-informed educational models for disaster-prone environments.

B. Methods

This study employed a qualitative research design using a phenomenological approach to gain an in-depth understanding of the experiences and meanings perceived by teachers, students, and school administrators regarding the implementation of Akidah Akhlak (Islamic Creed and Morality) learning in a post-flash-flood context. According to Creswell (2009), qualitative research is an approach used to explore and understand the meanings individuals or groups attribute to social and human problems through data collection in natural settings and inductive analysis.

A phenomenological approach was selected because this study focuses on participants' lived experiences following a natural disaster. This approach enables researchers to uncover authentic realities, emotional responses, and subjective interpretations arising from direct involvement in post-disaster

educational situations rather than relying on predetermined assumptions (Nartin et al., 2024; Ulfatin, 2015). It also facilitates an understanding of how teachers adapt instructional practices, how students reconstruct their learning motivation, and how school leaders maintain educational continuity under emergency conditions.

The study was conducted at MTs Swasta Al-Ikhlas Tanah Terban, Aceh Tamiang Regency, Aceh Province, Indonesia, an area severely affected by the flash flood disaster between late 2025 and early 2026. Participants were selected purposively and consisted of one Akidah Akhlak teacher, one school principal, and seven students from Grades VII, VIII, and IX who were directly affected by the disaster. Purposive sampling was employed to select information-rich participants capable of providing comprehensive insights into post-disaster educational recovery.

Data were collected through three techniques: participatory observation, in-depth unstructured interviews, and documentation analysis. Participatory

observation was conducted to examine classroom interactions, teaching practices, emotional support strategies, and student engagement. Unstructured interviews were carried out throughout May 2026, involving nine sessions with the Akidah Akhlak teacher, five sessions with the school principal, and three sessions with students. This flexible interview format allowed participants to freely express their experiences and enabled researchers to explore emerging themes in greater depth. Documentation analysis was used to collect supporting information, including school profiles, lesson plans, attendance records, school activity reports, and photographs of post-disaster educational activities.

Primary data were obtained directly from participants through field observations and interviews, while secondary data were collected from school administrative documents, including instructional plans, attendance records, and educational recovery reports (Agustini et al., 2023; Hadriani et al., 2024; Solikin, 2021).

Data analysis followed the interactive model of Miles and

Huberman, consisting of data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting and organizing relevant information, while data display was presented through thematic descriptive narratives. Conclusions were drawn iteratively throughout the research process to ensure analytical consistency and accuracy.

To ensure trustworthiness, this study adopted four qualitative criteria proposed by Sugiyono (2010): credibility, transferability, dependability, and confirmability. Credibility was established through source and methodological triangulation, as well as member checking. Transferability was strengthened by providing rich contextual descriptions, dependability was ensured through systematic documentation of research procedures, and confirmability was achieved by grounding all findings in empirical evidence such as interview transcripts, observation notes, official documents, and photographs (Abdussamad, 2021; Ratnaningtyas et al., 2023).

Ethical considerations were also maintained throughout the study. Participation was voluntary, confidentiality was protected through anonymization, and researchers remained sensitive to participants' psychological conditions due to their recent exposure to traumatic experiences.

Overall, this phenomenological approach enabled the study to comprehensively explain how Akidah Akhlak education can function as an adaptive, humanistic, and crisis-responsive mechanism that simultaneously supports academic continuity, psychological recovery, and students' spiritual resilience in post-disaster environments.

C. Results And Discussion

Post-Disaster Conditions and the Learning Reality at MTs Swasta Al-Ikhlas Tanah Terban

The flash flood disaster that struck Aceh Tamiang Regency in late November 2025 generated consequences that extended far beyond ecological and economic destruction. In addition to causing substantial physical damage, the

disaster produced multidimensional impacts on the educational sector, disrupting learning continuity and threatening the psychological well-being of students and educators alike. One of the educational institutions most severely affected by this catastrophe was MTs Swasta Al-Ikhlas Tanah Terban. Findings derived from field observations, documentation analysis, and in-depth interviews revealed that the school faced two interrelated challenges: severe infrastructural destruction and profound psycho-spiritual trauma experienced by members of the school community, particularly students.

From a physical perspective, the flash flood, which carried large volumes of mud and debris, completely paralyzed many of the school's essential facilities. Evidence collected during field investigations demonstrated that approximately seventy-five student desks and chairs sustained severe damage and were no longer suitable for classroom use. The destruction extended beyond furniture and directly affected educational resources. More than 2,000 textbooks, religious learning materials,

literacy modules, and supporting instructional resources were submerged and destroyed by floodwaters. Various visual learning media and information technology devices used to support classroom instruction also became inoperable due to prolonged exposure to water and mud.

The loss of these educational resources created an immediate deficit in learning infrastructure, effectively disrupting the normal rhythm of academic activities. Classrooms that had previously functioned as safe spaces for knowledge transmission, social interaction, and character development suddenly became unusable environments. Consequently, educational activities were forced to operate under emergency conditions characterized by inadequate facilities, limited learning materials, and significant uncertainty regarding the continuity of instruction.

However, beyond the measurable material losses, the most profound consequences of the disaster emerged within the psychological and emotional dimensions of students' lives. Field

findings consistently indicated the presence of post-disaster trauma manifested through anxiety, fear of future flooding, emotional instability, and a substantial decline in learning motivation. Many students reported persistent worries whenever heavy rain occurred, while others demonstrated symptoms of emotional withdrawal, reduced classroom participation, and diminished enthusiasm for academic activities.

These psychological difficulties were further intensified by the socioeconomic realities experienced by students' families. The majority of participants came from households that suffered immediate economic decline due to the loss of homes, personal belongings, agricultural assets, and primary sources of income. Such conditions directly affected students' educational readiness. Many students attended school without complete uniforms, lacked adequate stationery and learning equipment, and often carried emotional burdens associated with their families' ongoing struggles for recovery and survival.

The findings suggest that educational disruption in post-disaster settings should not be interpreted merely as a logistical problem involving damaged infrastructure. Rather, it represents a complex psychosocial crisis that influences students' emotional well-being, sense of security, and academic engagement. In this context, the educational challenge extends beyond restoring classrooms and facilities; it also requires rebuilding students' confidence, hope, and psychological resilience.

From the perspective of post-disaster pedagogy, conventional learning models characterized by cognitive-centered instruction, memorization-oriented assessment, and rigid curriculum implementation lose much of their effectiveness. The findings indicate that attempting to maintain normal instructional expectations among students experiencing emotional distress and spiritual uncertainty would likely result in pedagogical failure. Consequently, educational recovery requires a substantial reorientation of teaching practices toward approaches

that prioritize emotional healing, psychosocial support, and spiritual reinforcement.

Within this context, Akidah Akhlak education assumed a particularly strategic role. Rather than functioning solely as a subject concerned with transmitting theological concepts and moral doctrines, it became an instrument for psycho-spiritual recovery. Core themes within the curriculum—including patience (*sabr*), trust in God (*tawakkul*), gratitude (*shukr*), sincerity (*ikhlas*), and wisdom behind adversity (*hikmah al-musibah*)—were transformed into practical tools for helping students reinterpret their experiences and regain emotional stability. Through this process, religious education became a mechanism for restoring hope and strengthening students' capacity to cope with adversity.

Furthermore, the role of the Akidah Akhlak teacher underwent a significant transformation. Instead of serving merely as a transmitter of knowledge, the teacher emerged as a facilitator of psychosocial recovery, a spiritual mentor, and a source of

emotional support. The classroom gradually evolved from a conventional instructional space into a therapeutic environment where students could process traumatic experiences, express emotions, and reconstruct positive perspectives regarding their future.

Recovery Strategies: Reinforcement, Learning Methods, and the Creation of a Supportive Learning Environment

In addressing the research questions concerning motivational reinforcement, instructional methods, and strategies for creating a supportive learning atmosphere, the findings revealed that the Akidah Akhlak teacher at MTs Swasta Al-Ikhlas Tanah Terban implemented adaptive educational strategies primarily oriented toward students' emotional and psychological recovery. Across observations and interviews, a consistent pattern emerged indicating that pedagogical interactions were intentionally grounded in humanistic principles integrated with Islamic spiritual values.

The reinforcement strategies adopted by the teacher differed substantially from conventional reward-

based approaches commonly used in formal education. Rather than relying on material incentives, grades, or external rewards, the teacher emphasized affective and spiritual reinforcement designed to restore students' self-confidence and intrinsic motivation. This reinforcement was manifested through encouraging verbal affirmations, individualized attention, empathetic listening, emotional support, and collective spiritual activities.

One particularly significant practice involved the regular implementation of collective prayers before and after learning sessions. These activities served not only as religious rituals but also as mechanisms for fostering emotional security, strengthening social cohesion, and cultivating a sense of hope among students. Simultaneously, the teacher consistently emphasized theological narratives concerning patience, trust in divine wisdom, and resilience in facing life's challenges. Such messages encouraged students to reinterpret the disaster not as a form of punishment but as an opportunity for spiritual growth,

self-reflection, and personal development.

The findings indicate that these reinforcement strategies contributed significantly to rebuilding students' emotional confidence. Students gradually demonstrated increased participation, improved willingness to engage in classroom discussions, and a stronger sense of optimism regarding their future educational prospects.

Parallel to these changes in motivational reinforcement, instructional methods also underwent substantial transformation. Traditional teacher-centered approaches that emphasized one-way knowledge transmission and memorization were replaced by more therapeutic and student-centered methods. The teacher recognized that trauma substantially reduced students' cognitive capacity and concentration, making conventional instructional approaches ineffective under post-disaster conditions.

To address this challenge, the teacher adopted a structured *sharing experience* method that allowed students to openly discuss their experiences

during and after the flood disaster. This approach functioned as a form of emotional catharsis, enabling students to express fears, sadness, frustrations, and anxieties within a safe and supportive environment. The opportunity to share personal experiences not only alleviated emotional burdens but also strengthened solidarity among classmates who had undergone similar hardships.

Another important instructional strategy was the implementation of *uswah hasanah* (exemplary role modeling). Through consistent displays of patience, compassion, optimism, and emotional stability, the teacher provided students with a tangible model of resilience. The presence of a calm and supportive teacher contributed significantly to creating a sense of security and trust within the classroom environment. This finding highlights the importance of teacher behavior as a psychosocial resource during crisis situations.

In addition, motivational lectures were carefully contextualized to align with students' lived realities. Rather than discussing abstract religious concepts

detached from everyday experiences, the teacher linked Akidah Akhlak teachings directly to the challenges students faced after the disaster. Consequently, religious knowledge became practically meaningful, offering students guidance for navigating emotional difficulties, rebuilding hope, and strengthening spiritual endurance.

Another significant finding concerns the teacher's efforts to create a pleasant, supportive, and psychologically safe learning environment despite severely damaged facilities. Recognizing that students were already experiencing considerable emotional and economic pressures, the teacher intentionally reduced academic workload and adjusted learning expectations. This strategy reflects the principle of *reduced cognitive load*, which acknowledges that students experiencing trauma often possess limited cognitive resources for processing complex academic tasks.

The reduction of academic pressure prevented school from becoming an additional source of stress and instead positioned it as a place of recovery and support. Teachers

frequently incorporated humor, informal conversations, and light-hearted interactions into classroom activities to alleviate tension and create a more relaxed atmosphere. These practices helped re-establish positive emotional connections between students and the learning process.

Furthermore, classroom communication was deliberately structured around empathy, inclusiveness, and mutual respect. Students were encouraged to express their concerns without fear of criticism, while teachers actively listened and validated their feelings. Flexibility in disciplinary regulations was also implemented as a humanitarian response to students' circumstances. Tolerance was extended toward incomplete uniforms, missing learning materials, and attendance difficulties caused by post-disaster conditions.

The findings demonstrate that this combination of emotional support, spiritual reinforcement, adaptive pedagogy, and institutional flexibility successfully transformed the classroom environment from a space overshadowed

by trauma into a supportive community that facilitated psychological recovery. In this sense, learning activities functioned not merely as educational processes but also as forms of trauma healing that contributed to restoring students' emotional well-being, social connectedness, and spiritual resilience.

Overall, the study reveals that effective post-disaster education requires a holistic approach integrating academic continuity, psychosocial recovery, and spiritual empowerment. The experience of MTs Swasta Al-Ikhlas Tanah Terban illustrates how Islamic religious education can play a transformative role in rebuilding students' motivation and resilience during periods of crisis. These findings further suggest that educational recovery policies in disaster-prone regions should incorporate humanistic and psycho-spiritual dimensions as central components of post-disaster educational interventions.

Figure 1. Mapping of Psycho-Spiritual Recovery Strategies in Post-Disaster Learning

Strategi yang Diterapkan Guru	Tujuan Pemulihan	Bentuk Penguatan	Suasana Belajar
<ul style="list-style-type: none"> • Pendekatan humanistik • Sharing experience • Keteladanan • Ceramah kontekstual • Reward psikologis 	<ul style="list-style-type: none"> • Memfasilitasi katarsis trauma • Membangun resiliensi • Mengembalikan kepercayaan diri 	<ul style="list-style-type: none"> • Penguatan verbal • Pendekatan personal • Empati • Apresiasi non-materi • Penguatan spiritual (doa/nasihat) 	<ul style="list-style-type: none"> • Fleksibilitas aturan • Pengurangan beban tugas • Komunikasi hangat • Interaksi ringan • Suasana religius
	<ul style="list-style-type: none"> • Menghilangkan tekanan akademik (stressor) • Menciptakan lingkungan yang kepercayaan diri 	<ul style="list-style-type: none"> • Menghilangkan tekanan akademik (stressor) • Menciptakan yang suportif dan kondusif 	<ul style="list-style-type: none"> • Fleksibilitas aturan • Pengurangan beban tugas • Komunikasi hangat • Interaksi ringan • Suasana religius

Sumber: Data Penelitian Diolah (2026)

Psychological Safety, Multidimensional Challenges, and the Development of a Spiritual-Emotional Scaffolding Model in Post-Disaster Learning

From a theoretical perspective, these findings provide an important redefinition of what constitutes an enjoyable learning environment in post-disaster educational settings. In conventional educational discourse, a positive learning environment is often measured through the availability of sophisticated digital technologies, modern educational facilities, or visually attractive classroom settings. However, the findings of this study reveal that such indicators become secondary during emergency situations. The most critical determinant of successful post-disaster learning is the presence of authentic psychological safety experienced by students.

Psychological safety refers to students' perceptions that their school environment is emotionally secure, supportive, and free from unrealistic academic pressures. When students perceive that teachers and school institutions accept their circumstances without imposing exploitative performance expectations, their emotional defenses gradually diminish, allowing opportunities for motivational recovery to emerge. This finding demonstrates that teacher flexibility, empathy, and crisis sensitivity significantly contribute to helping students who remain trapped in economic hardship and emotional trauma maintain their willingness to attend school, persist in learning activities, and actively participate in classroom interactions.

These findings further indicate that educational success during emergency situations should not be evaluated solely through conventional academic indicators such as examination scores, curriculum completion rates, or attendance percentages. Instead, educational institutions should prioritize

the restoration of emotional security, social connectedness, and students' confidence in their future prospects. In this sense, psychological safety functions as the foundational prerequisite upon which academic recovery can subsequently be built.

Multidimensional Challenges in Reconstructing Post-Disaster Learning Motivation

Although numerous adaptive recovery strategies were successfully implemented by the Akidah Akhlak teacher, the reconstruction of students' learning motivation at MTs Swasta Al-Ikhlas Tanah Terban did not occur without significant obstacles. Data analysis revealed the existence of complex multidimensional challenges that simultaneously created structural, cultural, and psychological barriers within the post-disaster educational ecosystem.

These obstacles should not be interpreted as isolated variables operating independently. Rather, they constitute an interconnected constellation of challenges that continuously test the academic and psychological resilience of the entire

school community. Based on both empirical findings and theoretical analysis, these challenges can be categorized into three interrelated dimensions: internal-psychological factors, external-physical constraints, and socio-economic pressures.

Internal-Psychological Challenges

The first and most fundamental dimension concerns students' internal psychological conditions. Deep trauma resulting from panic during the flash flood, persistent anxiety regarding future disasters, and an overwhelming sense of loss regarding their disrupted domestic lives collectively formed destructive mental barriers that significantly impaired students' learning capacities.

Students frequently exhibited symptoms of emotional withdrawal, academic disorientation, reduced concentration, and diminished enthusiasm for learning. Many appeared distracted during lessons, became trapped in prolonged contemplation, and demonstrated apathetic behaviors toward academic activities. These symptoms suggest that a substantial portion of students' mental energy was being

consumed by unresolved emotional trauma rather than being available for educational engagement.

From a neuropsychological perspective, traumatic experiences can negatively influence motivational processes and cognitive functioning, reducing students' ability to sustain attention, process information, and regulate emotions effectively. Consequently, traditional instructional approaches become increasingly ineffective when psychological recovery has not yet been adequately addressed.

Furthermore, repeated exposure to environmental triggers, such as heavy rainfall and flood-related discussions, often reactivated traumatic memories. This phenomenon created additional emotional burdens that continuously threatened students' progress toward psychological recovery.

External-Physical Challenges

The second dimension involves external and physical constraints associated with damaged educational infrastructure. The destruction of more than 2,000 textbooks, damaged classroom furniture, and the loss of

educational media not only disrupted school operations but also directly reduced students' learning readiness.

Many students attended school without complete uniforms, adequate stationery, or personal learning materials. Such conditions inadvertently generated feelings of inferiority and social embarrassment among students. Moreover, the deteriorated physical environment of the school, characterized by visible remnants of flood damage, continuously exposed students to visual reminders of the disaster.

These environmental stimuli unconsciously reinforced negative emotions and slowed the restoration of extrinsic motivation. The findings suggest that physical environments play a substantial role in either facilitating or hindering emotional recovery. Therefore, educational rehabilitation should encompass not only infrastructural reconstruction but also the redesign of school environments capable of promoting hope, comfort, and emotional healing.

The study also reveals that educational facilities possess symbolic

significance. Damaged classrooms do not merely represent logistical deficiencies; they also symbolize disruption, uncertainty, and vulnerability. Consequently, restoring educational spaces becomes an important component of rebuilding students' psychological confidence.

Socio-Economic Challenges

The third dimension concerns the socio-economic difficulties experienced by students' families. The flash flood severely damaged agricultural lands, commercial assets, and household properties throughout Aceh Tamiang Regency, resulting in widespread economic instability.

These conditions substantially altered students' roles within their families. Students were no longer solely responsible for academic activities but were compelled to participate in household recovery efforts, including cleaning damaged homes, salvaging possessions, and assisting parents in generating income. Such role fragmentation inevitably reduced students' physical energy and emotional availability for educational participation.

As a result, schools experienced increased absenteeism, irregular attendance patterns, and frequent lateness. These disruptions subsequently interrupted instructional continuity and further complicated efforts to rebuild academic momentum.

Importantly, these socio-economic pressures also influenced students' perceptions regarding the value of education. Under severe financial constraints, immediate survival priorities often overshadow long-term educational aspirations. Therefore, educational recovery initiatives must simultaneously acknowledge and address broader household realities.

Breaking the Vicious Circle Through Spiritual Intervention

The three dimensions of challenges—internal-psychological, external-physical, and socio-economic—did not operate independently but interacted cyclically to form a vicious circle that continuously suppressed students' learning motivation.

Economic hardship intensified psychological anxiety, while deteriorated school facilities reinforced students'

perceptions that normalcy could never be restored. Nevertheless, the findings demonstrate that these multidimensional obstacles should not be regarded as absolute barriers. Opportunities always exist for humanistic and spiritual interventions to disrupt the cycle of crisis.

Drawing upon the theoretical perspectives of Hanifah et al. (2024) and Kadarsih (2022), the study confirms that academic resilience combined with spiritual wellness can effectively mitigate the negative consequences of physical limitations and severe economic pressures.

It is within this context that the authentic role of Akidah Akhlak teachers becomes particularly significant. Teachers successfully reframed students' perceptions of suffering by transforming physical limitations and social hardships into authentic learning opportunities centered on patience (*sabr*), sincerity (*ikhlas*), perseverance (*istiqamah*), and trust in God (*tawakkul*).

This reframing process was supported by reflective engagement with Islamic teachings, particularly the

theological message contained in the Qur'an, Surah Al-Baqarah (2:286), which emphasizes that God does not burden individuals beyond their capacity. Through the internalization of this doctrine, students gradually reconstructed their understanding of suffering. Rather than perceiving the disaster as meaningless tragedy, they began to interpret it as a spiritual test containing opportunities for personal growth and character development.

This theological reinterpretation ultimately functioned as a powerful source of psychological strength, enabling students to preserve optimism and maintain learning motivation despite substantial infrastructural limitations.

Toward a Spiritual-Emotional Scaffolding Model

One of the most significant contributions of this study lies in its ability to bridge substantial theoretical and empirical gaps within existing educational literature. While previous studies, such as those discussed by Järvelä and Volet (2004) and Ishida and Sekiyama (2024), predominantly examined learning motivation under

normal educational circumstances through behaviorist or purely cognitive frameworks, this study uncovered a fundamentally different reality within emergency contexts.

The findings reveal that learning motivation during post-disaster situations cannot be isolated as an independent variable. Instead, it is organically intertwined with psychological recovery, emotional stability, and spiritual reconstruction. Attempting to stimulate motivation without first restoring students' disrupted mental structures represents a pedagogical anachronism that is unlikely to produce sustainable outcomes.

Based on these findings, this study proposes a novel theoretical framework referred to as Spiritual-Emotional Scaffolding.

Within Vygotsky's constructivist tradition, scaffolding traditionally refers to temporary instructional support provided by teachers to help students navigate their Zone of Proximal Development (ZPD). However, in the post-disaster context of MTs Swasta Al-Ikhlas Tanah Terban, the structures that

had collapsed were not primarily students' cognitive abilities but rather their internal motivation, emotional stability, and psychological security.

Consequently, Akidah Akhlak teachers expanded the meaning of scaffolding beyond purely academic assistance. The scaffolding provided was affective, relational, and spiritual in nature. It consisted of deep empathy, emotional validation, consistent encouragement, spiritual reinforcement, and the internalization of theological values such as patience, trust in God, and *husnuzhan* (positive assumptions toward God's wisdom).

This model can be conceptualized through four interconnected pillars:

1. Emotional Validation: Acknowledging and accepting students' fears, sadness, and uncertainties without judgment.
2. Psychological Safety: Creating supportive environments where students feel secure expressing vulnerabilities.

3. Spiritual Internalization: Embedding Islamic values that provide meaning, hope, and existential resilience. oriented to become compassionate spiritual caregivers characterized by gentleness (*layyin*), forgiveness (*'afu*), and sincere concern for students' well-being.
4. Adaptive Academic Flexibility: Adjusting instructional expectations according to students' recovery capacities.

Integrating Humanism and Islamic Prophetic Pedagogy

The Spiritual-Emotional Scaffolding framework aligns closely with Carl Rogers' humanistic psychology, particularly its emphasis on student-centered education and unconditional positive regard. Teachers accepted students' physical limitations, economic hardships, and temporary academic setbacks without imposing rigid disciplinary sanctions.

Nevertheless, the originality of this framework lies in its ability to transcend secular humanism by integrating Islamic prophetic pedagogy. Drawing inspiration from Al-Ghazali's concept of *tazkiyatun nafs* (purification of the soul) and the ethical principles embedded in Qur'an Surah Ali 'Imran (3:159), teachers were

This epistemological synthesis between humanistic psychology and Islamic spirituality ultimately produced a holistic model of motivational recovery. Students were not only supported through horizontal humanistic interactions but were also elevated toward vertical transcendental awareness.

The disaster was gradually reinterpreted not as a cosmic punishment but as a form of *ibtila'* (divine testing) containing profound wisdom and opportunities for spiritual growth. Such transcendental awareness became a powerful source of energy that enabled students to transition from helplessness toward empowerment.

Sociopedagogical Implications

The findings generate important implications for educational policy and practice, particularly in disaster-prone regions. Akidah Akhlak curricula and religious education methodologies

should no longer be designed using rigid and text-oriented paradigms. Instead, they must become flexible, adaptive, and trauma-informed.

Educational institutions should redefine their priorities during emergencies. Curriculum completion should no longer represent the sole indicator of educational success. Rather, the primary mission of emergency education should be restoring students' dignity, emotional vitality, and life aspirations through compassion, exemplary conduct, and spiritual reinforcement.

Finally, the implementation of Spiritual-Emotional Scaffolding extends beyond preventing short-term learning loss. More importantly, it contributes to the formation of resilient individuals who possess emotional flexibility, spiritual strength, and adaptive capacities necessary for confronting future crises. Such resilience will become increasingly essential as educational systems worldwide continue to face uncertainties associated with climate change, environmental disasters, and various global disruptions.

D. Conclusion

This study concludes that restoring students' learning motivation following the flash flood disaster at MTs Swasta Al-Ikhlas Tanah Terban cannot be effectively achieved through conventional and normative educational approaches. Instead, it requires a therapeutic-educational paradigm that simultaneously integrates academic, psychological, emotional, and spiritual dimensions of student development. Educational recovery in post-disaster contexts should not merely focus on resuming classroom activities but must also prioritize rebuilding students' emotional security, confidence, and sense of purpose.

The findings reveal that the Akidah Akhlak teacher successfully revitalized students' learning motivation through the implementation of Spiritual-Emotional Scaffolding, a strategy that integrates humanistic educational principles with Islamic pedagogy. This strategy was implemented through continuous motivational reinforcement, empathetic personal support, adaptive reductions in academic workload,

flexible classroom management, and the internalization of spiritual values such as *sabr* (patience), *ikhlas* (sincerity), and *tawakkul* (trust in God). Consequently, Akidah Akhlak learning functioned not only as a medium for religious instruction but also as an instrument for psychosocial recovery and emotional rehabilitation.

Despite confronting multidimensional challenges, including students' psychological trauma, damaged school facilities, unstable family economic conditions, and irregular attendance patterns, this adaptive approach gradually mitigated the adverse impacts of the crisis. The findings demonstrate that educational resilience in post-disaster contexts depends less on sophisticated infrastructure and more on the presence of responsive, compassionate, and context-sensitive teachers who can create psychologically safe learning environments.

From a theoretical perspective, this study reconceptualizes learning motivation in crisis situations by demonstrating that motivation cannot be separated from psychological recovery

and spiritual reconstruction. Learning motivation in post-disaster contexts is not an independent construct but an interconnected process involving emotional stabilization, social support, and spiritual empowerment. Therefore, emotional validation, psychosocial assistance, and spiritual reinforcement should precede academic interventions. These findings challenge traditional motivation theories that primarily emphasize cognitive and behavioral dimensions without sufficiently considering crisis-related circumstances.

One of the major contributions of this study is the introduction of Spiritual-Emotional Scaffolding as an extension of traditional scaffolding theory. Unlike conventional scaffolding, which primarily focuses on supporting cognitive development, this model prioritizes emotional security, psychological resilience, and spiritual well-being before academic competencies can be effectively restored. This conceptual model enriches discussions in educational psychology, Islamic education, post-disaster pedagogy, and trauma-informed

educational practices.

From a practical perspective, the findings emphasize the urgency of implementing trauma-informed teaching in disaster-prone educational environments. Educational priorities should shift from merely completing curricular targets toward restoring students' sense of safety, emotional stability, social connectedness, and long-term resilience. Furthermore, religious education should be positioned as an integral component of educational recovery systems because it provides opportunities for meaning-making, hope-building, and emotional healing among students affected by traumatic events.

This study is limited to a single madrasah and a relatively short post-disaster period, which may restrict the generalizability of the findings. Therefore, future studies are encouraged to conduct longitudinal and comparative research across different disaster contexts, educational levels, and geographical regions to evaluate the long-term effectiveness of the Spiritual-Emotional Scaffolding model on students' academic achievement,

psychological resilience, and social adaptation.

For policymakers and school leaders, this study recommends the development of flexible emergency curricula, rapid post-disaster rehabilitation mechanisms, and integrated psychosocial support systems. Teacher professional development programs should also incorporate competencies related to trauma-informed pedagogy, psychological first aid, and crisis-responsive educational leadership. Meanwhile, teachers and parents should strengthen continuous two-way communication to monitor students' emotional conditions and sustain their learning motivation during recovery periods.

Ultimately, this study underscores a broader educational principle: in times of crisis, education should not merely preserve academic continuity but also restore students' dignity, hope, resilience, emotional well-being, and sense of purpose. Through the consistent implementation of Spiritual-Emotional Scaffolding, educational institutions can move beyond preventing short-term

learning loss and instead cultivate resilient generations who possess the psychological flexibility, spiritual strength, and adaptive capacities needed to overcome future challenges and uncertainties.

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