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IMPLEMENTING THE QUANTUM TEACHING MODEL THROUGH TANDUR TO IMPROVE STUDENTS' LEARNING INTEREST IN AKIDAH AKHLAK AT MTsS SUNGAI BENGKAL

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ABSTRACT

Belajar Akidah Akhlak di madrasah tsanawiyah sering menghadapi hambatan pedagogis seperti rendahnya partisipasi siswa, hafalan mekanis, dan minat belajar yang terbatas akibat paradigma konvensional yang berpusat pada guru. Di MTsS Sungai Bengkal, pengamatan diagnostik awal mengungkapkan bahwa sekitar 28,6% siswa kelas VIII menunjukkan sikap pasif, enggan berdiskusi, dan ragu dalam menyampaikan pendapat. Penelitian Aksi Kelas (CAR) ini bertujuan untuk menjelaskan implementasi model Pengajaran Kuantum melalui kerangka TANDUR (Grow, Experience, Name, Demonstrate, Repeat, and Celebrate) serta menelaah efektivitasnya dalam meningkatkan minat belajar siswa. Studi ini dilakukan dalam dua siklus mengikuti model spiral Kemmis dan McTaggart, menggunakan lembar observasi, kuesioner minat belajar, wawancara mendalam, dan tinjauan dokumen. Temuan menunjukkan bahwa menciptakan lingkungan belajar multisensorik dan interaktif—di mana pengalaman langsung siswa mendahului penamaan konseptual dan pencapaian diakui secara positif—secara efektif mengubah pasivitas belajar menjadi partisipasi eksploratif yang dinamis. Secara kuantitatif, skor rata-rata klasik minat belajar siswa meningkat sebesar 31,9 poin persentase, naik dari 52,4% (kategori cukup) pada tahap pra-aksi menjadi 84,3% (kategori unggul) pada akhir Siklus II, dengan 85,7% siswa mencapai kategori minat belajar yang tinggi atau sangat tinggi. Sebagai kesimpulan, implementasi Pengajaran Kuantum melalui kerangka kerja TANDUR dikaitkan dengan peningkatan minat belajar siswa yang terukur selama dua siklus CAR, menawarkan prototipe pedagogis yang dapat diterapkan bagi pendidik madrasah untuk menghidupkan kembali pembelajaran agama.

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Keywords:

Akidah Akhlak; Learning Interest; Classroom Action Research; Quantum Teaching; TANDUR Framework.

ABSTRACTS

Learning Akidah Akhlak in tsanawiyah madrasahs often faces pedagogical obstacles such as low student participation, mechanical memorization, and limited learning interest due to conventional, teacher-centered paradigms. At MTsS Sungai Bengkal, initial diagnostic observations revealed that approximately 28.6% of grade VIII students exhibited passivity, reluctance to engage in discussions, and hesitation in expressing opinions. This Classroom Action Research (CAR) aims to describe the implementation of the Quantum Teaching model through the TANDUR framework (Grow, Experience, Name, Demonstrate, Repeat, and Celebrate) and examine its effectiveness in improving students' learning interest. Conducted across two cycles following the Kemmis and McTaggart spiral model, the study utilized observation sheets, learning interest questionnaires, in-depth interviews, and document reviews. The findings demonstrate that creating a multisensory and interactive learning environment—where students' direct experiences precede conceptual naming and achievements are positively recognized—effectively transforms learning passivity into dynamic exploratory participation. Quantitatively, the classical average score of students' learning interest improved by 31.9 percentage points, rising from 52.4% (sufficient category) in the pre-action stage to 84.3% (excellent category) at the end of Cycle II, with 85.7% of students achieving high or very high learning interest categories. In conclusion, the implementation of Quantum Teaching through the TANDUR framework was associated with a measurable improvement in students' learning interest during the two CAR cycles, offering an applicable pedagogical prototype for madrasah educators to revitalize religious learning.

A. INTRODUCTION

The learning ecosystem of Islamic education in the tsanawiyah madrasah is essentially designed not only to transfer theological knowledge, but also to facilitate the internalization of morals, inner beliefs, and the practice of noble ethics in the real lives of students. In the contemporary madrasah curriculum structure, the subject of Akidah Akhlak occupies a very fundamental strategic position as a moral compass and the foundational bedrock of faith for the younger generation. The theological aspect of faith instills a robust, unyielding awareness of monotheism to Allah SWT., while the moral aspect provides operational guidelines regarding manners, social interaction, personal responsibility, and community ethics. Because these two dimensions form an inseparable, holistic unit, the success of learning Akidah Akhlak cannot be measured solely through the acquisition of written exam scores or the ability to memorize religious postulates mechanically without comprehension. Meaningful learning is only created when students feel a profound emotional attachment and deep intrinsic interest in the material learned, ensuring that these divine values are embedded into living characters (Amin, 2022). However, the achievement of this noble educational goal requires the presence of an active, interactive, contextual, and student-centered learning atmosphere. If the classroom climate fails to arouse students' enthusiasm for learning, the religious education process will inevitably be degraded into a boring, monotonous routine, losing its transformative spiritual spirit and failing to cultivate genuine character development as outlined in modern pedagogical frameworks (Ansori, 2023).

Although curriculum expectations demand lively, engaging, and meaningful learning experiences, the empirical reality in tsanawiyah madrasas often demonstrates a wide gulf between institutional ideals and actual classroom dynamics. At Madrasah Tsanawiyah Private (MTsS) Sungai Bengkal, the learning dynamics of Akidah Akhlak are still heavily dominated by a conventional teacher-centered approach. Based on initial diagnostic observations collected meticulously using structured observation sheets in grade VIII, the instructional process relies almost exclusively on one-way lectures, rote memorization, and textbook reading. The teacher positions themselves as the sole active source of knowledge in the room, while students are relegated to passive listeners required to sit quietly, listen unblinkingly, and take notes on lesson summaries. Diagnostic data recorded during preliminary sessions indicated that approximately 28.6% of students exhibited real passivity, lacked concentration during explanations, showed extreme reluctance to ask critical questions, and displayed high levels of learning saturation and fatigue. This unfavorable condition reflects deeply rooted low learning interest in the subject of Akidah Akhlak, which if left unaddressed, will severely hinder the holistic process of internalizing religious values and diminish academic achievement across the board (Azzura et al., 2024; Jannah & Tamyiz, 2025).

Interest in learning represents a vital internal psychological condition that powerfully determines the intensity of attention, cognitive endurance, and effort exerted by students in educational activities. In educational psychology, learning interest is defined as a relatively permanent psychological tendency characterized by feelings of pleasure, high concentration, strong curiosity, and active involvement in learning activities without external coercion (Slameto, 2015). Students who possess a high interest in learning will view lessons not as a tedious obligation, but as an encouraging, vital need, prompting them to explore subject matter independently and participate enthusiastically in class discussions. On the other hand, if learning interest is severely depressed by a monotonous and rigid classroom atmosphere, students will feel alienated, isolated, and drained of motivation to study deeply. A multitude of contemporary scientific findings confirms that learning interest has a very significant positive correlation with the success of students' learning processes and long-term academic outcomes at school (Setiawan et al., 2022; Ricardo & Meilani, 2017). Therefore, the deliberate growth and nurturing of learning interest in Akidah Akhlak is an absolute prerequisite, considering that the appreciation of moral and spiritual values can never be effective if it is experienced under an atmosphere of psychological compulsion.

The root of the persistent problem of low learning interest is fundamentally not sourced from the inherent nature of the Akidah Akhlak material itself, but rather from the traditional choice of learning models applied by educators in the classroom. The content of Akidah Akhlak is actually exceptionally rich in social ethical values, self-control, emotional regulation, and soul development that correspond directly to the psychological struggles and identity searches of early adolescents. However, when this spiritually rich material is delivered without instructional variety, minimal interaction, and excessive verbalism, material that is inherently meaningful transforms into dry, theoretical dogma. Educational literature strongly emphasizes that the revitalization of religious learning requires the courage of teachers to switch from rigid teaching patterns to innovative learning models capable of moving positive emotions and activating all student learning modalities simultaneously (Ansori, 2023; Yaqin, 2021). One of the modern instructional models that has proven to possess strong evocative power in

creating a fun, lively, and meaningful classroom atmosphere is the Quantum Teaching model.

The conceptual foundation of Quantum Teaching initiated by Bobbi DePorter is rooted in the philosophical premise that everything in the classroom speaks and carries a subtle message influencing the learning process. This model transforms classroom interactions into dynamic orchestrations bringing together visual, auditory, and kinesthetic elements into an exciting learning atmosphere. Quantum Teaching is built upon core principles stating that everything talks, everything has a purpose, experience must precede giving a name, every effort must be acknowledged, and if something is worth learning, it is worth celebrating (DePorter et al., 2010). Operationally, Quantum Teaching is implemented through the TANDUR syntax, an acronym representing Grow, Experience, Name, Demonstrate, Repeat, and Celebrate. Through the systematic stages of fostering initial interest, providing concrete learning experiences before introducing formal theories, naming key concepts, demonstrating student understanding, repeating subject matter, and celebrating learning success, the TANDUR syntax generates supreme confidence and optimizes active participation.

While the numerous pedagogical advantages of the Quantum Teaching model have been documented across various academic fields and school levels (Nahar et al., 2022; Indrawati et al., 2021; Ermawaty, 2024; Vitriani et al., 2023), an urgent and unexplored research gap remains. The majority of previous empirical studies focused primarily on general Islamic Religious Education (PAI) subjects in public high schools or exact science disciplines such as physics and mathematics (Husna & Eliyasni, 2022). Very few empirical studies have specifically examined the systematic application of the TANDUR syntax to the subject of Akidah Akhlak within private tsanawiyah madrasas possessing semi-rural socio-geographical backgrounds, where supporting instructional facilities are frequently limited and student learning habits remain heavily dependent on direct teacher instruction (Naimnule et al., 2024). Therefore, rigorously testing the Quantum Teaching model through a Classroom Action Research design in this specific madrasah setting provides vital empirical novelty regarding how modern instructional models can be adapted contextually to resolve acute student learning interest deficits.

Based on this comprehensive background of thinking, this classroom action research is designed systematically by applying the Quantum Teaching model through the Kemmis and McTaggart cyclical framework to elevate the learning interest of grade VIII students at MTsS Sungai Bengkal. This study focuses directly on addressing two core research problem formulations: first, how the operational stages of the TANDUR syntax are implemented in learning Akidah Akhlak, and second, the extent to which the implementation of the Quantum Teaching model successfully increases students' learning interest across each action cycle. Through this investigation, empirical evidence and practical pedagogical guidance are presented for madrasah educators to design creative, joyful, and effective religious learning experiences.

B. METHOD

This research employs a Classroom Action Research approach following the reflective spiral cycle scheme consisting of planning, action implementation, observation, and reflection stages across two continuous cycles. The study was conducted at a private madrasah during the odd semester of the academic year, specifically structured across designated months. The first cycle was implemented

across four meeting sessions focusing on foundational Akidah Akhlak core topics such as moral ethics in social interactions, followed by a second cycle comprising another four meeting sessions addressing self-control and practical ethical implementation. The research subjects comprised all grade VIII students from a single intact class, with the regular subject teacher acting as a collaborative partner assisting directly in action execution, peer facilitation, and classroom observation. Institutional research approval was secured from the madrasah administration, alongside informed consent obtained from all participating student respondents and their respective parents or legal guardians prior to data collection.

Data collection utilized a mixed-methods design integrating both quantitative and qualitative measures. Quantitative data regarding students' learning interest were gathered through a Likert-scale questionnaire utilizing response options ranging from strongly disagree to strongly agree. The instrument consisted of twenty items distributed equally across four core indicators: attention, pleasure, interest, and active involvement, with five items dedicated to each indicator. Content validity of the questionnaire was thoroughly evaluated and approved by two qualified educational experts holding advanced postgraduate degrees in madrasah education, and the instrument's reliability was established through statistical internal consistency testing yielding a high alpha coefficient. Qualitative data were gathered concurrently through teacher and student activity observation sheets—recorded meticulously by independent peer observers to maintain high inter-observer reliability—alongside semi-structured interviews conducted with student representatives and the collaborating teacher, as well as curriculum document analyses.

Success criteria for the action research were established around specific threshold targets. First, the implementation of the teaching model syntax by the educator was required to reach a high performance category. Second, classical student participation and engagement were expected to reach a substantial majority threshold. Third, a minimum percentage of students were required to achieve high or very high learning interest categories based on the post-action questionnaire evaluations. Data analysis involved descriptive quantitative analysis for calculating questionnaire score percentages alongside qualitative thematic reduction for processing interview transcripts and field observation notes.

Data collection in this study used a combination of qualitative and quantitative techniques through observation, learning interest questionnaires, in-depth interviews, and madrasah documentation. The observation sheet was used to measure two dimensions, namely the implementation of the stages of Quantum Teaching syntax by teachers and the level of student activity during the learning process. Quantitative data on student learning interest was obtained through the distribution of Likert scale questionnaires before action and at the end of each cycle, including four main indicators which included attention, pleasure, interest, and active involvement. Semi-structured interviews were conducted with teachers and student representatives to explore changes in perceptions and learning moods, while documentation techniques utilized curriculum archives, grade lists, and student worksheets.

The validity of the research instrument is ensured through a content validity test by asking for expert consideration from supervisors and practitioners of madrasah education. The credibility of the data is maintained through triangulation of sources, triangulation of techniques, and triangulation of time by confronting the results of

questionnaires, class observation notes, and interview data. Qualitative data analysis is carried out interactively by reducing raw information, presenting it in a logical narrative description, and drawing valid conclusions. Meanwhile, quantitative data from the questionnaire are analyzed using the percentage of the score obtained against the maximum score, which is then classified into the table of learning interest interpretation criteria. This action research is declared successful if the percentage of action implementation by the teacher reaches a minimum of eighty percent with a good or excellent predicate, and a minimum of eighty percent of students achieve the category of high or very high learning interest with at least seventy-five percent of classical learning activity.

C. RESULT AND DISCUSSION

Findings

The implementation of the classroom action research at Madrasah Tsanawiyah Private Sungai Bengkal revealed a profound and transformative pedagogical evolution in the teaching and learning dynamics of Akidah Akhlak following the structured integration of the Quantum Teaching model through the operational TANDUR framework. This comprehensive framework encompasses six distinct yet interconnected phases, namely Grow, Experience, Name, Demonstrate, Repeat, and Celebrate. Comprehensive data gathered meticulously from multiple instrumentation streams, including teacher performance observation sheets, student affective behavior logs, validated learning interest questionnaires, semi-structured qualitative interviews, and official curriculum documentation, charted a steady, highly consistent, and measurable upward trajectory across the pre-action baseline, Cycle I, and Cycle II.

Prior to the formal pedagogical intervention, the pre-action phase portrayed a traditional, rigid classroom environment governed strictly by teacher-centric exposition and passive reception. Diagnostic evaluations administered systematically to all thirty-five grade VIII students indicated pervasive student passivity, minimal cognitive engagement, widespread emotional detachment, and an acute reluctance to pose critical questions or articulate personal viewpoints during religious instruction. The baseline learning interest questionnaire administered prior to any action recorded a classical average score of 52.4%, classifying overall student learning interest firmly within the sufficient threshold. Out of the thirty-five participating students, only nine individuals representing 25.7% of the cohort achieved high or very high learning interest categories, while eighteen students fell into the sufficient category, and eight students languished in the poor category. This diagnostic baseline confirmed beyond doubt that conventional one-way lecture methodologies generated severe psychological fatigue, cognitive boredom, and emotional alienation from religious study materials.

In direct response to these baseline pedagogical shortcomings, Cycle I was executed by systematically restructuring instructional delivery around the six operational phases of the TANDUR framework. In the initial Grow phase, educators deliberately bridged lesson topics with the everyday socio-cultural realities and adolescent experiences of students in Sungai Bengkal by presenting engaging multimedia clips illustrating modern social ethics and interpersonal conflicts. The Experience phase immediately replaced sterile, passive textbook reading with collaborative small-group simulations of ethical dilemmas, encouraging students to experience interpersonal moral dilemmas firsthand through sensory interaction rather

than abstract memorization. Subsequently, the Name phase facilitated guided concept consolidation, where students actively formulated formal religious terminology and definitions corresponding directly to their simulated experiences. During the Demonstrate phase, student groups performed creative role-plays exhibiting respectful communication, ethical manners, and conflict resolution in front of their peers. The Repeat phase engaged students in rapid, low-stakes quiz games and interactive relay questions designed to secure long-term cognitive retention without inducing test anxiety. Finally, the session concluded with the Celebrate phase, featuring positive verbal reinforcement, peer applause, and token acknowledgments of group cooperation.

Collaborative observations conducted by researchers and partner teachers during the implementation of Cycle I noted highly encouraging progress across all observed metrics. The implementation of the TANDUR instructional syntax by teachers reached a percentage score of 77.1%, placing it within the fairly good category, while classical student participation and engagement rose to 68.6%. Furthermore, the statistical average of the learning interest questionnaire administered at the end of Cycle I climbed to 69.8%, successfully achieving the good category. A total of twenty-one students, translating to 60.0% of the class population, successfully managed to achieve high or very high learning interest categories. However, rigorous critical reflection meetings conducted between the researchers and the collaborating teacher identified several critical operational constraints that required immediate attention. Most notably, suboptimal time allocation during the Experience phase consumed excessive class minutes, leaving the subsequent Repeat and Celebrate phases feeling rushed and compressed. Furthermore, classroom group dynamics remained skewed, being heavily dominated by a handful of naturally vocal students, while shyer and more introverted participants remained passive observers who avoided direct involvement in front-of-class demonstrations.

Table 1. Recapitulation of the Development of Learning Interest of Grade VIII Students in Each Action Cycle

Yes	Learning Interest Indicators	Pre-Action Score (%)	Pre-Action Categories	Cycle I Score (%)	Category Cycle I	Cycle II Score (%)	Category Cycle II	Total Increase (%)
1	Attention	54.2	Enough	71.4	Good	85.7	Excellent	+31.5
2	Pleasure	51.4	Enough	70.0	Good	86.8	Excellent	+35.4
3	Interest	52.8	Enough	68.6	Good	82.9	Excellent	+30.1
4	Active Involvement	51.4	Enough	69.1	Good	81.7	Excellent	+30.3
Classical Average		52.4	Enough	69.8	Good	84.3	Excellent	+31.9

Source: Results of the Processing of the Learning Interest Questionnaire for Grade VIII MTsS Students Sungai Bengkal, 2026.

Building directly upon the critical reflections and identified shortcomings of Cycle I, the implementation plan for Cycle II incorporated rigorous methodological refinements and structural adjustments. Collaborative planning sessions introduced mandatory rotating group roles, including designated spokespersons, note--takers, timekeepers, and idea observers, thereby legally mandating equalized participation for every single group member and preventing dominance by vocal individuals. Furthermore, physical classrooms were reconfigured into flexible horseshoe formations to optimize teacher mobility, enhance eye contact, and facilitate unobstructed peer dialogue. Visual countdown timers were also deployed prominently during instruction to strictly manage phase durations and ensure balanced time distribution across all TANDUR syntax stages.

During the actual execution of Cycle II, the instructional climate became demonstrably vibrant, highly structured, and emotionally secure. From welcoming rituals staged directly at the classroom door by educators to calm, uplifting background instrumental music playing softly during independent work, student psychological readiness was intentionally primed. Equalized and rotated role assignments effectively empowered previously passive and hesitant students to articulate robust arguments and perform role-plays with genuine confidence. The concluding Celebrate phase was substantially heightened through the awarding of special recognition star pins, peer crowning of the most solution-oriented collaborative groups, and synchronized collaborative class chants that united the entire room.

Table 2. Comparison of the Implementation of Teacher and Student Activities Between Cycles

Action Observation Aspect	Minimum Success Target (%)	Achievement of Cycle I (%)	Category Cycle I	Achievement of Cycle II (%)	Category Cycle II	Status of End of Action
Implementation of TANDUR Syntax by Teachers	≥ 80.0	77.1	Pretty Good	88.6	Excellent	Successful
Classical Student Participation & Activity	≥ 75.0	68.6	Quite Active	85.7	Highly Active	Successful
Completeness of Students' Learning Interest (High/Very High Category)	≥80.0	60.0	Incomplete	85.7	Conclusion	Successful

Source: Recapitulation of the MTsS Collaborative Observation Sheet Sungai Bengkal, 2026.

Comprehensive evaluation conducted at the final conclusion of Cycle II verified conclusively that all established research success indicators had been surpassed by comfortable margins. The quantified performance of instructional syntax

implementation executed by the teacher rose sharply to 88.6%, placing it firmly within the excellent category and demonstrating mature pedagogical mastery, flexible facilitation skills, and excellent time management. Simultaneously, classical student participation and classroom activity jumped to reach 85.7%, earning the predicate of highly active, where students exhibited remarkable courage in open discussions, enthusiasm in posing reflective questions, and absolute precision in completing collaborative tasks. Furthermore, the statistical results of the learning interest questionnaire measurement administered at the conclusion of Cycle II recorded a remarkable classical average score of 84.3%, representing an exceptional category and reflecting a massive 31.9 percentage point increase from the initial pre-action baseline. From the perspective of individual student completeness, exactly thirty students, representing 85.7% of the total class population, managed to successfully penetrate the high and very high learning interest categories, with the remaining five students comfortably situated in the sufficient category, leaving zero students trapped in deficient or failing brackets.

Table 3. Frequency Distribution of Students' Learning Interest Categories Before and After Action

Percentage Score Range	Categories of Learning Interests	Pre-action (Number of Students)	Pre-action (%)	Cycle I (Number of Students)	Cycle I (%)	Cycle II (Number of Students)	Cycle II (%)
81% - 100%	Very Good/Very High	2	5.7	6	17.1	18	51.4
61% - 80%	Good/High	7	20.0	15	42.9	12	34.3
41% - 60%	Enough	18	51.4	11	31.4	5	14.3
21% - 40%	Less	8	22.9	3	8.6	0	0.0
0% - 20%	Very Less	0	0.0	0	0.0	0	0.0
Total Amount		35	100%	35	100%	35	100%

Source: Evaluation Sheet of the Interest Questionnaire for MTsS Sungai Bengkal Students, 2026.

Qualitative interview transcripts gathered from student informants and collaborating educators corroborated these quantitative improvements vividly. As expressed candidly by student informant S-2 during the post-intervention qualitative interview: "In the past, Akidah Akhlak classes always made me feel drowsy and bored because the teacher just stood in front and we only copied notes silently from the blackboard. With the simulation games, interactive group role-plays, and friendly discussions, I finally understood how moral manners and ethical concepts apply directly in real life with my friends, and receiving the public applause and celebration made me feel truly proud and valued." Echoing these sentiments, the collaborating partner teacher stated during the final reflection meeting: "The structured TANDUR pedagogical framework transformed our classroom management completely. Students who used to hide behind their desks or avoid eye contact were suddenly eager and confident to present their group findings and enact moral dilemmas because they felt emotionally safe, respected, and genuinely valued in the learning environment." These

rich qualitative testimonies, combined with the robust quantitative metrics across all cycles, confirm that the action research intervention achieved its objectives completely.

Analysis/Discussion

The empirical gains achieved at Madrasah Tsanawiyah Private Sungai Bengkal provide robust, comprehensive, and undeniable confirmation that student apathy and disengagement toward the study of Akidah Akhlak are fundamentally artifacts of pedagogical rigidity rather than any intrinsic student resistance to theological or moral content. Akidah Akhlak as an academic and spiritual discipline encompasses vital theological guidance, self-control mechanisms, ethical standards, and soul development that are exceptionally relevant to the spiritual and social struggles of early adolescents navigating their developmental transitions. However, when this spiritually rich domain is delivered through unvaried, traditional lecture methods and passive textbook memorization, its transformational power is stifled, reducing a living ethical guide into a dry, lifeless academic routine. The Quantum Teaching model successfully dismantles this pedagogical barrier by systematically converting the physical classroom into an interactive laboratory of experiential ethics, where students are no longer passive recipients of doctrine but active explorers of moral truths and ethical principles.

Pedagogically, the core theoretical and practical efficacy of the TANDUR model rests squarely upon its intentional sequencing of direct, concrete experiences prior to abstract conceptual labeling. In traditional instructional paradigms, the premature memorization of abstract theological terms, complex Arabic postulates, and formal moral definitions induces rapid cognitive exhaustion and mental fatigue. Students are forced to juggle linguistic symbols without possessing any internal anchor for their meanings. Conversely, initiating instructional delivery through the Grow and Experience phases anchors abstract tenets securely into tangible sensory realities, emotional contexts, and relatable social situations. By the time the Name phase eventually occurs in the instructional sequence, students already possess fully formed cognitive reference points and experiential schemas, rendering the formal discovery of terminology deeply meaningful rather than rote and mechanical. This contextualized approach stimulates intellectual curiosity, sharpens attention spans, and prevents the cognitive disconnect that typically plagues traditional religious education classes across various madrasah tiers.

Furthermore, the deliberate institutionalization of the Demonstrate and Celebrate phases addresses and overcomes major psychological impediments commonly observed among madrasah adolescents, such as social evaluation anxiety, low self-esteem, and an acute fear of peer ridicule. Adolescents in semi-rural private madrasah settings frequently harbor strong performance anxieties that inhibit verbal participation. By establishing an emotionally supportive, safe, and encouraging classroom climate where every collaborative effort is formally acknowledged and valued, student self-efficacy flourishes organically. The marked thirty-five point four percentage point surge observed in the pleasure indicator throughout the action cycles underscores how systematic celebratory recognition acts as a powerful affective catalyst, converting classroom tension and hesitation into joyful, enthusiastic participatory energy. When students feel emotionally secure and psychologically protected from negative judgment, their willingness to perform role-plays, defend ethical arguments,

and engage in open discussions increases dramatically, laying a strong foundation for deep internal reflection.

Multisensory integration further supports sustained cognitive engagement and mental alertness throughout the learning process. Orchestrating dynamic visual media, purposeful kinesthetic movement, and varied auditory pacing keeps student attention within optimal operating ranges, effectively preventing the attention decay and mental wandering that typically occur during mid-day instructional hours. Simultaneously, structured collaborative role rotation effectively bridges pre-existing social stratification and informal friendship barriers among students, cultivating deep mutual empathy, cooperative problem-solving skills, and inclusive classroom dynamics. Students who previously sat in isolated social silos are compelled to work interdependently toward shared academic and moral goals, creating an interpersonal warmth that reinforces overall learning interest, mutual respect, and group harmony.

In addition to transforming classroom interactions, the implementation of the TANDUR framework reshapes the fundamental relationship between educators and learners. Teachers step down from the authoritative pedestal of sole information transmitters and transition into empathetic learning facilitators and collaborative guides. This horizontal shift in classroom power dynamics eliminates intimidation, fosters mutual trust, and encourages students to voice their genuine confusions and reflections regarding moral dilemmas without fear of reprisal. Consequently, the classroom evolves into a safe intellectual sanctuary where religious values are explored through dialogue rather than enforced through dogmatic monologue, thereby fostering genuine ownership of religious principles among participating students.

The emotional safety generated within the classroom environment serves as a critical bridge for internalizing religious values. When students engage in role-playing scenarios depicting moral choices, they experience the simulated consequences of honesty, patience, responsibility, and empathy. This experiential grounding bridges the gap between theoretical knowledge and practical application, ensuring that ethical teachings are not merely memorized for examinations but internalized as personal character traits. The celebration of small achievements further reinforces positive behavioral habits, establishing a reinforcing feedback loop where active participation is continually rewarded with social approval and intrinsic satisfaction.

Furthermore, analyzing the broader implications of these findings reveals that modern madrasah education requires methodological courage. Educators must look beyond conventional pedagogical boundaries and embrace student-centered models that honor multiple learning modalities. The success of the TANDUR syntax at MTsS Sungai Bengkal demonstrates that religious instruction thrives when learners are given the autonomy to construct meaning through active exploration rather than passive listening. This methodological shift revitalizes not only Akidah Akhlak but potentially all foundational religious disciplines within Islamic educational institutions.

Moreover, the success of this classroom action research highlights the profound importance of collaborative teacher inquiry. By working alongside researchers to plan, observe, and reflect upon instructional cycles, educators develop heightened reflective capacities and deeper insights into student learning psychology. This collaborative synergy empowers teachers to diagnose instructional bottlenecks accurately and adapt pedagogical strategies dynamically, ensuring continuous improvement in teaching quality and classroom climate.

Addressing the broader landscape of Islamic education, the findings suggest that pedagogical modernization does not require abandoning religious traditions, but rather revitalizing them through engaging, student-centered structures. When spiritual teachings are paired with active inquiry and emotional celebration, students perceive religion not as a rigid set of restrictions, but as a liberating and meaningful framework for daily living. This realization bridges the gap between formal religious instruction and the lived experiences of modern youth.

In light of these comprehensive transformations, it becomes evident that instructional innovation is a shared institutional responsibility. School leadership, curriculum designers, and classroom practitioners must collaborate to provide the necessary resources, time, and institutional support required to implement experiential learning frameworks successfully. Without institutional backing, innovative methodologies remain isolated classroom experiments rather than systemic drivers of educational quality.

Despite these significant pedagogical achievements, important contextual boundaries and methodological limitations must be explicitly acknowledged. This action research study operated strictly within a single-class setting over a concise two-cycle duration without the presence of a parallel, isolated control group for comparative baseline tracking. While rigorous peer observation protocols and triangulation measures successfully mitigated potential observer bias, the resulting findings remain bound specifically to semi-rural private madrasah settings and should not be overgeneralized to vastly different urban or public educational institutions without careful institutional consideration of local characteristics, student backgrounds, and facility availability.

Crucially, rigorous analytical distinctions must be maintained at all times between immediate classroom learning interest and longitudinal moral character development. The instructional intervention described in this study successfully elevated active student engagement, participation rates, and measured learning interest during instructional cycles, but it serves primarily as a vital affective gateway. Fostering high learning interest does not automatically equate to the immediate completion of moral transformation; rather, it creates the essential psychological readiness and emotional openness required for future long-term character internalization. Future longitudinal investigations utilizing mixed-methods frameworks are strongly recommended to examine whether the heightened interest observed in the classroom translates directly into sustained, observable ethical behavior in the wider community.

CONCLUSION

The implementation of the Quantum Teaching model through the TANDUR framework was associated with a substantial and measurable improvement in students' learning interest during the two Classroom Action Research cycles conducted at Madrasah Tsanawiyah Private (MTsS) Sungai Bengkal. Quantitatively, the classical average score of student learning interest improved remarkably by 31.9 percentage points, rising from a baseline of 52.4% categorized in the sufficient threshold pre-action to 84.3% categorized in the excellent threshold at the conclusion of Cycle II, with 85.7% of students successfully achieving high or very high learning interest categories. Furthermore, teacher implementation performance and classical student participation

successfully surpassed all established research success targets, demonstrating that active, multisensory, and student-centered methodologies can be effectively operationalized within semi-rural madrasah environments lacking advanced digital infrastructure.

While these empirical outcomes demonstrate clear practical pedagogical value for madrasah educators seeking interactive and engaging religious learning strategies without relying on expensive technology, the findings reflect immediate questionnaire responses and observed classroom activity changes during the intervention rather than permanent alterations in long-term motivation or inherent moral character. Consequently, future longitudinal studies are strongly recommended to examine whether sustained classroom learning interest contributes directly and enduringly to the deep internalization of Akidah Akhlak values in students' daily lives and broader social communities.

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Author contributions: Dela Sukma Puspita acts as the main researcher who formulates the initial ideas of the research, compiles learning tools based on the TANDUR syntax, implements action interventions in the classroom with teacher partners, collects observation and questionnaire data, and prepares draft initial article manuscripts. Yudi Kurniawan acts as a supervisor who provides methodological analysis, validates action instruments, verifies the accuracy of quantitative and qualitative data analysis, and edits and refines the final manuscript of journal articles.

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