



Improvement

Scientific Journal for Improving the Quality of Education

e-ISSN: 2597-8543

Journal Homepage: <http://journal.unj.ac.id/unj/index.php/improvement>

Journal Email: improvement@unj.ac.id

iMProvement

EARLY CHILDHOOD CLASSROOM MANAGEMENT BASED ON A BROTHERHOOD APPROACH IN ISLAMIC RELIGIOUS EDUCATION

Nina Amelia¹, Irawan², Erni Haryanti³

¹²³Universitas Islam Negeri Sunan Gunung Djati Bandung

Coresponding Author. E-mail: Ninaamelya1@gmail.com

ABSTRACT

This study aims to describe the concept and implementation of classroom management based on brotherhood (ukhuwah) in Islamic Religious Education (IRE) for early childhood. This approach emerges from the need for a learning model that is more humanistic, participatory, and relevant to Islamic values. The method employed is descriptive qualitative research based on a literature study, using content analysis of various sources related to classroom management, the values of ukhuwah Islamiyah, humanistic education, and student-centered learning approaches. The findings indicate that brotherhood-based classroom management emphasizes the creation of harmonious, respectful, and collaborative interactions between teachers and students as well as among students. The values of ukhuwah serve as a foundation for building a safe and inclusive learning environment that encourages active participation among children. The implementation of this approach is realized through the use of humanistic learning methods, cooperative learning, collaborative learning, inquiry-based learning, and project-based learning, which have been shown to enhance students' cognitive, emotional, social, and moral development. Furthermore, classroom management grounded in the values of brotherhood strengthens the formation of Islamic character traits such as empathy, cooperation, and care for others. Therefore, this model can serve as a strategic alternative for improving the quality of Islamic Religious Education for early childhood in a more effective and meaningful manner.

Keywords: Class Management, Early Childhood Education, Islamic Education

INTRODUCTION

Islamic religious education (PAI) in early childhood should ideally be the foundation for the formation of children's spiritual and social character. According to the evaluation of the Ministry of Education, Culture, Research, and Technology in 2023, around 47% of early childhood children in early childhood education have a low interest in learning. This can be seen from the rapid loss of concentration, lack of involvement in learning activities, and

boredom that often arises during activities (Sehati & Pohan, 2025). This is because the learning approach is not suitable and there are still many PAUD teachers who still use one-way and teacher-focused learning methods, without integrating approaches that encourage active child involvement, such as play activities (Wardany, 2025), one of the drawbacks is to make children passive during the learning process (Panggabean et al., 2020)

The dominance of the role of teachers in the classroom is a common occurrence in various educational institutions, especially at the early childhood education level. Teachers often serve as the only source of information and knowledge, so students tend to rely entirely on teachers in the learning process (Qaddafi, 2023). This phenomenon indicates the weak application of child-centered learning principles that emphasize children's activities, experiences, and freedom of expression in the learning process (Khotimah & Agustini, 2023)

From an Islamic perspective, early childhood education should be based on the principles of *ukhuwwah* (brotherhood) and *rahmah* (affection), which form an atmosphere of empathetic learning and social engagement. that fosters empathy, social responsibility, and a spirit of togetherness among students. Langgulong (1986) emphasized that true Islamic education must combine intellectual aspects with moral and emotional development, where teachers play the role not only as teachers, but also as role models and loving friends to their students. In his research, Hosokawa showed that structural interventions in the classroom that emphasize positive social relationships can reduce external (aggression) and internal (anxiety) behaviors in 4–5 year's old (Hosokawa et al., 2024).

This condition indicates the need for a paradigm shift in classroom management in early childhood PAI. Fraternity-based classroom management can be one of the solutions to provide a more humane and participatory learning atmosphere, where every child feels accepted, appreciated, and actively involved in the learning process.

A number of studies show the need for innovation in classroom management in early childhood institutions. Alfina et al's research found that the success of learning in Islamic PAUD is greatly influenced by classroom management that provides space for children's participation and builds a warm relationship between teachers and students (Alfina et al., 2024) Similarly, Ratnasih emphasized that effective PAI learning depends on the ability of teachers to create a collaborative spiritual and social learning environment (Ratnasih & Garnasih, 2020). In addition, Irlina et al. showed that the habituation of values such as cooperation and sharing between children in Islamic PAUD effectively strengthens their religious and social character (Irlina, 2023)

Learning management based on Islamic culture not only improves children's learning outcomes, but also creates a more loving and spiritual classroom environment (Hariyanti & Fahyuni, 2003). These findings show that early childhood education in the Islamic environment is moving towards the integration of Islamic values with modern pedagogical principles that emphasize children's activeness and independence.

Although various studies have emphasized the importance of humanist and child-centered learning in Islamic PAUD, studies that integrate the values of *ukhuwwah Islamiyah* with humanistic approaches and *student-centered learning* (SCL) in the framework of classroom management are still very limited. So far, *ukhuwwah* is more often understood as a normative moral value, which has not been developed as an operational basis in managing teacher-child relationships and classroom dynamics. In fact, the characteristics of early

childhood demand classroom management that is not only technically orderly, but also emotionally and relationally safe. Therefore, the integration of ukhuwah Islamiyah with humanistic approaches and SCL is important to ensure that the management of early childhood education classes is able to support social-emotional development as well as the formation of children's Islamic character.

Based on these gaps, this study focuses on the analysis of brotherhood-based classroom management (ukhuwah) in Islamic Religious Education learning in early childhood, by placing ukhuwah Islamiyah as a conceptual foundation that is integrated with humanistic approaches and *student-centered learning*. Thus, this research is expected to make a theoretical contribution to the development of an early childhood classroom management model based on Islamic values, as well as a practical contribution for PAI educators in designing classroom management that is more contextual, humanistic, and relevant to the needs of early childhood development.

RESEARCH METHODS

The research method used in this article is a descriptive qualitative approach, which was chosen to provide an in-depth and systematic overview of the strategy and implementation of Brotherhood-Based Classroom Management in Islamic Religious Education (PAI) in early childhood. Qualitative research with a descriptive model aims to explain the ongoing phenomenon and then it is expressed in the form of scientific writing. This approach is oriented towards generating an understanding that can be applied in a real context (Anggito & Setiawan, 2018). The type of research applied is Literature Studies (*Library Research*), where data were collected from a variety of primary and secondary literature sources, including books, scientific journals, and official documents related to PAI, classroom management, grades, and *Ukhuwah Islamiyah*, and early childhood pedagogy. The literature search process is carried out through various digital source bases, such as Google Scholar, Garuda, DOAJ, *ResearchGate*, and *ScienceDirect*, with vulnerability to tracing 2020-2025. The search was conducted with keywords in Indonesian and English, including classroom management, Islamic education, early childhood education, SCL, and humanist education. Furthermore, all collected data were analyzed using the Content Analysis method (*Content Analysis*). This analysis involves a process of reduction, presentation, and drawing conclusions to identify definitions, key principles, and practical implementation models of fraternity-based class management, resulting in a comprehensive synthesis.

RESULTS AND DISCUSSION

The Essence of Classroom Management

Classroom management is generally understood as the ability of educators to manage resources, interactions, and learning conditions so that the learning process takes place effectively and efficiently. Danim views classroom management as an art as well as a work strategy for educators, both individually and collaboratively, to maximize the use of various classroom resources with the main goal of supporting learning success (Aslamiah et al., 2022). In line with that, Saroni and Majid emphasized that classroom management includes conscious and planned efforts to create, maintain, and restore conducive learning conditions when there is a disruption in the learning process (Aliyyah et al., 2022; Prihantini & Rustini, 2024)

Although these definitions provide an important conceptual foundation, in the context of Early Childhood Education (PAUD) the general classroom management approach has not been able to fully respond to the developmental needs of students. Classroom management practices in PAUD are still mostly oriented towards managerial and behavioral control aspects, such as spatial planning, application of rules, and discipline supervision. This approach does contribute to the regularity of the classroom, but it often does not touch the emotional and relational dimensions that are the main needs of early childhood.

In fact, early childhood is in a developmental phase that is greatly influenced by a sense of security, emotional closeness, and the quality of social relationships with teachers and peers. Classroom management that overemphasizes efficiency, order, and compliance has the potential to ignore these affective aspects, making learning interactions less meaningful. This condition shows that there is a gap between the concept of technical classroom management and the real needs of early childhood classroom management which demands a more humanist and relational approach.

Effective classroom management is not only related to technical arrangements, but also to teachers' ability to create, organize, and maintain a conducive learning atmosphere. Ineffective classroom management has the potential to give rise to various learning problems, especially when student behavior becomes difficult to control. In the context of early childhood education, this condition requires the habituation of positive behavior from an early age so that negative actions can be minimized. Therefore, the professionalism of teachers in managing the classroom is a key factor, not only to maintain order, but also to build an emotionally safe learning climate and support children's development (Anisa Fitri & Saputra, 2024).

Normatively, the objectives of classroom management include the provision of learning facilities, the creation of conditions that allow students to learn effectively, and the development of students' ability to make optimal use of learning facilities (Asip et al., 2023). However, in the practice of early childhood education, these goals need to be expanded not only to the achievement of learning outcomes, but also to the formation of a classroom climate that supports the social-emotional and moral development of children. Effective and efficient classroom management, as stated (Asip et al., 2023), should not only manage time, energy, and resources, but also provide a space of directed and educational freedom for children.

The classroom management standards regulated in Permendiknas Number 41 of 2007 emphasize the importance of classroom arrangement, polite communication, respect for differences, and the creation of a safe and comfortable learning environment (Asip et al., 2023). However, the standard is still general and does not specifically emphasize the management of emotional and social relationships that are the core of learning in early childhood education. As a result, the implementation of classroom management often emphasizes administrative and procedural aspects more than fostering in-depth educational relationships.

It is in this context that the Ukhuwah approach becomes relevant to fill the gap in the practice of managing early childhood education classes. This approach places the values of brotherhood, empathy, mutual respect, and togetherness as the basis of classroom management. Classroom management is no longer understood solely as an effort to control student behavior, but as a process of building a classroom climate that is emotionally safe and supports children's social development. Through the Ukhuwah approach, classroom management skills such as

building positive relationships, supporting students personally, and managing conflicts can be actualized in a more contextual and meaningful way (Asip et al., 2023).

Brotherhood Approach (*ukhuwah*)

The strengthening of Islamic values in education management has high relevance in forming ethical, dignified, and blessed governance. The application of Islamic principles in all aspects of management from planning, organizing, implementing, to evaluation can strengthen the moral and spiritual foundation in the implementation of educational institutions (Ansari et al., 2025). One form of Islamic values that can be applied in classroom management is fraternal values, which play an important role in creating a harmonious learning atmosphere, mutual respect, and based on the spirit of togetherness. The fraternal approach, which in the Islamic educational tradition is known as *Ukhuwah* emphasizing the importance of building harmonious relationships, mutual respect, and mutual support between class members, so as to create a warmer, more inclusive, and caring learning atmosphere.

Etymologically, the word *Ukhuwah* derived from the term أخ (*Akhun*) which means brother. Terms *Ukhuwah* It is then understood as brotherhood, but it is not limited to kinship relationships based on lineage, but also includes brothers and sisters. Therefore, *Ukhuwah Islāmiyah* not limited by differences in ethnicity, nationality, or other backgrounds. Quraish Shihab explained that *Ukhuwah*, which is commonly translated as brotherhood, comes from a root word that originally meant to care for one another. This basic meaning shows that brotherhood demands the presence of attention and care from every individual who feels that he has the bond of brotherhood (Nilawati & Sadik, 2024). Furthermore, Quraish Shihab explained that *Ukhuwah* is an inner bond based on faith and piety to Allah SWT, which unites a Muslim with another Muslim. This bond fosters a sense of mutual love, mutual help, and mutual protection in kindness. This form of brotherhood also goes beyond the boundaries of blood, ethnic, race, and state relations, because the main foundation *Ukhuwah* in Islam is faith, not just a biological relationship or kinship (Harahap, 2025).

Brotherhood in Islam is also a manifestation of noble morality and a reflection of the perfection of faith. The Messenger of Allah (peace and blessings of Allaah be upon him) once said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى.

"The parable of the believers in loving each other, loving and cherishing is like one body, when one part of the body feels pain, then the whole body feels it by being vigilant and feverish" (HR. Muslim: 2586).

This hadith emphasizes that brotherhood is not just a theoretical idea, but must be seen in the form of empathy and solidarity that is manifested in daily life (Harahap, 2025). According to Al Ghazali, the hadith explains that fellow Muslims are seen as brothers, so it is not allowed to hurt or mistreat each other. If there is a Muslim who is in difficulty or is struck by a calamity, then it is the duty of his fellow man to provide assistance to ease the burden he feels. A true believer should realize that he does not live alone, because his fellow Muslims will always be ready to give support, both in a happy state and in times of distress (Nilawati & Sadik, 2024)

From this explanation, it can be concluded that *Ukhuwah* or brotherhood in Islam is not only a matter of blood relations, but is a bond born of faith, care, and affection between others. Values such as caring for each other, helping, and protecting are part of noble morals that need to be realized in daily life. Therefore, the value of *ukhuwah* is very important to be instilled from an early age, so that children learn to build empathy, the habit of helping, and caring for others as the basis for the formation of good social character. Early childhood learning is an important foundation for future educational development. At this stage, children begin to recognize the environment around them and develop various basic skills that will affect their development when they grow up (Fauziyah et al., 2025).

This fraternal value also has similarities with the humanist philosophy of education, which places human beings as dignified beings and deserves to be rewarded in every educational interaction. Learning based on humanism aims to form humans who are able to humanize humans. Learning success occurs when students are able to understand themselves and be sensitive to the surrounding environment (Putri et al., 2023). The philosophy of humanism is a view of life that emphasizes the value and dignity of human beings as the center of life. Humanism values human rights, individual freedom, and the encouragement to develop one's potential optimally. This view departs from the belief that humans have the ability to think rationally and can determine the direction of their lives in order to achieve happiness and prosperity (Munawwarah & Maemonah, 2021). Thus, fraternal values are not only a moral principle, but also a philosophical foundation in creating a learning environment that respects the potential, freedom, and development of each individual.

In the world of education, the philosophy of humanism views students as the main subjects who learn according to their needs and potential. This approach emphasizes not only intellectual mastery, but also character formation and overall self-development balance. The goal is to form critical, independent, and empathetic individuals, with a balance between cognitive, emotional, social, and spiritual aspects (Fauziyah et al., 2025). The harmony between fraternal and humanist values is increasingly evident when viewed in the context of Islamic education. The connection between Islamic education and humanism is seen in the principle that learning includes man's relationship with Allah (*habluminallah*) and fellow human beings (*Habluminannas*). Islamic education emphasizes the formation of a good Muslim character and takes place humanely without pressure, so that it is in harmony with the humanistic view that humanizes humans. In this framework, humans are expected to develop their optimal potential to become servants and caliphs of Allah, as well as bring *Rahmatan Lil 'Alamin* through science and education (Damayanti et al., 2022b).

In humanistic theory, students play the role of the center or main figure in the learning process (*Student Center Learning*). They learn based on their understanding and experience to study what they learn. This theory emphasizes that in order for students to have enthusiasm for learning, they need to be actively involved in every learning activity. With this involvement, students' potential can grow and develop optimally (Ulfa, 2021). Learning based on humanism has the same goal as the principle of Freedom of Learning, which emphasizes the optimal role of counselors in accompanying the educational process. Through this program, children are given space to explore and find the learning style that best suits their abilities and potential. Education at this stage focuses not only on basic academic skills such as literacy and numeracy, but also on character formation and the cultivation of life values that are an important

foundation for the future (Taher et al., 2023). In its implementation, children are given the freedom to learn through direct and independent exploration. This freedom makes children more active, able to find creative solutions, and learn to be responsible for their own learning process. In its implementation, teachers play an important role in creating a learning environment that is safe, comfortable, and supports creativity, so that children can try new ideas without feeling afraid or pressured (Damayanti et al., 2022).

Based on the explanation above, it can be seen that fraternity-based classroom management can be the foundation for the creation of effective, humane, and Islamic value learning. Through the integration of ukhuwah values, humanistic approaches, and SCL strategies, teachers not only build a conducive learning atmosphere, but also foster empathy, cooperation, and concern among students. By providing a warm, inclusive environment, and supporting the development of children's potential, education not only produces cognitively intelligent students, but also develops as individuals with character and social sensitivity. Thus, this management is a strategic step in strengthening Islamic education practices that are relevant to the needs of students.

Implementation of Brotherhood-Based Early Childhood Class Management in Islamic Religious Education

Brotherhood-based classroom management in Islamic Religious Education (PAI) is an approach that places the value of ukhuwah which means brotherhood and humanist values as the basis for interaction between teachers and students. From PAI's perspective, the classroom is not only a space for knowledge transfer, but also a space for character building, empathy, and morals. This approach focuses on creating a warm, respectful, and bullying-free classroom atmosphere, so that students feel safe to express themselves and are able to build healthy social relationships.

The implementation of fraternity-based classroom management, in various studies, began with an emphasis on building positive relationships between teachers and students. Teachers are positioned not only as material presenters, but also as educators and role models (*Uswah Hasanah*) that displays gentleness, communicative, and respect for differences. This kind of relationship pattern is in line with Paulo Freire's idea which emphasizes the need to reform the teacher-student relationship from a one-way model to a more equal dialogical relationship, through such a dialogical relationship, the teacher acts as a companion who facilitates the student's thought process, while the student is given the space to actively participate in determining and directing his or her learning needs (Bentham, 2002). In practice, teachers need to create a safe and empathetic learning environment, as well as appreciate the differences and uniqueness of each individual. In line with the Humanistic approach where the teacher acts as a facilitator, while the student is the main controller of the learning process (Ma'mun & Srihandayani, 2023).

In humanistics, educators play the role of facilitators who are human and understand the character of their students. This approach emphasizes that educators do not simply provide subject matter, but guide students to develop their intellectual potential. The learning process is not carried out by burdening students, but by instilling positive values and helping them recognize bad behavior. The goal of humanistic teaching is to enable teachers to understand a wide range of multiple intelligences (*multiple intelligences*) that each student has, because

every idea that emerges from the student is seen as unique according to their experiences, contexts, and lives. Learning models that are in line with this approach include cooperative learning, TANDUR, and *Student Center Learning* (SCL) (Putri et al., 2023).

Student-centered learning or SCL (*Student Center Learning*) is a learning approach that places students at the center of learning activities. In this model, teachers have a more varied role not only in teaching, but also as motivators, facilitators, and innovators. Nevertheless, SCL still places teachers as parties who help provide solutions when students face difficulties during the learning process (Panggabean et al., 2020). Student-centered learning has three main dimensions, namely cognitive, student agency, and humanist. 1) The cognitive dimension emphasizes the development of students' individual thinking abilities, including the adjustment of teaching strategies so that each student can achieve optimal academic progress; 2) The student agency dimension focuses on empowering students through active involvement in various school activities, so that a sense of ownership emerges in the learning process. 3) The humanist dimension places students as unique individuals, by paying attention to their aspirations, interests, and personalities, and building positive learning relationships and being responsive to the diversity of students' characters (Qaddafi, 2023).

In implementing fraternity-based classroom management or based on a humanist approach, there are a number of important aspects that need to be considered so that the learning process takes place optimally, some of these aspects are:

1. Social Interaction in Learning

Social Interaction in Learning is one of the important elements in building a humanist classroom atmosphere. Social interaction is an important element in building a positive and collaborative learning experience. Vygotsky in his constructivist theory asserts that social interaction has a major role in the learning process because it provides opportunities for students to dialogue and work together, so that their understanding is richer. In interactive classrooms, students are more motivated to ask questions, pitch ideas, and be actively involved, which ultimately helps them understand the material more deeply (Haswenova & Neviyarni., 2024).

By building social interaction between teachers and students will create educational interactions, Educational interaction is a reciprocal relationship between teachers and students that is consciously designed to achieve educational goals, which is to shape behavior change as well as develop cognitive, affective, and psychomotor abilities. In the learning process, interaction can occur between teachers and students, between students, between students and learning resources, as well as between students and the environment. One of the most important elements in this interaction is the presence of feedback (Eryadini et al., 2022). Research (Fadhilah Haswenova & Neviyarni., 2024) revealed that the quality of positive social interaction between teachers and students, as well as between fellow students, contributes to increasing students' active participation in learning activities.

Good interaction and communication between teachers and students are the key to humane classroom management. When teachers and students can dialogue openly with each other, it will help the learning process to be more efficient and effective. The learning approach through interactive dialogue has been proven to be able to improve students' critical thinking skills, especially in understanding the teachings about faith.

Through open discussions, students not only become recipients of information, but also encouraged to ask, study, and permeate religious values more deeply (Nurulhaji et al., 2025). Through warm communication and mutual respect, students feel involved and given space to express their opinions. Positive interaction between teachers and students built on mutual respect and mutual trust is able to create a learning atmosphere that supports character building. In this case, the role of teachers is not only as a material teacher, but also as a mentor who plays a role in forming a generation with noble and responsible character (Trianti et al., 2025).

2. Interaction Between Students

The fraternal approach encourages students to work together, respect, and support each other. Teachers can implement collaborative activities such as group discussions, joint projects to foster a spirit of togetherness. In the context of PAI, this activity strengthens students' understanding of the value of helping (*ta'awun*), respecting differences, and practicing mahmudah morals in daily life. When students feel like they are part of a solid learning community, they tend to have a higher sense of responsibility and solidarity. One of the efforts to create strong interaction between students is to use student-focused and humanist-based learning methods such as *cooperative learning* and *collaborative learning methods*

Cooperative then collaborative Learning In the framework of *ukhuwah*, it is not only understood as a grouping of students to complete tasks together, but as a pedagogical strategy that is consciously designed to foster the values of brotherhood, care, and togetherness among students. Different from learning *Cooperative then collaborative* Conventional which generally focuses on the effectiveness of group work and the achievement of academic outcomes, this approach places social and emotional relationships between children as an equally important goal as learning outcomes. Through learning activities together, children gain space to interact, discuss, and support each other, so that learning engagement increases and the classroom atmosphere becomes more dynamic. This interaction pattern also helps reduce boredom and encourage active participation of children in achieving group goals collectively (Zega et al., 2024). The findings of the study show that the application of *Collaborative Learning* plays a significant role in improving early childhood interpersonal intelligence, especially in the aspects of social understanding and the effectiveness of interactions between individuals (Amriani & Halifah, 2024).

Furthermore, learning *Cooperative then collaborative* This provides various benefits, including the creation of positive interdependence between group members, the growth of a sense of responsibility in completing tasks, and the formation of effective social and communication relationships to achieve common goals. These values are in line with the principle of *ukhuwah* which emphasizes solidarity, cooperation, and collective awareness in interacting. Through group activities, children are encouraged to actively participate, express opinions, make decisions together, and develop a supportive attitude, so that the learning atmosphere becomes more lively and meaningful. In early childhood, this learning experience in togetherness contributes to increasing learning activity and motivation, while strengthening the foundation of harmonious social relationships (Mulyaningsih, 2022).

Method application *Cooperative then coolaborative Learning* this can be applied to play activities such as *Make a match* or looking for a partner, Play activities *Make a match* or finding a partner is not only effective in improving children's skills, but also in harmony with fraternal or humanist educational values. Through this game, children get ample opportunities to interact and build positive relationships with their peers. This activity provides important benefits, such as: 1) helping children adapt, combine ideas, and learn together in a supportive atmosphere; 2) to provide experience of working in groups so that children understand the dynamics of cooperation based on mutual respect; 3) fostering courage and a sense of togetherness as part of the bond of brotherhood; and 4) help the child recognize himself or herself and understand others as unique individuals (Wahyuni & Sari, 2022). Thus, the game not only supports cognitive learning, but also strengthens the values of humanity, togetherness, and empathy within the group.

In addition to *cooperative and collaborative learning methods*, fraternity-based classroom management can also be applied through inquiry methods that are in line with humanistic approaches and ukhuwah values. The inquiry method not only focuses on developing critical and analytical thinking skills, but also encourages the establishment of an equal and respectful dialogue between teachers and students as well as between students. The process of finding knowledge through questions and answers and discussions provides space for children to learn to listen to other people's opinions, respect differences of viewpoints, and develop a humble attitude in receiving input. In the context of ukhuwah, inquiry activities both carried out individually and in groups are a means of habituating fraternal relations that emphasize empathy, openness, and cooperation in seeking common truth (Khusnaya & Kusumaningtyas, 2022).

Furthermore, the *Project-Based Learning* (PJBL) method in the management of fraternity-based classes functions as a concrete vehicle to foster the value of togetherness and social responsibility of children. Through direct involvement in project completion, children are not only trained to solve problems and express creativity, help develop students' academic abilities and thinking skills, as well as train them in planning and managing projects but are also accustomed to sharing roles, helping each other, and completing tasks collectively (Amelia & Aisya, 2021). From the perspective of ukhuwah, a learning project is understood as a joint activity that requires patience, mutual understanding, and commitment to group goals. Thus, the success of a project is not only measured by the final result, but also by the interaction process that reflects the values of empathy, cooperation, and care between others.

These various methods are included in the learning method *Student Center Learning* (SCL) based on research showing that the application of learning based on *Student Centered Learning* (SCL) is optimally proven to be able to increase activeness, independence, and cognitive abilities Students significantly (Rizal et al., 2025).

3. Social-Emotional Interaction

Strengthening brotherhood in PAI classes can be done through emotional and reflective interaction. Teachers provide space for students to express their feelings, share experiences, and express opinions without fear of being judged. This is important because a healthy emotional atmosphere has a great effect on students' learning

readiness. Activities such as *Sharing Circle*, muhasabah, or discussions about Islamic values can strengthen emotional bonds and foster empathy between students. High student involvement in learning will encourage motivation and improve learning outcomes. Such engagement includes cognitive, emotional, and behavioral dimensions, all of which play an important role in building a strong relationship between students and the subject matter (Haswenova & Neviyarni., 2024).

A positive and inclusive learning environment plays a crucial role in supporting students' social-emotional and moral development. Instilling character values such as responsibility, honesty, tolerance, and empathy in the teaching-learning process makes learning not only focus on academic achievement, but also on the development of students' emotional and social aspects. According to Goleman in the theory of emotional intelligence, a person's future success depends heavily on the ability to control emotions, establish social relationships, and make ethical decisions (Nuramanda et al., 2024). By utilizing the classroom as a space to develop cognitive and affective aspects, education not only creates individuals who are intellectually intelligent, but also moral and have integrity. This approach is an important contribution in building a more humane and civilized education system.

The management of fraternity-based classrooms in Islamic Religious Education focuses on creating harmonious interactions between teachers and students through warm communication and positive cooperation. Humanistic approaches as well as methods such as *Cooperative Learning*, *Collaborative Learning*, inquiry, and *Project-based learning* used to encourage active student engagement, independence, and a sense of responsibility. Through the integration of fraternal values and Islamic character, empathy, respect for differences, and the spirit of helping among students grow. This safe and supportive learning environment helps children develop cognitively, affectively, and morally, so that they form individuals who are intelligent, moral, and able to benefit their environment.

After understanding the various important aspects of fraternity-based classroom management, the next step is to implement them and integrate them in the learning process. In general, classroom management includes several main components, namely: 1) the arrangement of the learning space; 2) grouping and arrangement of students; 3) selection of forms of learning activities; 4) the use of appropriate learning media, as well as 5) the implementation of assessments (Asip et al., 2023). If all of these components are aligned with the principles of ukhuwah or fraternal values, a more humanistic, inclusive, and fraternity-oriented class management model will be formed, as outlined in the following points:

1. The setting of the learning place needs to be designed flexibly and conducive to interpersonal interaction. Classroom arrangement is not just about placing tables, chairs, cabinets, and learning media, but strives to make the classroom atmosphere reflect the values of togetherness, mutual respect, and cooperation. Circular, group, or semicircular models can be used to foster a sense of equality and facilitate communication between students, creating an active, fun, and fraternal learning environment in accordance with the principles of PAKEM learning.
2. Student arrangements, carried out taking into account social interaction and collaborative learning. In fraternity-based PAI learning, students can be arranged in

large groups, small groups, or individually as needed. The formation of a group should encourage cooperation, mutual help, and habituation of ukhuwah attitudes such as respecting opinions, being patient, and taking responsibility together.

3. The selection of the form of activity, learning must be directed to activities that strengthen the value of brotherhood and active involvement of students. Teachers need to manage activities from opening to closing by providing opportunities for students to discuss, share experiences, and carry out collaborative activities that foster the habit of advising each other in kindness.
4. The selection of learning media should be varied and relevant to the values of PAI and be able to bring meaningful interaction to life. Media is used not only for knowledge transfer, but also as a means of building polite, empathetic, and respectful communication.
5. Learning assessment is carried out using a class-based assessment model according to the applicable curriculum. The assessment measures not only cognitive aspects, but also social and spiritual attitudes that reflect ukhuwah practices, such as tolerance, cooperation, polite communication, and respect for differences.

By aligning the five main components of classroom management with fraternal values, the classroom is not only a place for the transfer of knowledge, but transforms into a forum for active character development. In it, students are accustomed to respecting each other, cooperating, and taking responsibility together, in accordance with the teachings of PAI and the principles *of ukhuwah*. Through the implementation of this model, the goal of education to form academically intelligent individuals who are morally and socially mature, who are able to practice the values of kindness and fraternity in daily life, will be optimally achieved.

CLOSING

The management of fraternity-based early childhood classes in Islamic Religious Education is an approach that combines the values of Islamic ukhuwah with the principles of humanist education and child-centered learning. Through this approach, teachers not only play the role of material presenters, but also role models and facilitators who create a warm, inclusive, and collaborative learning atmosphere. Fraternal values such as mutual respect, empathy, and helping are important foundations in building positive social interactions between teachers and students as well as between students. The application of humanistic learning methods, cooperative learning, collaborative learning, inquiry, and project-based learning can encourage active student involvement, develop critical thinking skills, and foster a sense of responsibility and solidarity in the group. Interactive and reflective activities help students develop cognitive, emotional, social, and moral intelligence in a balanced manner. Thus, the management of fraternity-based classes not only improves the quality of PAI learning, but also strengthens the formation of Islamic character from an early age.

Overall, this fraternity-based classroom management approach can be a relevant method to answer the needs of today's Islamic education, because it is able to provide a humane, student-centered, and aligned learning environment with the goals of Islamic education, which is to form a generation with noble character, have independence in thinking and acting, and be able to make a real contribution to people's lives.

Practically, PAUD teachers can start implementing this model by building positive and

dialogical relationships with children, organizing classes that support interaction, and getting used to group learning activities that emphasize the value of helping and respecting each other. These steps make fraternity-based classroom management a relevant and applicable approach in learning in PAUD.

BIBLIOGRAPHY

- Ahmad Aji Jauhari Ma'mun, & Srihandayani, N. (2023). Humanistic Philosophy of Education (Relevant Approaches to 21st Century Education). *Journal of Growth and Development of Children of Din Age*, 1(2), 100–110.
- Alfina, A., Afifah, S. N., Anwar, R. N., Vita, N., Eka, S., & Putri, R. L. (2024). *Management To Create Child-Friendly Childhood Islamic Education Institutions Schools In Early. Consider using the Gospel of Jesus Christ of Latter-day Saints*, 11, 105–114.
- Aliyyah, R. R., Selindawati, & Sutisnawati, A. (2022). *Classroom Management Teachers' Strategies in Creating a Fun Learning Climate* (1st ed.). Blue Ocean.
- Amelia, N., & Aisyah, N. (2021). Project-Based Learning Model and Its Application to Early Childhood at Tkit Al-Farabi. *Buhuts Al-Athfal: Journal of Early Childhood Education*, 1(2), 181–199.
- Amriani, S. R., & Halifah, S. (2024). The Influence of Collaborative Learning Models on Early Childhood Interpersonal Intelligence. *Early Childhood Education: Journal of Early Childhood Education*, 7(02), 24–37.
- Anggito, A., & Setiawan, J. (2018). *Qualitative Research Methodology*. Publisher Footprint Cv.
- Anisa Fitri, & Saputra, A. A. (2024). Classroom Management Management at Al-Basyir Early Childhood School, Tanjung Baru Village. *Al-Gafari : Journal of Management and Education*, 2(2), 88–101.
- Ansari, N. R., Irawan, & Nurjaman, U. (2025). The Relevance of the Development of Islamic Values in the Field of Education Management. *Al-Marsus: Journal of Islamic Education Management*, 3(1), 66–78.
- Asip, Silaban, P. J., Purba, S., Launingtia, I. G. A. N., Herawati, N. S., Mesra, R., Saleh, F., & Susanti, S. (2023). *Classroom management: strategies and approaches in quality and effective classroom management*. Get Press Indonesia.
- Aslamiah, Pratiwi, D. A., & Agusta, A. R. (2022). *Classroom Management* (P. D. Prof. Ahmad Suriansyah, M.Pd. (Ed.)). Pt Rajagrafindo Persada.
- Bentham, S. (2002). *Psychology And Education* (1st Ed.). Routledge.
- Damayanti, H., Nur, T., & Herdiana, Y. (2022a). The Application of Humanism Education in the Perspective of Islamic Religious Education. *As-Sabiqun*, 4(3), 610–616.
- Damayanti, H., Nur, T., & Herdiana, Y. (2022b). The Application of Humanism Education in the Perspective of Islamic Religious Education. *A S - S A B I Q U N: Journal of Early Childhood Islamic Education*, 4, 610–616.
- Fadhilah Haswenova, & Neviyarni. (2024). Classroom Management Innovation in the Digital Era: Integration of Technology and Humanistic Approaches in the Development of an Adaptive and Collaborative Learning Environment. *Journal Paradigm: Journal Of Sociology Research And Education*, 5(2), 623–638. <https://doi.org/10.53682/Jpjsre.V5i2.10512>
- Fauziyah, C., Nursalim, M., & Susarno³, L. H. (2025). Application of the Philosophy of Humanism in Early Childhood Learning. *Learning: Journal of Innovation in Education and Learning Research*, 5(2), 646–654.
- Harahap, S. H. A. (2025). The Concept of Brotherhood in Islam: An Analysis of Tafsir on Q. S. Al-Hujurah. *Journal of Multidisciplinary Scientific Synergy (JSIM)*, 1(1), 12–18.

- Hariyanti, L. S., & Fahyuni, E. F. (2003). *Early Childhood Learning Management Islamic Culture Based On Preparing The Rabbani Early Childhood Learning Management Based On Islamic Culture To Build The Rabbani Generation In The Future. Consider using the Doctrine of Reason*, 20, 1–6.
- Hosokawa, R., Matsumoto, Y., Nishida, C., Funato, K., & Mitani, A. (2024). Enhancing Social - Emotional Skills In Early Childhood : Intervention Study On The Effectiveness Of Social And Emotional Learning. *Bmc Psychology*. <https://doi.org/10.1186/S40359-024-02280-W>
- Irlina, A. (2023). *Strengthening Young Generation Character With Islamic Education From Preschool In 5 . 0 Society*. 3(1), 1–6.
- Khotimah, K., & Agustini. (2023). Implementation of Jean Piaget's Theory of Cognitive Development in Early Childhood. *Al Tahdzib Journal of Early Childhood Islamic Education*, 2(1), 11–20.
- Khusnaya, F. A., & Kusumaningtyas, N. (2022). Analysis of the Application of Inquiry Methods in Early Childhood Learning. *Educational Insights*, 2(24), 21–31.
- Mulyaningsih, S. R. I. (2022). The application of the cooperative learning model with picture and picture techniques to improve the learning outcomes of students in grades iv-c semester I on the theme of Always Saving Energy Subtheme Energy Benefits in the Regional Technical Implementation Unit of the Jember Lor 01 Elementary School Education Unit. *Research*, 8(3), 76–100.
- Munawwarah, H., & Maemonah, M. (2021). Children's Character Education Perspective of the Philosophy of Behaviorism. *Golden Age Journal*, 5(01), 71–82.
- Nilawati, S., & Sadik, M. (2024). The Concept of Al-Ukhuwah in the Qur'an (Thematic Interpretation Study). *Content: Journal of Social Sciences and Humanities*, 2(1), 1–6.
- Ninies Eryadini, Ghofur, A., Nafisah, D., & Wiji, A. N. F. (2022). Humanist Education Management Workshop. *Jmas Journal of Community Service*, 1(2), 61–68.
- Nuramanda, K., Putri, H., & Ramlee, N. H. (2024). Realizing a humanist and characterful classroom environment in the 21st century education era. *Content: Journal of Social Sciences and Humanities*, 2(3), 80–85.
- Nurulhaji, F. A., Ariska, M., & Irawan. (2025). Transforming Students' Thinking through a Rational-Critical Approach in Learning Moral Beliefs. *Pratyaksa: Journal of Educational, Social and Humanities*, 1(1), 31–41.
- Panggabean, S., Lisnasari, S. F., Puspitasari, I., Basuki, L., Fuadi, A., Firmansyah, H., Badi'ah, A., Ridha, Z., Anwar, A., Nggaba, M. E., Ghaybiyyah, F., Annisa, R., Zakaria, Arifin, S., & Purbasari, I. (2020). *Student Center Learning System and Teacher Center Learning*. Indonesian Science Media.
- Putri, F. K. A., Husna, M. J., & Nihayah, S. A. (2023). Implementation of Humanistic Learning Theory in Learning and Character Formation of Children. *Golden Ink: Journal of Early Childhood Islamic Education*, 2(1), 33–40.
- Qadafi, M. (2023). *Montessori Method: Implications of Student-Centered Learning on Child Development in Early Childhood Education*. 7(3), 2961–2976. <https://doi.org/10.31004/obsesi.v7i3.3323>
- Ratnasih, T., & Garnasih, T. R. (2020). *Conceptual Model Of Early Childhood Islamic Learning In Islamic Kindergarten*. 24(09), 1158–1167.
- Rizal, M., Nuriza, R., & Kamal, R. (2025). Optimization of student center-based learning to improve students' cognitive approach and activeness. *Teaching: Journal of Teacher Training Innovation and Education*, 5(2), 111–118.
- Sehati, R., & Pohan, S. (2025). Implementation of Play-Based Learning through Early Childhood Learning Engagement. *Socius: Journal of Social Sciences Research*, 3(2), 235–239.

- Taher, R., Desyandri, D., & Erita, Y. (2023). The purpose of independent education is to learn from the philosophical view of humanism. *Journal of Education and Counseling (JPDK)*, 5(1), 1766–1771.
- Trianti, E., Irawan, & Priatna, T. (2025). Integration of Philosophy of Science in Character Education in Islamic Education Institutions: Challenges and Roles of Teachers. *Educompassion: Journal of Integration of Islamic and Global Education*, 1(3).
- Ulfa, M. (2021). Early Childhood Learning in Humanistic Theory. *Hamka Islamic Education Journ Al Sekolah Tinggi Ilmu Tarbiyah*, 1 (July), 108–121.
- Wahyuni, A., & Sari, N. F. (2022). Improving Social Skills Through Make A Match Type Cooperative Play Method in Early Childhood. *Journal of Obsession: Journal of Early Childhood Education*, 6(6), 6961–6969.
- Wardany, H. (2025). Encouraging Creativity in Play: Service to Early Childhood Teachers in Bogor Regency and City. *Altifani Journal of Research and Community Service*, 5(4), 360–365.
- Zega, R. F. Wati, Zai, S., & Sunardi, P. (2024). Learning, the role of teachers in implementing the early cooperative model, the type of pairing in children's learning. *Indo Green Journal*, 2, 72–80.