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## Learning Islamic Religious Education Based on Spiritual and Emotional Intelligence to Build the Morals of Zainul Hasan Genggong Islamic University Students

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### ABSTRACT

**Background.** Learning Spiritual and Emotional Intelligence in the world of education is a moral cultivation that must be owned by someone. This is because of the increasing promiscuity which is a moral decline for our teenagers today. Zainul Hasan Genggong Islamic University is a university that in addition to building intellectual intelligence also prioritizes Spiritual and Emotional Intelligence which is taken through the process of *Hablum MinAllah* Purification of the soul and *Hablum Minannaas*.

**Objectives.** For this reason, this research was conducted, which aims to reveal Islamic religious education learning based on spiritual and emotional intelligence to foster the morals of Zainul Hasan Genggong Islamic University students.

**Methods.** In this study, the author used a qualitative approach. By using a descriptive research model. While the methods used, namely observation, in-depth interviews, and documentation with data collection using the types of Mitode Triangulation and Source Triangulation.

**Results** Learning Islamic Religious Education Based on spiritual and emotional intelligence to build student morals taken through *Hablum MinAllah* and *Hablum Minannaas* using the books *Mahfudzot Fadoilul Iman*, *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*, and Genggong Islamic Boarding School Philosophy proved to be able to shape the morals of Unzah students very well and religiously.

**Conclusion** The results showed that: (a) Spiritual and Emotional Intelligence to build the morals of Unzah students was taken through *Hablum MinAllah* and *Hablum Minannaas*. (b) Islamic Religious Education learning courses based on spiritual and emotional intelligence to build the morals of Unzah students include the books *Mahfudzot Fadoilul Iman*, *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*, and Genggong Islamic Boarding School Philosophy which are basically interrelated, fill and complement the content. (c) steps for the formation of Spiritual and Emotional Intelligence to build the morals of Unzah students through Islamic Religious Education subjects in students carried out using the Tikrar Method approach, the strategy through the repetition of Quranic postulates.

**Keywords:** Emotional Intelligence, Learning Spritual, Spiritual Intelligence

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### INTRODUCTION

Education is all efforts and all efforts to make society able to develop human potential in order to have religious

spiritual strength, self-control, personality, intelligence, noble character, and have the necessary skills as members of society and citizens (Gursoy dkk., 2019). In addition, education is an effort to form a complete human being born inward, intelligent, healthy, and virtuous.

The existing educational practices have not been able to touch the whole, domain of reason and especially touch their souls and hearts (Becker & Jaakkola, 2020), so it seems that the orientation of intellectual development is the top priority of an education, and without being balanced with spiritual strength.

Education that has lasted so far still emphasizes more on the development of intellectual intelligence that emphasizes the ability of logic, mathematics, and language (Zhao dkk., 2019). In school, children who are classified as intelligent children are children who are good at math and language (Kumar dkk., 2019). This happens because of a narrow view of intelligence (Matarazzo dkk., 2021). For several centuries people believed that intellectual intelligence was the only intelligence that could be developed. The view of intelligence over the decades has changed. Intelligence is not singular but plural and must be developed thoroughly.

Based on the above, it is very important to apply character education to students because character education in schools is very necessary. T. Lickona (1991) emphasizes the importance of three components of good character, that good character consists of knowing the good, loving or desiring the good, and doing good (acting the good). Therefore, the way to form an effective character is to involve these three aspects.

Although the basis of character education is in the family, the character-building of students in schools relies on the curriculum (Baabdullah dkk., 2019). According to psychologists, some of these basic character values are love for God and His creation (nature with its contents), responsibility, honesty, respect and courtesy, compassion, care, and cooperation, confidence, creativity, hard work, and unyielding, justice and leadership; kindness and humility, tolerance, love of peace, and love of unity all of which can be done through development of the spiritual intelligence of learners (Fernandes & Oliveira, 2021). Based on this, it is very important to conduct a deeper study on the development of spiritual intelligence through Islamic religious education subjects for students at Zainul Hasan Genggong Islamic University

Based on the background of the problems described above, the author formulates the problems in this study as follows (Zhao & Bacao, 2020): 1) How does Spiritual and Emotional Intelligence foster the morals of Zainul Hasan Genggong Islamic University students?, 2) How is the learning of Islamic Education at Zainul Hasan Islamic University Genggong?, 3) How is the development of Spiritual and Emotional Intelligence through Islamic Religious Education subjects in students at Zainul Hasan Genggong Islamic University?.

From the formulation of the problem above, the author has the following research objectives: 1) Knowing the spiritual and emotional intelligence of Zainul Hasan Genggong Islamic University students (Mehroli dkk., 2021). 2) Knowing the learning of Islamic Education at Zainul Hasan Genggong Islamic University (Hu dkk., 2019). 3) Knowing the development of spiritual and emotional intelligence through Islamic Religious Education subjects in students at Zainul Hasan Genggong Islamic University

## RESEARCH METHODS

Starting from the thoughts and problems above, the methodology used in this study is a qualitative approach, namely research strategies, and techniques used to understand society, problems or symptoms in society by collecting as many in-depth facts as possible, data presented in verbal form, not in the form of numbers (Kaasinen dkk., 2020). The qualitative approach has natural

characteristics (natural setting) as a source of direct, descriptive data, the process is more important than the results, analysis in qualitative research tends to be carried out by inductive analysis and meaning is essential (Anshari dkk., 2019). So, the research conducted by the author at Zainul Hasan Genggong Islamic University is descriptive because it is based on the conditions that occur in the Zainul Hasan Genggong Islamic University environment naturally (Kaasinen dkk., 2020). Researchers will reveal the results of research based on what is and will be done through the policy of the Rector of Zainul Hasan Genggong Islamic University to foster and shape student character through the development of students' spiritual and emotional intelligence.

This research is a case study method that is used intensively (Zhao & Bacao, 2020), in detail, and in-depth in describing the development of students' spiritual and emotional agility through Islamic religious education courses at Zainul Hasan Genggong Islamic University.

The main data sources in this study are words and actions, the rest are additions such as documents and others (Kim dkk., 2019). Thus the data sources in this study are words and actions as the main sources, while written data sources, photographs, and written notes are additional data sources.

Dalam penelitian ini, penulis menggunakan pendekatan kualitatif (Boone, 2019). Dengan menggunakan model penelitian deskriptif. Sedangkan metode yang digunakan, yaitu observasi, wawancara mendalam (Syazali dkk., 2019), dan dokumentasi dengan pengumpulan data menggunakan jenis Triangulasi Metode dan Triangulasi Sumber. (Hasibuan dkk., 2023)

Research instruments carried out include observation, in-depth interviews, and documentation. The data analysis technique used in this study refers to the Milles & Huberman concept, which is an interactive model that classifies data analysis in three steps, namely (Pantelic dkk., 2019): 1) Data reduction (Makarenko dkk., 2022), 2) Data presentation, and 3) Conclusion drawing. (Hashimov, 2023)

## RESULTS AND DISCUSSION

### Spiritual Intelligence

Danah Zohar and Ian Marshall revealed that SQ means intelligence to face and solve problems of meaning and value, namely intelligence to place our behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or life path are more meaningful compared to others. (Haryanto dkk., 2023)

Spiritual intelligence at Zainul Hasan Genggong Islamic University is related to inner or religious feelings, which can make a person self-aware and determine meaning, values, morals, and love for fellow beings because spiritual intelligence is here to achieve moral attitudes based on religious guidance (Muslimin dkk., 2020). This is in line with McGregor's opinion which reveals that spiritual intelligence is the ability to give meaning to worship every behavior and activity, through steps and thoughts that are natural towards humans who are south (hanif), and have a pattern of thinking tawhid (paternalistic) (Andriyandi dkk., 2020), and principled only because of Allah. (Mcgregor dkk., 2022)

Spiritual intelligence at Zainul Hasan Genggong Islamic University is pursued through practices, both related to Allah (Hablum MinAllah) and related to His creatures (Hablum Minannas). Spiritual intelligence at Zainul Hasan Genggong Islamic University is an implementation of the independent learning curriculum, therefore teachers are not only educating students' intellectuals but also tasked with developing students' emotional and spiritual intelligence.

Man is a creature of God who is given perfection and superiority over other creatures. Man is given the intellect to think, feel, and lust, so should have good morals toward God (Ferdiansyah

dkk., 2022). After interviewing with the Rector and Lecturer in Islamic Education at Zainul Hasan Genggong Islamic University that practices related to Allah (Hablum MinAllah) are congregational dhuhur prayer, dhuha sunnah prayer, dhikr, sunnah fasting, zakat, and reading the Qur'an (Choudhury dkk., 2019). In addition to practices related to Allah (Hablum MinAllah) there are also several practices related to His fellow creatures (Hablum Minannas) that contain spiritual intelligence including ethics, manners and manners, keeping in touch, maintaining environmental cleanliness, time discipline, and maintaining health.

The indicators of spiritual intelligence include having a vision, feeling the presence of God, dhikr and praying, having patient qualities, being inclined to kindness, having empathy, having a big soul, and always happy serving (Jaoua dkk., 2022). A person who has spiritual intelligence, when facing problems in life, is not only faced and fired rationally and emotionally, but he relates it to the spiritual meaning of life so that his steps are more mature and meaningful in life. Spirit intelligence is referred to as spiritual or inner in Webster's Dictionary. Similarly, al-Mawrid's Dictionary refers to the spiritual as spirit. Spiritual intelligence according to the Council Dictionary is something spiritual or soul, that is, not physical (Abbasi dkk., 2019). Kate Finley states that the term "spiritual intelligence" in Islamic epistemology is used to refer to spiritual concepts that are currently commonly discussed by modern scholars in academia. In the context of Islam, the spiritual dimension refers to the internal parts of human beings that cannot be explained by the five human senses. This spiritual dimension is closely related to religion. Naveen Pant in his book explains that there is a strong intelligence between the spiritual and religious dimensions in the Islamic view. In Islamic psychology (Guerra-Bustamante dkk., 2019), it is explained that humans have two complementary aspects, namely the spiritual dimension and the physical dimension. Therefore, holistically healthy individuals are individuals who can achieve a balance between the spiritual and material dimensions of their lives. Michal Levin and Martin Whittingham The spiritual concept is explained as the composite of the four elements, namely the heart, soul, reason, and spirit, which are internal components that affect a person's character. (Finley, 2023)

### **Emotional Intelligence**

The term Emotional Intelligence became widely known thanks to journalists and psychologists Daniel Goleman & R Davidson. This concept originally appeared in the context of the development of social intelligence problems by famous researchers and authors such as Joy Paul Guilford, Howard Gardner, and G. Eysenck. The term Emotional Intelligence was introduced into psychology by John Mayer and Peter Salovey in their book Fernández-Berrocal, P. D'Amico, A., & Mangiaracina, G. They define Emotional Intelligence as the ability to understand and express, assimilate, understand and explain, and regulate emotions (one's own and others's). Stephen Cupello, Luke Treglown, Adrian Furnham & Caruso They proposed one of the first and most famous models of this construction, at the same time began to develop methodologies to study Emotional Intelligence. Over time, based on the data obtained, they refined and refined the theoretical model. The methodology also changed until the Emotional Intelligence Test was made as a standard question to measure Emotional Intelligence. Silvia Damayanti, Masduki Asbari, Dani Setiawan, Muhammad Sayup Saputra said emotional intelligence which includes self-awareness and impulse control, perseverance, enthusiasm and self-motivation, empathy, and social skills are more important than intellectual intelligence even though both are equally needed. (Amram, 2022)

### **Islamic Religious Education Learning**

Islamic Education Lessons at Zainul Hasan Genggong Islamic University are a collection of various subject fields it, namely moral creed, qurdis, jurisprudence, and Islamic cultural history.

Each of these subjects is interrelated and fills and complements the content. Islamic religious education at Zainul Hasan Genggong Islamic University is by fostering students to be able to understand the materials of Islamic teachings thoroughly. This is in line with the opinion of M. Quraish Shihab who revealed that the universality or kaffahah of Islamic teachings from the aspect of users or objects, materials, and dimensions of Islamic teachings are also universal which include the fields of faith, worship, morals, economics, social, culture, politics, science and science, psychology, health and so on. Therefore, the understanding of the teaching material should touch all components, because if only understood from one aspect, Islamic Religious Education feels limp and not complete. Development of Spiritual Agility through Islamic Religious Education Subjects Development of spiritual intelligence through Islamic religious education in students at Zainul Hasan Genggong Islamic University with various efforts: First, the approach to developing spiritual intelligence is carried out with a good exemplary approach to peseta didik, because with this exemplary approach, peseta didik can carry out campus discipline well. Second, the strategy of developing spiritual intelligence through Islamic religious subjects in students is used through the values of Islamic education and religious activities. Third, the method of spiritual development at Zainul Hasan Genggong Islamic University includes using the Tikrar method and habituation. So, students are accustomed to participating in religious activities or activities at Zainul Hasan Genggong Islamic University, with the method of habituating students will be easier to direct because they are used to it. The point is to get used to virtuous things, including religion. Fourth, the benefits or impact of developing spiritual and emotional intelligence through Islamic religious education subjects in Zainul Hasan Genggong Islamic University students are living their lives because everything they do is oriented towards the benefit and seeking the pleasure of Allah.

## CONCLUSION

The results showed that: (a) Spiritual and Emotional Intelligence to build the morals of Unzah students was taken through Hablum MinAllah and Hablum Minannaas. (b) Islamic Religious Education learning courses based on spiritual and emotional intelligence to build the morals of Unzah students include the books Mahfudzot Fadoilul Iman, Mahfudzot Fadhoilun Nabi Wa Ash Shahabah, and Genggong Islamic Boarding School Philosophy which are basically interrelated, fill and complement the content. (c) steps for the formation of Spiritual and Emotional Intelligence to build the morals of Unzah students through Islamic Religious Education subjects in students carried out using the Tikrar Method approach, the strategy through the repetition of Quranic postulates, Hadith and ulama' opinions along with the practice of religious activities and social activities, the Tikrar Method used with habituation to students, proven to be able to shape morals Unzah students are very kind as well as religious.

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