



Application of Spiritual Intelligence-Based Curriculum: A Case Study of Boarding School MAN 2 Kudus

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Abstract: This study aims to describe the impact of implementing a spiritual intelligence-based curriculum at the *Boarding School "Daarul Adzkiya,"* MAN 2 Kudus. This type of research is a qualitative research in the category of case studies. Data collected in this study were interviews, observations, documentation, and triangulation. The sampling *informants* used *nonprobability sampling* and determination used *purposive sampling*. The steps of analysis in this study are to describe experience and meaning informant. The results of the analysis show that: (1) the spiritual intelligence-based curriculum at the *Boarding School* is carried out through scheduled learning and habituation and is fully monitored for 24 hours. The activity begins with the habit of *tahajjud* prayers to recite the Quran. The meaning gained from self-habituation and learning is independence and self-confidence. (2) The implementation of a spiritual intelligence-based curriculum is supported by: a) teachers who are engaged in linear learning with the disciplines they have and are responsible for their duties; b) *input* students are selected using the Academic Potential Test; and c) *boarding* is equipped with *hardware* and *software* to support the implementation of the curriculum. Among the impediments are: a) the slow adjustment process of new learners who have never experienced boarding; and b) the insufficient number of caregivers: one versus 40. (3) The curriculum, based on spiritual intelligence, has helped students reach many national and even international goals. Many boarding school graduates have also been accepted into top public universities like UGM, UNDIP, ITS, and ITB.

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan dampak penerapan kurikulum berbasis kecerdasan spiritual di Pondok Pesantren "Daarul Adzkiya" MAN 2 Kudus. Jenis penelitian ini adalah penelitian kualitatif dengan kategori studi kasus. Teknik pengumpulan datanya menggunakan wawancara, observasi, dokumentasi, dan triangulasi. Pengambilan sampel informan menggunakan teknik *nonprobability sampling* dan penentuannya menggunakan *purposive sampling*. Langkah-langkah analisis dalam penelitian ini adalah mendeskripsikan pengalaman dan makna informan. Hasil analisis menunjukkan bahwa: (1) Kurikulum berbasis kecerdasan spiritual di Pondok Pesantren dilaksanakan melalui pembelajaran dan pembiasaan terjadwal dan diawasi secara penuh selama 24 jam. Kegiatan diawali dengan pembiasaan salat tahajjud membacakan Al Quran. Makna yang diperoleh dari pembiasaan diri dan belajar

adalah kemandirian dan rasa percaya diri. (2) Penerapan kurikulum berbasis kecerdasan spiritual didukung oleh: a) guru yang melakukan pembelajaran linier dengan disiplin ilmu yang dimilikinya dan bertanggung jawab terhadap tugasnya; b) peserta didik yang diseleksi menggunakan Tes Potensi Akademik; dan c) asrama dilengkapi dengan perangkat keras dan perangkat lunak untuk mendukung pelaksanaan kurikulum. Hambatan tersebut antara lain: a) lambatnya proses penyesuaian diri peserta didik baru yang belum pernah merasakan boarding; dan b) jumlah pengasuh yang tidak mencukupi: satu berbanding 40. (3) Kurikulum yang berbasis pada kecerdasan spiritual telah membantu siswa mencapai banyak kompetisi nasional dan bahkan internasional. Lulusan pesantren juga banyak yang diterima di perguruan tinggi negeri ternama seperti UGM, UNDIP, ITS, dan ITB.

Keywords: Curriculum, Spiritual Intelligence, Boarding School

INTRODUCTION

It is no doubt that education is a process that can encourage learners abilities to take part in shaping sustainable development. Furthermore, Hastuti et al (2022) highlight that to achieve educational goals, teachers' roles as educators have a strategic role in education. The main parts of pedagogic competence are knowledge of classroom management, knowledge of teaching methods, knowledge of assessment, structure of learning objectives and learning processes, planning and evaluating learning, and the ability to adapt to different groups in the classroom (Hastuti et al, 2022)..

Education plays an important role in human life, so it must be managed as a whole in order to give birth to a modern civilization that produces humans who are skilled in the fields of science, technology, mastering information technology, and the business world but still have spiritual values that are the main mission of (Yusuf, 2018). In Indonesia, national education is based on the Pancasila value system. Article 3 of Law Number 20 of 2003 says that the purpose of national education is to "form the dignified character and civilization of the nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who have faith and devotion to God Almighty with noble character, who are healthy, knowledgeable, capable, creative, independent, and demure."

National education is also known as an effort to humanize humans so that they are able to fulfill their duties as human beings and become meaningful citizens of all countries and nations (Azra, 1998). Each educational activity is directed at achieving certain goals, whether related to the mastery of knowledge, social abilities, personal development, or the ability to work. To deliver learning materials or develop these abilities, certain delivery methods and tools are needed. In order to assess the results and educational process, various methods and certain assessment tools are also needed. These four things, namely objectives, teaching materials, methods, and assessments, are the main components of the curriculum. Objectives, materials, strategies, and evaluations are all parts of the curriculum that are built into a stem (Sanjaya, 2010).

The innovation of the educational curriculum must be able to change the attitudes and mindsets of the community and become a learning society, so that curriculum innovation must not be separated from various aspects that affect it, such as the way of thinking, system values (moral, religious, political, cultural, and social), the development process, the needs of students, the needs of the community, and also the direction of educational programs. Islam makes the community develop into a scientific society, which is a society that is

willing and able to appreciate scientific values. The scientific society is responsible for developing science and technology (Basuki, 2015).

According to Dewi in Akuba et al (2021), the quality of the curriculum plays an important part in students' academic achievement. In more detail, it is explained by Tedeco et al. that the curriculum, the series of Learning Implementation Plans, and the subject matter that are implemented in schools must be able to answer and improve student learning outcomes. However, it can be used as a guide for policymakers and the public to make agreements on education that can answer future needs in ontology, epistemology, and axiology. As a result, one could say that the curriculum is how education is presented in schools to get the skills they want from their students.

Learning activities in each educational unit are different, both in public and private schools. One of the schools that attracted researchers to research in depth was the boarding school. Learning management in boarding schools is certainly different from other formal schools with the application of the full Day School concept. It was explained by Ogelang that a boarding school is a school system with dormitories where students, teachers, and school administrators live in dormitories in the school environment for a certain period of time (Mus, S., & Mapincara, 2019).

Society is beginning to realize that the presence of the heart and spirituality are very important in the learning process. Munir & Hartono (2016) claim that injecting spirituality becomes a main goal in education context. Thus, the heart and spirituality should not be separated in the educational process; therefore, they must be present and collaborate to produce better educational *outcomes*. Awareness of spirituality is becoming important as a positive energy that every modern man must have in this millennium era. Spiritual intelligence is needed for students as a provision when they enter the real world, where they must be able

to place themselves and behave well in the environment they are in.

In order for education to produce adaptive and innovative human beings, Danah Zohar developed a new concept of intelligence called spiritual intelligence. Spiritual Intelligence combines eastern spiritual concepts and harmonizes them with modern science (quantum physics) as an explanation of their phenomena. Armstrong says that IQ/SQ is the highest form of intelligence because it combines both intellectual intelligence (II/IQ) and emotional intelligence (EQ/IE).

The development of spiritual intelligence is related to religious passions and beliefs, as well as various other aspects of development. Furthermore, Abin Syamsuddin explained that the development of religious behavior is in line with the development of social behavior and morality. The development of religious passions, along with the development of morality, is closely related to intellectual, emotional, and vocal (conative) development. This is possible because humans are potentially social (fitriah) and religious (zoon politicon) beings (Mazhar, 2007).

This article is the result of research using a qualitative case study method. This research was carried out with the aim of finding out the effectiveness of implementing a spiritual intelligence-based curriculum at the "Daarul Adzkiya" Islamic Boarding School, MAN 2 Kudus. The other side of successful implementation of the curriculum is that it can lead children to carry out positive behavior. This means that when a child has spiritual intelligence, the child in daily life has moral and ethical behavior based on religion. This behavior can minimize juvenile delinquency.

METHOD

This research used a qualitative approach with the type of *case study* research. Qualitative research, which is a research procedure that produces descriptive data in the form of written or oral data and people and behaviors that can be observed as

research objects (Moleong, 1991). According to Gorman and Clayton, the hallmark of qualitative research, as cited by Septiawan Santana K, is to report the *meaning of events that were* observed by the researcher. reports qualitative research in the form of observations of various events and interactions that are observed directly by researchers from the scene (Santana, 2007).

Qualitative research on case studies in this study was carried out because researchers wanted to get real results from the object under study, namely the implementation of a curriculum based on spiritual intelligence. Furthermore, the data in this study are presented in the form of word expressions and are not intended to test hypotheses but rather to describe a symptom or condition as it is and to explain the facts and events systematically and accurately. In this study, the type of research used is a case study, which is a technical phenomenon in research that is only used to carry out reports and interpretations in a *single* size related to variables. Another opinion says that case studies are empirical research carried out with investigations on contemporary phenomena in real-life contexts, with boundaries between phenomena and contexts that are not yet clear. Another understanding was conveyed by Creswell. Case studies are problems that are studied by providing a deep understanding of the case or the boundaries of the problem, which includes understanding the problem, activity, process, or more than one individual (Saliyo, 2021).

Data collection in this study used interviews, observations, and documents. To determine the validity of collecting research data in this article, researchers carried out data mining by means of triangulation, persistence, and extended observations.. Informant sampling using nonprobability sampling is an informant sampling technique that does not provide equal opportunities for each element (member) of the population to be selected as a member of the sample. The determination of the sample uses the purposive sampling technique. Informants for this research include the Head of the

Madrasah, Deputy Head of the Madrasah, caregivers, students, alumni, parents/guardians, and Islamic boarding school students. The goal of this study is to find out how a spiritual intelligence-based curriculum is being used at Baording School Daarul Adzkiya MAN 2 Kudus and evaluate it to see how well it is being used.

The steps for the analysis of the case study research are as follows: At this stage, the researcher conducts preliminary or pre-research observations, namely by looking for subjects as resource people. During the survey process, researchers conducted field studies with a research background, seeking data and information about the Daarul Adzkiya Islamic boarding school. The second defines a case study research design. According to Robert K. Yin, there are four designs. First, embedded design (multiple units) and fixed design analysis with multiple unit analysis. The research design focuses on the differences in sub-units that focus on the unity of certain phenomena. Second, research design using a holistic case study method (single unit) and analysis (holistic analysis of one unit) This design is based on an analysis based on a systemic approach to phenomena. Third, case study research design with a single case design approach According to Yin, this design must match the design when the case is a theoretical test to criticize the theory specifically with a clear set of postulates. Fourth is the design of a multi-case study (multi-case design). This design is relevant for conducting tests on conclusions. The design also avoids unrelated variations. In the four case study research designs above, the researcher uses the research methods of holistic case study design (single unit) and analysis (holistic analysis of one unit) (Yin, 2009).

This article is the result of collaborative research between lecturers and students as part of the realization of the tridharma of higher education. This research was conducted in 2022. It is hoped that the results of this research can enrich the scientific knowledge of psychology. Other things can

become the basis for policy for educational institutions or educators.

RESULT AND DISCUSSION

Introduction of a Spiritual Intelligence-Based Curriculum in Daarul Boarding School Adzkiya'

Spiritual Intelligence-Based Learning and Habit Formation

Before the implementation of spiritual intelligence-based learning and habituation at the Daarul Adzkiya boarding school, guidelines for the implementation of activities are first made, including rules, schedules of activities, and regulations. Guidelines for the implementation of activities that have been developed are then distributed to all students. This guideline is used as a reference for the implementation of activities in the learning and habituation of students to cultivate spiritual intelligence. As explained by Heru Sugiyanto, the manager of *the board school*.

In order for our spiritual intelligence-based habituation to formulate goals, expected competencies, and appropriate materials, the caregivers gather to make guidelines in the form of guidelines for the implementation of learning activities. Also, caregivers can use the guidelines as a guide to help students learn more effectively and efficiently, especially when it comes to developing their spiritual intelligence (Boarding School Manager Interview).

The same thing was also conveyed by Alex Mahya, *the boarding caregiver* when the researcher conducted the interview:

For the implementation of learning and habituation, the caregiver uses a reference in the form of guidelines that have been formulated previously with *the boarding manager*. In this case, we are working with the boarding manager, Mr. H. Heru Sugiyanto, on matters including activity schedules, rules, and regulations needed in boarding (Boarding School Caregiver Interview).

Learning and habituation activities at the Daarul Adzkiya'MAN 2 Kudus boarding school started at 03.30 WIB. The results of observations at the researcher's location showed that all boarding students had been awakened at 03.30 to start morning activities, namely carrying out evening prayers and preparing for sahur for students who would carry out sunnah fasting. Students immediately rushed to the bathroom to take ablution water. Researchers still found some students, especially class X students, who were still snoozing when they woke up. When they see this, the caregivers approach and give them special treatment. Caregivers consider it a normal thing because for new students, there needs to be an adjustment.

In this research, good habits will be attached to good thought patterns and behavior in the students. The results of research on the implementation of PAI learning based on the independent curriculum and the obstacles faced in its implementation at SDN Semarangan 4, SDN Semarangan 5, SDN Pengkol, SDIT Ibnu Abbas, SDN 2 Godean, and SDN Timon show that the implementation of the learning begins with greetings, apperception, and core activities with various methods and approaches used. Learning evaluation is carried out in various ways, not only focusing on exams; reflection on learning activities is an important aspect of the evaluation instrument. PAI learning is carried out based on an independent curriculum, which is an important point. Teachers and students are given the freedom to master certain material until completion in one semester. The impact of implementing the curriculum is the growth and development of students' attitudes and independence as part of the project to strengthen their personalities and learning profiles (Salim, 2023).

It has become habitual to get up early and do things that are sunnah.

Other activities in boarding school are to hone the spiritual dexterity of students and

get them used to getting up early and doing things that are sunnah. The researchers conducted data mining with Alex Mahya, the board caregiver:

The daily activities of *boarding* students start at 3:30 a.m., starting with *tahajjud* prayers. For students who will carry out the fast of *sunah*, the opportunity is given for suhoor as well. When awakened, not all students immediately get up to get water; there are also those who are still too lazy to get up. Class X students are typically in their first year of boarding. They need time to adjust because maybe this is new for them. If this happens, then the caregiver will need to get up early (Boarding School Nanny Interview).

After the learners perform the sunnah *tahajjud* prayers to cultivate their spiritual intelligence, they read the holy book of the Quran while waiting for the *Shubuh* prayer time. There are also those who are thinking, namely students who are unable to do so. The implementation of the *Shubuh* prayer congregation with the prayer priest of the male students of class XII. After *shubuh* prayers, learning and habits based on spiritual intelligence kept going with study activities and materials on time.

Good behavioral habits based on religious and societal morality will also support a person's spiritual and religious behavior. This opinion was explained by Cardwell: the behavior of religiosity and spirituality is a behavior of morality. This behavior is related to the spiritual-religious dimension. An individual who has a good spiritual-religious dimension is certainly able to distinguish between good and bad in every action he performs. The research results show that there is a mediating effect of moral disengagement on the relationship between religiosity and a person's deviant behavior (Rifani et al, 2021).

Islamic Studies after the Dawn Prayer.

Another habituation activity that supports spiritual intelligence in boarding schools is the study of Islam after dawn prayers. This is because Heru Sugiyanto, the board manager,

told the researcher what he found when he mined the data:

The habit of students cultivating other spiritual intelligences includes study activities carried out after the Congregational Dawn Prayer. Usually, the priest of the Dawn Prayer is an appointed male learner of class XII. At the same time, train the students so that they are ready to become imams if they are already involved in the community (Boarding School Manager Interview).

Putri Millati, a boarding student in class XII science 4, also made the following statement during an interview with researchers:

We remained in the mosque following the Dawn Prayer because there was a study that all students—son and daughter—were required to complete with study materials in accordance with the current schedule (Interview with Students).

It is habitual to pray, say greetings, and do activities with the right foot or right hand first.

During the observation period, researchers also saw spiritual intelligence-based habituation activities, such as making it a habit to pray before doing things and making it a habit to use the right foot or right hand first when doing good things. Students must say hello when they want to have a room, be it their own or someone else's. Students are also always taught to respect each other and cooperate with other students.

Habituation to maintain neatness, cleanliness, and eating should not be allowed to chat.

No less important is that students must keep *their boards* clean. As also explained by Dhurra Ayu Tsalatsia, a boarding student, during the following interview:

All activities on *the board* have rules. Discipline when in the dormitory room, in the dining room, or in the prayer room. For example, when eating, we should not chat with the unimportant using our right hand. When entering the bathroom, put

your right foot first. Also, if you enter the room, you have to tap and greet first. We must be accustomed to respecting each other and each other's friends. The most important thing for caregivers to do is to always maintain cleanliness wherever they are (Interview with Boarding School Students).

The habit of obeying the rules and sunah sunah in daily activities

To deepen the findings, researchers conducted interviews with boarding school caregivers.

As caregivers, we also teach students to always obey other rules and regulations. They must be used to being orderly. For example, when they want to enter the room, they must first greet both their own room and their friend's room. When they are in the dining room, there is also an order. What we emphasize most is how they are used to respecting each other and respecting each other's peers (Boarding School Nanny Interview).

Habituation by listening to the sentences of Thoyibah, Asmaul Husna

Spiritual intelligence-based habituation resumes when the learners arrive at school. During observations at the site at 6:30 a.m., researchers saw that the boarders were greeted with readings from the holy book of the Quran through loud speakers. At 6:55 a.m. in the classroom, students read *Asmaul Husna*, pray *Duha* together, and *tadarus* of the Quran. Learning based on spiritual intelligence (*Daarul Adzkiya*) is also integrated into learning in *Madrasah*, especially in the subjects of *Akidah Akhlak*, *fiqh*, and Al Quran hadith. This is like the researcher's interview with board manager Heru Sugiyanto below:

When the learners arrive in class for learning in the madrasa, they are greeted with the recitation of the Quran through loud speakers. The classical activity starts at 06.55, when all students must be in the classroom to

carry out prayers, read *Asmaul Husna*, and *tadarus* of the Quran. After that, they performed *Duha* prayers together in class. For boarding school students' spiritual intelligence, we also teach *Akidah Ahlak*, *Fiqh*, and Quran Hadith together (Interview with boarding school manager).

The afternoon activities after the completion of learning are relaxing activities. Students do sports activities and other *refreshing* activities, but they must still wear clothes that politely cover the aura. The next activity is the preparation of the Maghrib Prayer congregation, with a daily schedule that has been prepared by the caregiver. As with the Shubuh Prayer, the Maghrib Prayer Priest is also from the Learners of Class XII.

When conducting observations, the researchers found that students, both male and female, continued to gather at the MAN 2 Kudus Mosque and Nurul Iman Mosque after finishing the maghrib prayer. The activity continued with learning in the form of a yellow book study. This was also brought up in an interview with Alex Mahya, nanny Boarding: after the *Maghrib* prayer, a student stayed in the prayer room because there was a yellow book study activity to do until the *Isha* prayer.

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Habituation of the practice of being a prayer priest

Putri Millati said the same thing when she talked to researchers on December 11, 2021, in the living room of the boarding house:

In the mosque, all participants offered *Magrib* prayers in congregation. Usually, the imam is a male learner in class XII who reads the Quran well. After the completion of the *Maghrib* prayers, we still stay in the mosque because the activity continues with the study of the yellow book. After reviewing the book, the students carried out the *Isya* prayer

congregation and finished the *Isya* prayer. The students ate dinner together in the dining room, following the rules for the dining room and adapting to the manager's ideas about spiritual intelligence. Subsequent observations by the researchers were carried out in the evening. After dinner, the students carried out self-study activities until 9:30 p.m. At 9:45 p.m., students read the Quran, centered on Surat Al Mulk, before they went to bed. Learners all go to bed at 10:00 p.m. as a predetermined rule.

One of the successes of a person managing an educational institution is influenced by the curriculum. Each country has its own educational curriculum to educate its citizens to advance and excel. The curriculum will be developed based on the needs and challenges of the country, both locally and globally. The development of the curriculum in our country, Indonesia, has undergone several changes. The first curriculum in Indonesia was called the 1947 curriculum. The curriculum has the character that education is an adjustment development that emphasizes the formation of an independent human character that is on an equal footing with other countries. Subsequent developments curriculum 1964 The curriculum has the character of academic formation for students with a focus on *Pancawardana* (five materials). The content of the five is moral, intelligent, emotional, skillful, and physical development. Further expanded to K1968, 1973, 1975, 1984, 1994, 1997, 2004, 2006, 2013, and revisions to the national curriculum. Each curriculum development, with a different name and time, has a different character. The reason is that the needs and challenges are also different (Setiawan, , 2020).

In the implementation of education, the curriculum has now changed to an independent learning curriculum. The change is also solely due to the challenges and needs of the times. The Independent Learning Curriculum is a curriculum launched by the Minister of Education and Culture of the

Republic of Indonesia, Nadiem Makarim. A teacher should, before teaching, set an example of freedom of thought. The other side of the implementation of learning over time is that it is not only carried out in the classroom. Learning will be more convenient if there is a dialogue. Learning is aimed at forming the character of a protégé who is brave, independent, astute in getting along, civilized, and polite. Education does not only rely on rankings because each student has their own talents (Hasim, 2020).

The meaning of habituation for students in the implementation of a curriculum based on spiritual intelligence

Create new personalities and characters for them to be more confident and daring when making college decisions.

The habituation and learning of spiritual intelligence carried out in boarding give a very meaningful meaning to the learners. They believe that habits and learning through boarding have fostered new personalities and characteristics that make them more confident and have the courage to make decisions when they are in college. As said by *board* alumni Ika Dina, a student at UNNES (Semarang State University).

I am so grateful to be able to learn so much from the habituation and learning of spiritual ingenuity while on *board*, from waking up to going back to sleep. When I was in college, I became more confident and dared to behave, mainly if I had to make decisions. I also became more independent (Interviews with Boarding School alumni).

The meaning of implementing this spiritual intelligence-based curriculum was also conveyed by Heru Sugiyanto, *boarding manager*, in an interview conducted on December 15, 2021.

Many alumni expressed their appreciation for the numerous advantages they gained from boarding habits and learning. They are calmer, more independent, more confident, more creative, and wiser. Some of them also recounted the achievements

they achieved while at university (interview with the boarding school manager).

A student who has self-confidence will be able to do something with the skills he has. The skills they have when given problems to solve will result in positive personal growth. When a teacher carries out positive learning activities as a provision for the future of the student, it is to grow and develop the child's self-confidence. The problem is that children who have self-confidence can make it easier for children to interact. When students have self-confidence, it will have an impact on their effectiveness in acting and making decisions without feeling hopeless or unsure of their abilities (Warmansyah, 2023).

The results of this research are supported by other research indicating that the teacher's personality competence in learning activities will provide students' learning motivation. It has been proven in research that there is a significant contribution from the personality competence of Islamic religious education teachers to students' learning motivation in facing school exams at NU Palangka Raya Middle School. These results explain that the teacher's personality is very important in carrying out the learning process in the classroom. The reason is that motivation is so important in supporting increased student achievement that teachers are expected to be able to foster learning motivation in students in various ways according to the teacher's abilities that are attractive to students. The growth and development of students' learning motivation can be a provision for life when facing challenges and solving life problems now and in the future (Malisi et al, 2023).

He had numerous accomplishments.

Learning and habituation give meaning to *boarding* alumni who have experienced learning at *boarding schools* that use a curriculum based on spiritual intelligence. With the confidence and independence obtained, many achievements were achieved by alumni when they were in college or in the world of work.

A person chosen by the child to carry out educational activities. Such an activity is called lifelong learning. Learning directly will interact directly with the environment and religion in the environment. Students who carry out learning activities will be formed by the curriculum they compile and use. In addition to the curriculum, the main role in learning activities is played by the teacher. In every behavior, the teacher is an example of a protégé. Teachers who have emotional and spiritual maturity will shape the person of the protégé. The teacher does influence the character of the students. The spiritual maturity that teachers have and the right curriculum will support the development of more mature students (Agrawal, & Khan, 2015).

Understanding the term "spiritual intelligence" is certainly earlier than understanding *the word "spiritus"*. The word has the meaning of vitality in a system. An intelligence that grows only from the source of the mind will only develop the value of values and thoughts without giving encouragement to the soul of the person. Spiritual intelligence means that a person achieves well-being in their daily lives. Spiritual intelligence gives integrity to each person and provides value in every behavior that has meaning (Srivastava, 2016).

Learning Strategies Based on Spiritual Intelligence

Setting up the syllabus and RPP

Spiritual intelligence-based learning at a *boarding school* Daarul Adzkiya has strategies for learning. As Azhar Latif points out, Deputy Head of Curriculum:

For the learning process, *boarding* prepares a strategy to be successful by putting pressure on the habituation of religious activities. The syllabus used in the learning process is well prepared and is used as a reference in the preparation of the RPP. So that the material and methods presented are more effective. Evaluation is carried

out to determine the effectiveness of the implementation of learning (Interview with the deputy head of curriculum).

Choosing the appropriate materials, teaching resources, and methods

To deepen the results of the study, the researcher conducted an interview with one of the teachers at the boarding school:

I prepare by making an RPP that refers to the syllabus as well, then determine the material, teaching resources, and methods as appropriate, and to find out the level of competency achievement, I conduct an evaluation (an interview with boarding school teachers).

In addition to preparing a Learning Implementation Plan, the strategy that is carried out so that learners run well is direct practice. Learners directly practice in front of other learners.

Learners' practice

As *boarding caregiver* Alex Mahya recounted during an interview with researchers:

In learning to cultivate spiritual intelligence, learners directly practice. as was the case at the time of the sermon practice. Learners train to become preaching officers as well as good audiences. In addition, direct practice is also carried out during the learning of *amali* (implementation) jurisprudence (interviews with caregivers).

Create competency achievement indicators.

Another strategy carried out by *board* managers so that learning can run effectively is compiling the Indicator of Achievement Competency to be used as a reference in measuring the level of learning achievement. This was conveyed by Alex Mahya, a board caregiver in an interview with researchers.

To find out the level of achievement of learning competencies, we, as caregivers, formulate competent achievement indicators. The indicator shows the level

of competence that students must have to be said to be competent. If they are not competent, then reinforcement is held (an interview with Boarding School Caregivers).

Design a control card.

In order for learning to go well, *boarding managers* also make control cards. For example, in learning *tahfidz*, the manager makes a *tahfidz* journal card. Boarding manager Alex Mahya explained this during an interview with researchers on December 19, 2021:

Tahfidz activities at our *board* are equipped with journal cards. From this card, we can see the progress of memorizing letters or verses that have been mastered by students and also find out the students' ability to memorize. This information is very important, especially for the mentors (Interview with the Boarding School Manager).

The statement is in line with what was conveyed by Rafika Ulfiana, one of the students of *Boarding School* Daarul Adzkiya, on December 11, 2021:

In *boarding*, we are also targeted for memorization. The caregivers made a *tahfidz* journal for the implementation of these activities. From this journal, the caregiver will be able to monitor the extent of memorization that we have. In addition to that, he is also biased to see the level of our memorization speed (interview with female students).

Peer guidance

From the observations that researchers made while on board, they saw peer guidance. Students who are seniors or who have mastered the material guide their friends. According to the caregiver, this strategy is very effective because students who have mastered the material will be more mature, while students who have not mastered it can learn with their own friends. As Alex explained,

We also do peer mentoring to streamline learning. Students who are seniors or who

have mastered the material should accompany or help their junior friends who have not mastered the material. From here, it can also foster mutual respect among them (Boarding School caregiver interview).

The results of this research show that Daarul Adzkiya Boarding School students have empathy for their friends. The results of this research are supported by other research. The research results show that age influences a person's spirituality, while empathy is influenced by age and gender. One unexpected finding was that years of formal education had no effect on a person's spirituality or empathy. The most important finding from this research is that the higher a person's sensitivity to other people's feelings about the life they live, the greater the possibility of having high empathy. The results of this research are useful as material for assessing and creating counseling designs to increase empathy for pre-service teachers. This is part of forming the ideal profile of a counselor at school in the future. Integrating Islamic values is also an important alternative in counseling for Muslims (Fitriyah et al, 2021).

The curriculum will shape the personality of the learner and will also shape the academic achievement of the student. Thus, the curriculum should be able to plan learning activities, subject matter, and learning that can improve student achievement. The other side of the curriculum also aims to create competencies that can answer the needs that exist in the environment, both at the local, national, and international levels (Akuba et al , 2021).

One of the changes in the management of education is the decentralization of education. Decentralization is not only political or economic. However, decentralization in the world of education has several benefits, one of which is the governance of independent educational institutions and the formation and design of educational curricula. This is solely to meet the needs that exist in their respective environments. The school is given the

authority to print its students according to their character and existing needs. One of them is the intelligence, skills, and emotional maturity of students for the provision of a later life (Dewi, 2021).

CONCLUSION

The purpose of education is to shape children to have social, emotional, and spiritual skills as a provision for life in society later. The protégés who are undergoing learning activities are now the generation of religious nations who will continue as the nation's leaders. Thus, educational efforts made by students are noble efforts and will not be in vain.

Education will succeed in producing students who will succeed in life who are not only mind-wise but spiritually intelligent, one of which is influenced by the curriculum it runs. This means that students have spiritual intelligence when they become leaders of the people. Of course, they are expected to carry out their duties with a mandate and provide welfare for their people.

The integration of mastery of religious science and general knowledge by students is one of the needs of every era in every country. One way to achieve this is through the curriculum steps presented in education, which contain these two material things, namely religious science and general science. The other side that cannot be left behind in educational activities is that education is not only about learning theory alone. But there are practices of religious behavior and social piety. Thus, when the child is educated in such a way, they will grow up with good spiritual intelligence.

The expectation for educators is that learning activities for the integration of religious and spiritual behavior will not only be carried out in schools under the auspices of the Ministry of Religion. Schools under the auspices of the national education ministry can try this curriculum pattern. To enrich the scientific knowledge of religious psychology or Islamic psychology, future researchers can conduct research using

religious methods. These methods include quantitative methods, experiments, or mixed methods. This ensures that there is diversity in research results using various methods.

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