



## Building Students' Spiritual Intelligence Through Religious Culture

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### Abstrak

Kecerdasan spiritual memiliki peran penting dalam membentuk karakter dan moral peserta didik. Pendidikan agama di sekolah tidak hanya bertujuan untuk memberikan pemahaman kognitif, tetapi juga untuk menanamkan nilai-nilai keagamaan yang dapat membentuk kebiasaan dan sikap religius. Artikel ini membahas bagaimana budaya religius di lingkungan sekolah dapat menjadi sarana efektif dalam membangun kecerdasan spiritual siswa. Penelitian ini menggunakan pendekatan kepustakaan dengan menganalisis berbagai literatur terkait. Hasil kajian menunjukkan bahwa budaya religius dapat diwujudkan melalui pembiasaan nilai-nilai keagamaan dalam kehidupan sehari-hari, seperti keteladanan guru, kedisiplinan, pembiasaan ibadah, serta penghormatan terhadap norma sosial. Dengan membangun kecerdasan spiritual, siswa diharapkan mampu menghadapi tantangan hidup dengan lebih baik, memiliki empati yang tinggi, serta menjaga keseimbangan antara hubungan dengan Tuhan (*habluminallah*) dan hubungan dengan sesama manusia (*habluminannas*). Penerapan budaya religius di sekolah memerlukan strategi yang efektif, seperti keteladanan dari tenaga pendidik, pembiasaan perilaku positif, motivasi, serta lingkungan yang mendukung. Dengan demikian, pendidikan agama yang diterapkan secara holistik dapat membantu siswa tidak hanya cerdas secara intelektual, tetapi juga memiliki ketahanan mental dan spiritual yang kuat dalam menjalani kehidupan.

Kata kunci: Kecerdasan spiritual, budaya religius, pendidikan agama.

### Abstract

Spiritual intelligence plays an important role in shaping the character and morals of students. Religious education in schools is not only aimed at providing cognitive understanding, but also at instilling religious values that can shape religious habits and attitudes. This article discusses how religious culture in the school environment can be an effective means of building students' spiritual intelligence. This study uses a literature approach by analyzing various related literature. The results of the study show that religious culture can be realized through the habituation of religious values in everyday life, such as teacher role models, discipline, habituation of worship, and respect for social norms. By building spiritual intelligence, students are expected to be able to face life's challenges better, have high empathy, and maintain a balance between relationships with God (*habluminallah*) and relationships with fellow human beings (*habluminannas*). The application of religious culture in schools requires effective strategies, such as role models from educators, habituation of positive behavior, motivation, and a supportive environment. Thus, religious education that is applied holistically can help students not only be intellectually intelligent, but also have strong mental and spiritual resilience in living their lives.

Keywords: *Spiritual intelligence, religious culture, religious education.*



## Introduction

In the context of education, the success of students is not only determined by their intellectual intelligence, but there are other intelligences that also determine it, namely emotional intelligence (EQ). Many examples around us prove that people who have brain intelligence alone, have a high degree, are not necessarily successful in the world of work. Often it is precisely those with lower formal education, many who are able to be more successful. Most educational programs are only centered on intellectual intelligence (IQ), even though it is also necessary to develop emotional intelligence (EQ) such as: resilience, initiative, optimism, adaptability this is in line with Law No. 20 of 2003, Article 1 which reads: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength religion, self-control, personality, intelligence, noble character, and skills needed by him, society, nation and state."

Thus, education not only serves to hone intellectual abilities, but also builds the mental and spiritual resilience of adolescents in facing the challenges of modern times. Religious and Ethical Education is education that provides knowledge and skills and shapes the attitudes and personalities of students in practicing Islamic religious teachings. Religious education in schools is the successor to the development of students' emotional intelligence, the success of religious education in instilling values for the formation of students' personalities and dispositions is highly determined by a process that integrates aspects of teaching, practice, and habituation as well as daily

experiences experienced by students both at school. One of the things that can be done is the creation of religious culture in schools. The creation of a religious atmosphere or culture means creating an atmosphere or climate of religious life. In the sense of the word, the creation of this religious atmosphere is carried out by practicing, inviting (persuasive) and habituating religious attitudes both vertically (habluminallah) and horizontally (habluminannas) in the school environment.

The habituation of religious culture in schools is very useful for the development of students' character, intellectual, and moral. Educators in schools must also set a good example so that students can follow, so that students can apply religious culture in their daily activities. With this habituation of religious culture, students will be able to control themselves and overcome negative behaviors that are inherent in themselves, and students will be able to understand the norms that exist in school such as manners, habits of maintaining self-cleanliness, or the school environment, as well as discipline or obedience to the norms that apply in school.

Spiritual intelligence is useful as a benchmark for students in regulating inner harmony, so that students not only have superior academic intelligence but also have spirituality embedded in their souls. This will have an impact on the student's future, because the student will become someone who can reflect spiritual values and their substance in daily life. Spiritual intelligence is a bond that is psychological, spiritual, mental, mental, and moral (moral). So that with this spiritual intelligence, a person will be more resilient in facing life's problems. Agustian (2001) argues that spiritual intelligence is the human intelligence used

to relate to God. The conjecture is that if a person has a good relationship with God, then his relationship with other humans will also be good. According to Suharsaputra (2013), the characteristics of individuals who have good spiritual intelligence are as follows: (a) have a flexible attitude; (b) have high self-awareness; (c) be able to overcome and make good use of difficulties; (d) have a vision and values in living life; (e) reluctant to do something futile and responsible; (f) is concerned with a belief or belief; (g) dhikr and prayer; (h) have a level of patience; and (i) have capable empathy.

Students' spiritual intelligence is very necessary to be developed from an early age so that students can choose and sort out the best for themselves and others around them and can also know what is right and what is wrong instinctively. By having spiritual intelligence, students are able to interpret the life that can be obtained, namely the freedom from the temptation of lust, greed, a competitive environment and conflicts that will have a bad impact on humans. Regarding the importance of religious culture in schools, Sahlan (2010:77) concluded that in essence the religious culture of schools is the realization of religious values as a tradition in behavior and organizational culture that is followed by all school residents, with the existence of religious culture will make habits in the school environment, so it will be embedded consciously or unconsciously when all school residents follow the tradition that has been carried out. Based on the above, researchers want to see and understand more about building students' spiritual intelligence through religious culture. With the hope that this research will provide benefits to the world of Islamic Education.

## Research Methods

This study uses a literature research approach. Literature research is a search and research by reading and studying various journals, books, and several other published manuscripts related to the research topic. Literature research is a data collection technique by reviewing books, literature, notes, and various reports related to the problem to be solved (Nazir: 1988)

## Results and Discussion

Feldam defines intelligence as the ability to understand the world, think rationally, and use resources effectively when faced with challenges. Henmon states that intelligence is the power or ability to understand. Meanwhile, according to Weschler, intelligence is the totality of a person's ability to act with a certain goal, think rationally, and deal with the environment effectively. Then the word spiritual comes from the word spirit which means spirit. This word comes from the Latin word, namely spiritus, which means to breathe. In addition, the word spiritus can mean a form of purified alcohol. Spiritual also means everything outside the physical body, including thoughts, feelings, and character. Judging from its form, according to experts, spirits are divided into three types, namely the first, subjective spirits related to individual consciousness, thoughts, memories, and wills as a result of self-abstraction in social relations. Then the second objective spirit, related to the fundamental concept of truth (right, recht), both in the legal and moral sense. Third, absolute spirit which is seen as the highest level of spirit is part of the value of art, religion, and philosophy.

In Islam, spiritual intelligence is included in qalbu intelligence, as Abdul

Mujib and Jusuf Mudzakir said that spiritual intelligence is qalbu intelligence that is related to a person's inner quality. This intelligence directs a person to act more humanely, so that he can reach out to noble values that may not have been touched by the human mind.<sup>26</sup> Qalbu is the conscience that receives the overflow of the light of divine truth, that is, the spirit. In qalbu, moral feelings are gathered, experiencing and living about right and wrong, good and bad, and others. Qalbu is the beginning of the purest true attitude of human beings, namely honesty, faith, and principles of truth. Children who have spiritual intelligence, have characters is the ability to distinguish between the physical and the material. The ability to interpret the meaning of everyday experiences. The ability to use spiritual resources to solve problems.

Ability to do good. Therefore, a human being who has a good spiritual will have a strong relationship with Allah swt., so that it will also have an impact on his intelligence in interacting with humans, because he is assisted by Allah swt., that is, the human heart is made inclined towards Him. As in the word of Allah in QS. Fussilat [41]:33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝٣٣

Means

Who has a better word than the one who calls on Allah, does good deeds, and says, "Am I among the Muslims?"

The verse explains that a person's spiritual condition affects his or her ease of living this life. If the spirit is good, then he becomes an intelligent person in life. For this reason, it is best to improve the relationship with Allah swt., by increasing piety and perfecting tawakal and purifying devotion to him. And Allah swt., said in QS. al-Maidah [5]: 93

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝٩٣

Means

There is no sin for those who believe and do righteous deeds with respect to something they have eaten (before the prohibition of the law), if they are pious and believe, and do pious deeds, then they are pious and believe, and then they are pious and do good deeds. God loves those who do good.

From this verse, it is also very clear that the interest between piety, faith, principles, and pious deeds is an indication of spiritual intelligence. From the description above, it can be stated that a spiritually intelligent person in the Qur'an is very clear about the relationship between piety, faith, and righteous deeds. Some of the functions of spiritual intelligence according to Toto Tasmara include:

1. Directing humans to have a vision.
2. Always feel the presence of Allah.
3. Directing humans to always dhikr and pray.
4. Directing humans to always improve the quality of patience.
5. Directing humans to tend to goodness.
6. Have empathy.
7. Big spirit.
8. Happy to serve.

So the influence of spiritual intelligence on students or students is the foundation for functioning IQ and EQ effectively and this spiritual intelligence is the highest intelligence. If SQ is not present, then IQ and EQ do not work effectively. Thus it is clear that in human life SQ is what must be had. Intelligent people as a whole will be able to maintain their social interaction and be able to maintain their inner peace.

Students' spiritual intelligence is very necessary to be developed from an early age so that students can choose and sort out the best for themselves and others around them and can also know what is right and what is wrong instinctively. By having spiritual intelligence, students are able to interpret the life that can be obtained, namely the freedom from the temptation of lust, greed, a competitive environment and conflicts that will have a bad impact on humans. Regarding the importance of religious culture in schools, that in essence school religious culture is the realization of religious values as a tradition in behavior and organizational culture that is followed by all school residents, with the existence of religious culture will make habits in the school environment, so it will be embedded consciously or unconsciously when all school residents follow the tradition that has been carried out.

Meanwhile, according to the Great Dictionary of the Indonesian Language, culture is defined as the mind; customs; something that has already developed; something that has become a habit that is difficult to change. While the term culture in Indonesian comes from the Sanskrit word *buddhayah*, the plural form of the word *buddhi* which means mind or intellect. So culture can be interpreted as things related to human mind and reason. According to Sutan Takdir Alisjahbana, the term culture comes from the words *budi* and *daya*. The word *mind* means thought, the awareness caused by a person thinking, while the word *daya* means the power to produce or achieve something. So the word culture or culture can also be interpreted as an ability to use the mind to produce or embody good values that can advance life.

Sidi Gazalba, in giving a description of the meaning of religion or religion, explained as follows, Religion is a comprehensive unity of elements, which makes a person called a religious person (being religious), and not just claiming to have religion (having religious). Religiosity includes religious knowledge, religious experience, religious behavior (morality), and socio-religious attitudes. In Islam, religiosity is broadly reflected in the practice of faith, shari'ah and morals. Or with other expressions: faith, Islam, and *ihsan*. If all of the above elements have been possessed by a person, then it can be said that the individual is a real religious person.

Good education management is actually education that can take advantage of the cultural potential that grows and develops in Indonesia which is inhabited by various ethnicities, religions, and customs that are very different from each other, so are the educational patterns they develop. On this basis, the constitution and the National Education System Law mandate the need to implement education in the community, but it is under one management umbrella called the "National Education System". On the other hand, the purpose of religious education or Islamic religious education in particular is also questionable. The community hopes that education, in addition to teaching worship to students, is also expected to build students' morale. Until there are some opinions that suggest that religious education should be more emphasized on morality issues only. The problem of worship, due to the problem of plurality, is recommended to be left to the family only. But what exactly is the background for some of the weaknesses of Islamic Religious Education. If we look at

the facts in the field, it boils down to two main things, namely the limited time and learning methods.

In such conditions, the attitudes of students will vary, for example: Students will carry out religious teachings with consequences, but on the one hand they still respect all existing differences without losing their identity as a person who adheres to the religion they follow. This condition can occur in students who get Islamic Religious Education learning experience with multicultural nuances in their schools. Students will become religious people who are confined, because all the religious teachings they receive are contrary to the environment in which they live every day. Especially if at school he receives religious teaching that does not teach plurality in social life. This can happen to schools that are based on certain religions.

Students practice religious teachings, but in a mixed way, spiritual piety on the other hand, but also live a pattern of life that is contrary to the religious teachings they get at school. Students will ignore the religious teachings they receive altogether, because they are inferior to their environment. What he got at school was very, very far from the situation in his environment. The latter follows Islamic Religious Education only to fulfill academic obligations and not to improve their lifestyle at all. For this reason, it is necessary to build an environment that supports the implementation of Islamic Religious Education, so that students can believe and carry out religious teachings correctly and consistently, and on the other hand they can still respect the differences that exist.

And to realize a religious culture in schools, there are several strategies that can be carried out by education practitioners,

including: (1) setting an example (example); (2) getting used to good things; (3) upholding discipline; (4) providing motivation and encouragement; (5) giving gifts especially psychologically; (6) punishing (possibly in the context of discipline); (7) religious culture that is influential for children's growth.

According to Nurcholis Madjid, religion is not just ritual actions such as prayer and recitation of prayers. Religion thus encompasses the whole of human behavior in this life, which constitutes the wholeness of human virtue on the basis of belief or faith in Allah and personal responsibility in the future. These strategies can be implemented well if there is a good cooperation between all school residents, both the principal as managers, teachers, employees and students. So that the religious environment is easier to create. Religious nuances in schools will be very difficult to create if the obligation to carry out religious values in schools is only at the level of fulfilling obligations, not in the process of awareness. As a result, religious values that become a habit in schools are not able to shape the character of students outside of school.

#### Conclusion

Spiritual intelligence has an important role in shaping the character and morals of students. Religious education in schools must not only be cognitive but also must form religious habits through a supportive school culture. Religious culture can be realized through the habituation of religious values in daily life at school, such as teacher example, discipline, worship habits, and respect for differences. By building spiritual intelligence, students will be better able to face life's challenges, have empathy, and be able to maintain a balance

between relationships with God (habluminallah) and relationships with fellow humans (habluminannas). Effective religious education requires a more holistic approach, including a conducive environment and engaging learning methods, so that the spiritual values instilled can become part of the student's character in daily life.

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