

TRANSFORMING STUDENTS' SPIRITUAL INTELLIGENCE THROUGH A HOLISTIC LEARNING APPROACH IN ISLAMIC EDUCATION

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Abstract

A dignified national civilization can be realized through an effective national education system, particularly one that emphasizes holistic student development. This study aims to describe holistic learning practices and analyze their contribution to the formation of students' spiritual intelligence in Akidah Akhlak education. Using a qualitative case study approach, data were collected through observation, interviews, and documentation, and analyzed with an interactive model involving data condensation, presentation, and conclusion drawing. The findings show that holistic learning is implemented through content integration across related subjects, a variety of student-centered methods such as discussion, discovery, and question-answer, and strategic approaches that foster whole-person development through modeling, observation, and habituation. These strategies not only align with curriculum standards but also enhance students' spiritual intelligence. The findings imply that applying holistic learning in religious education can foster deeper moral and spiritual growth, supporting the broader goals of national character education.

Keywords: *Spiritual Intelligence; Holistic Learning; Moral Faith*

A. Introduction

As an effort to develop the civilization of the nation, national education is directed toward nurturing students' potential so that they become individuals who are faithful and devoted to God Almighty, possess noble character, are knowledgeable, independent, healthy, democratic, creative, capable, and responsible. This is stated in Law Number 20 of 2003 Article 3 concerning the National Education System (Inayah & Wartulas, 2023). This ideal can be actualized through a holistic educational approach, which aims to develop students comprehensively in cognitive, affective, and psychomotor domains (Sapitri et al., 2022).

The Minister of National Education Regulation (PERMENDIKNAS) No. 41 of 2007 emphasizes the importance of standardizing primary and secondary education in a complete and integrated manner (Khumaini et al., 2023). This implies that education must stimulate the simultaneous development of students' hidden potentials across the affective, psychomotor, and cognitive domains (Holis et al., 2023). From a philosophical perspective, holistic learning takes into account the uniqueness of each individual – diverse in character, goals, and intentions – yet able to live in harmony through communication and interaction within society, nature, and spiritual values (Maisarah & Anggraini, 2022). Holistic education is thus defined as an approach that integrates emotional, aesthetic, intellectual, spiritual, and social intelligences into a unified and balanced development process (Naufal et al.,

2024). Contemporary education tends to emphasize cognitive development while neglecting affective and psychomotor domains (Amelia & Anwar, 2022). This imbalance contributes to moral degradation among youth, such as student brawls, lack of respect for elders, and other delinquent behaviors (Kadir et al., 2023). The lack of meaningful character education also erodes students' awareness of life's purpose and values (Inayah & Wartulas, 2023).

Madrasah Aliyah Negeri (MAN) is a secondary-level educational institution that incorporates Islamic values into its curriculum. One of the key subjects, *Akidah Akhlak* (Faith and Morals), serves as a vehicle for character education by cultivating students' moral behavior towards God, fellow human beings, and the natural environment (Khuluqi et al., 2024). This subject not only provides religious knowledge but also emphasizes its practical application in daily life, thereby promoting affective development.

The Qur'an asserts that human beings were created in the best possible form, as stated in Surah At-Tin verse 4: "Indeed, We created man in the best stature." (Qur'an, At-Tin: 4). According to Ibn Kathir's interpretation, this verse reflects God's oath that humans are His most perfect creation, endowed with intellect and feelings, enabling them to develop spiritually and morally (Zubairi et al., 2022). Ibn Tufail emphasized that education must address three fundamental dimensions: *al-'aqliyyah* (cognitive), *al-khuluqiyyah al-ruhiyyah* (affective/spiritual), and *al-'amaliyyah* (psychomotor), all of which are necessary to achieve the ideal of the complete human being (*insan kamil*). This integrative approach bridges scientific knowledge and spiritual wisdom in a balanced and holistic manner (Hidayatullah et al., 2024; Waskito, 2023).

Referring to various previous studies, it is evident that holistic education plays a crucial role in nurturing students with diverse characteristics. However, many existing implementations of holistic learning are still partial, overly theoretical, or detached from practical classroom realities, especially within Islamic educational institutions. Most studies focus on general character education without explicitly linking it to structured curricular innovations or subject-specific strategies. This study offers a novel contribution by situating holistic learning within the framework of the Independent Curriculum (*Kurikulum Merdeka*), applying active student-centered learning strategies, contextual learning, integrated approaches, and multiple intelligences, specifically in the *Akidah Akhlak* subject. This subject is vital in developing students' spirituality and moral reasoning, yet its pedagogical potential remains underexplored in empirical research. Therefore, this research seeks to answer the following question: "How are the materials, methods, and strategies of holistic learning implemented in the *Akidah Akhlak* lessons to foster students' spiritual intelligence at Madrasah Aliyah Negeri?" By addressing this question, the study aims to bridge the gap between educational policy and classroom practice in madrasahs, while offering a practical model for implementing holistic spiritual education. The findings are expected to contribute to the refinement of character-based Islamic education through the integration of curriculum, pedagogy, and spiritual values in a comprehensive manner.

B. Method

This study employed a qualitative research approach with a case study design to gain an in-depth understanding of holistic learning practices in a specific context—

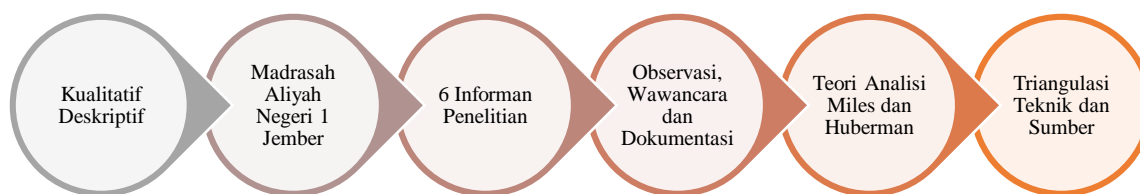
Madrasah Aliyah Negeri 1 Jember. The case study method was selected as it allows for comprehensive exploration of complex educational phenomena within their real-life context (Scott, 2020), particularly those involving the integration of spiritual, cognitive, and affective domains in Islamic learning. The selection of research subjects used purposive sampling with specific criteria to ensure relevance and depth of information. A total of six informants were involved: the head of the madrasah (with strategic oversight of curriculum implementation), one *Akidah Akhlak* subject teacher (with more than 5 years of teaching experience and active engagement in curriculum innovation), and four student representatives (consisting of two male and two female students, chosen based on their active classroom participation and academic performance). This composition ensures both administrative, pedagogical, and student perspectives are captured, while also maintaining gender balance.

Data collection was conducted using three techniques:

- 1) Non-participatory observation, used to document classroom activities, teacher-student interactions, and the learning environment without researcher intervention.
- 2) Semi-structured interviews, carried out with all informants to gain rich, narrative data while allowing for flexibility in exploring emergent themes.
- 3) Documentation review, including teaching materials, lesson plans, and school curriculum documents to triangulate findings.

The data were analyzed using Miles and Huberman's interactive model which includes four stages: data collection, data condensation, data display, and conclusion drawing/verification. This iterative approach allowed the researcher to systematically process large amounts of qualitative data while ensuring the emergence of credible themes and patterns. To ensure validity and reliability, triangulation was employed across data sources (interviews, observation, and documentation) and participants, thus enhancing the trustworthiness of the findings.

(Miles et al., 2018). The data validity technique is carried out using the triangulation technique (Murniyetti et al., 2023).



Picture 1 Research Methods

C. Finding and Discussion

1. Integration of Contextual Material to Enhance Spiritual Intelligence

Based on observations and interviews, it was found that the *Akidah Akhlak* teachers at Madrasah Aliyah Negeri 1 Jember integrate spiritual values into the learning material by relating them to social phenomena and students' daily lives. This approach aligns with Saepudin's (2024) findings, which emphasize the importance of an integrative curriculum in Islamic education to support students' moral and spiritual development. By connecting the learning material with real-life contexts, students find it easier to understand and internalize spiritual values in their lives.

2. Holistic Learning Methods for Developing Spiritual Intelligence

Teachers implement various learning methods, including lectures, discussions, discovery, and reflection, to support the development of students' spiritual intelligence. This approach reflects holistic learning principles, which focus on developing all aspects of the student's self. Dwietama et al. (2024) found that holistic approaches in Islamic religious education effectively enhance students' emotional and spiritual intelligence in junior high schools. By actively engaging students in the learning and reflective process, they are better able to deepen their spiritual understanding and awareness.

3. Learning Strategies to Foster Spiritual Intelligence

The learning strategies applied include role modeling, observation, and habituation. Teachers act as role models in their daily behavior, encourage students to observe and reflect on social phenomena, and foster habits that embody spiritual values. This supports Syaifuddin's (2025) findings highlighting the importance of integrating emotional and spiritual intelligence in character education to form individuals with integrity and empathy.

4. Synergy between Material, Methods, and Strategies in Holistic Learning

The integration of contextual material, active learning methods, and habituation strategies creates a holistic learning environment that supports the comprehensive development of students' spiritual intelligence. This approach aligns with the holistic education concept, which emphasizes intellectual, emotional, social, physical, and spiritual development (Education Revolution Association, 2024). By creating meaningful and relevant learning experiences, students are better able to internalize spiritual values and apply them in everyday life.

Discussion

This study reveals that holistic learning in the *Akidah Akhlak* subject effectively fosters students' spiritual intelligence by integrating relevant materials, diverse methods, and strategic approaches. The findings corroborate current educational theories emphasizing the importance of holistic education in nurturing the whole child—intellectually, emotionally, socially, and spiritually (Education Revolution Association, 2024). The integration of contextual and relatable material enhances the meaningfulness of the content for students. Saepudin (2024) highlights that embedding spiritual values in real-life contexts increases student engagement and promotes deeper moral understanding. This contextualization is crucial in spiritual education, as it allows students not only to learn values theoretically but to see their application in daily life, which supports internalization and authentic spiritual growth. In terms of methodology, the combination of lectures, discussions, discovery learning, and reflective questioning aligns well with holistic

pedagogical approaches that promote active student participation and critical thinking (Dwietama et al., 2024). These methods encourage students to build personal meaning from the material and foster emotional and spiritual development alongside cognitive skills. The emphasis on discussion and inquiry encourages students to voice their understanding and reflect on their beliefs, which is essential for the growth of spiritual intelligence (Syaifuddin, 2025).

Furthermore, the strategic use of role modeling, observation, and habituation addresses the affective and behavioral domains of learning. Teachers as role models embody moral virtues, providing living examples for students to emulate. This aligns with Bandura's social learning theory, which posits that behaviors are learned through observation and imitation of role models (Bandura, 1977, as cited in Syaifuddin, 2025). The habituation strategy encourages students to practice moral behaviors consistently, fostering character formation and internalization of spiritual values, which resonates with theories of character education emphasizing repeated practice for behavioral change (Lickona, 2022). The synergy of these materials, methods, and strategies creates an integrative learning environment that addresses the multi-dimensional aspects of spiritual intelligence. This holistic approach is particularly important given the criticism that contemporary education often neglects the affective and spiritual domains in favor of cognitive achievements (Amelia & Anwar, 2022). By ensuring that spiritual learning is embedded in meaningful contexts, delivered through engaging and varied pedagogies, and reinforced by behavioral modeling and habituation, the educational process becomes more comprehensive and impactful.

In conclusion, the findings highlight the significance of adopting holistic learning models in Islamic education to nurture well-rounded students who not only excel cognitively but also grow in spiritual maturity and moral character. This aligns with the broader goals of Islamic education as a transformative process aiming to produce balanced individuals who are intellectually competent, morally upright, and socially responsible (Waskito, 2023).

E. Conclusion

This study highlights the critical role of holistic learning in developing students' spiritual intelligence within the *Akidah Akhlak* subject at Madrasah Aliyah Negeri 1 Jember. By integrating relevant and contextualized materials, diverse and student-centered learning methods, and strategic approaches such as role modeling, observation, and habituation, the educational process fosters not only cognitive understanding but also moral and spiritual growth. The findings confirm that holistic education effectively nurtures the multi-dimensional aspects of students' development—cognitive, affective, and psychomotor domains—thus addressing common criticisms of contemporary education that tends to prioritize cognitive achievement over character and spirituality.

Moreover, the synergy between these elements creates a conducive learning environment that supports the internalization of moral values and spiritual intelligence, aligning with the broader aims of Islamic education to produce balanced, responsible, and virtuous

individuals. Future research is recommended to explore the long-term impact of holistic learning strategies on students' behavior and academic achievements across different Islamic education contexts, as well as to examine teacher competencies in implementing holistic approaches effectively.

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