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## **ISLAMIC RELIGIOUS EDUCATION LEARNING BASED ON SPIRITUAL INTELLIGENCE IN DEVELOPING STUDENTS' MORALS AT SMKN 1 SORONG CITY**

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### **Abstract**

*Islamic Religious Education (PAI) learning in vocational schools is often cognitively oriented, thus failing to fully develop students' moral awareness. This study aims to analyze the role of spiritual intelligence-based Islamic Religious Education (PAI) learning in enhancing students' moral awareness at SMK Negeri 1 Sorong City. The research employed a qualitative approach with a case study design. Data were collected through observation, in-depth interviews with teachers and students, and documentation. Data were then analyzed using data reduction, data presentation, and thematic conclusion drawing techniques. The results indicate that the integration of spiritual intelligence values into Islamic Religious Education (PAI) learning is achieved through reflection on meaning, value dialogue, habituation of worship, and teacher role models, thus encouraging the internalization of moral values more contextually in students' lives. Learning not only produces conceptual religious understanding but also fosters self-awareness, responsibility, and concrete religious behavior. These findings confirm that a spiritual intelligence-based approach contributes to transforming Islamic Religious Education (PAI) learning from merely transferring knowledge to developing students' moral character.*

**Keywords:** *Islamic Religi*

*ous Education (PAI) learning; spiritual intelligence; moral awareness.*

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## INTRODUCTION

Education essentially serves not only as a means of transferring knowledge but also as a process for shaping students' character and moral awareness. In the context of vocational secondary education, the challenge of moral formation becomes increasingly complex because students are in the adolescent development phase, vulnerable to the influences of the social environment and globalization. This phenomenon is also evident at SMK Negeri 1 Sorong City, where, based on initial observations and interviews with educators, various moral issues were identified among students, such as low awareness of school dress codes, a lack of etiquette in interactions with teachers and peers, and the emergence of deviant behavior indicating a weak understanding and practice of moral and religious values (Rahmi, interview, March 15, 2025). These findings indicate that moral issues are not merely individual issues but rather educational challenges that require a systematic approach throughout the learning process.

In practice, Islamic Religious Education (PAI) instruction is often cognitively oriented, resulting in students' understanding of religious teachings not being fully internalized in their daily behavior. Radiatul Mardiyah (interview, March 15, 2025) revealed that some students practice religious teachings situationally and have not yet made them a consistent guide for life. This situation indicates a gap between the dimensions of religious knowledge and the dimensions of moral practice, indicating the need for a learning approach that emphasizes not only the transfer of material but also the internalization of values.

Conceptually, Islamic Religious Education plays a strategic role in shaping character through the ongoing process of internalizing Islamic values. Azhari (2025) emphasized that religious education functions to build moral awareness by fostering the affective and spiritual aspects of students. In the era of globalization, as explained by Erviana (2021), the moral challenges facing the younger generation are increasingly complex due to developments in information technology, social media, and the openness of global cultural flows that do not always align with religious values and social norms. The phenomenon of moral decadence, such as a declining awareness of behaving according to religious norms, weak social ethics, and the emergence of deviant

behavior, are important indicators that moral education requires a more integrative approach.

One relevant approach is Islamic Religious Education (PAI) learning based on spiritual intelligence. Nurhasan Nudin and Zulfitria (2024) explain that spiritual intelligence is not only related to the ability to understand religious teachings theoretically, but also encompasses self-awareness, appreciation of the values of faith, and the ability to reflect and practice these values in real life. Mubarok (2024) adds that this approach encompasses the integration of cognitive, affective, and psychomotor aspects, so that students not only understand Islamic teachings but are also able to internalize them in their social attitudes and actions. Students with good spiritual intelligence are more aware of the moral consequences of their actions and are able to take responsibility in social interactions.

The normative basis of this approach can be found in Surah Luqman, verse 17, which emphasizes the importance of establishing prayer, enjoining good and forbidding evil, and being patient in facing life's trials. This verse contains integral spiritual and moral principles, namely awareness of worship, social concern, and steadfastness of character. These values are relevant to efforts to develop students' moral awareness in the school environment, particularly in addressing the phenomenon of declining ethics and discipline.

At SMK Negeri 1 Sorong City, Islamic Religious Education teachers have begun implementing spiritual intelligence-based learning through reflective instillation of faith values, the cultivation of religious attitudes, and exemplary behavior. Based on Rahmi's initial observations (March 15, 2025), this approach showed positive indications in the form of increased student politeness, compliance with rules, and growing responsibility and empathy in social interactions. However, this implementation has not been scientifically and systematically studied to determine how the learning process takes place, the strategies used, supporting and inhibiting factors, and the extent to which this approach plays a role in fostering students' moral awareness.

Several previous studies have examined the aspects of religiosity and spiritual intelligence in education. Erviana (2021) examined the relationship between religiosity and adolescent moral behavior and found a positive correlation between the two. However, this study did not

specifically examine the classroom learning process as a variable shaping religiosity. Permadi et al. (2020) examined the development of spiritual intelligence through religious activities in schools and demonstrated a positive impact on student character. However, they did not examine the pedagogical integration of this approach into Islamic Religious Education (PAI) learning. Irawan (2024) examined the implementation of Islamic values-based character education in fostering student discipline, focusing on school culture and policies. However, he did not specifically address spiritual intelligence as a theoretical approach to learning.

Based on these studies, a research gap exists, indicating that the relationship between spiritual intelligence-based Islamic Religious Education (PAI) learning and the development of students' moral awareness within the social context of schools, particularly at the vocational high school level, remains understudied. Previous research has focused more on general religiosity, religious activities, or character education in general, without systematically describing the process of internalizing spiritual values through Islamic Religious Education (PAI) learning strategies in the classroom and its impact on changes in students' moral behavior. Therefore, this study aims to: (1) Describe the implementation of Islamic Religious Education learning based on spiritual intelligence at SMK Negeri 1 Kota Sorong, including the approaches, strategies, and methods used by teachers in conveying spiritual values to students. (2) Identify the factors that support and hinder the implementation of Islamic Religious Education learning based on spiritual intelligence in forming students' moral awareness. (3) Analyze the impact of Islamic Religious Education learning based on spiritual intelligence in increasing students' moral awareness.

## METHODOLOGY

This research employed a qualitative method with a case study approach to deeply understand the role of spiritual intelligence-based Islamic Religious Education (PAI) learning in enhancing students' moral awareness at SMK Negeri 1, Sorong City. Qualitative methods were chosen because they are able to explain complex and contextual social phenomena (Fadli, 2021). The research method used was descriptive qualitative, which aims to systematically describe learning activities and their impact on students' morality. In

qualitative research, the researcher is the primary instrument and focuses on the exploration of meaning, rather than statistical measurement (Abbad Rosidi & Salim, 2025). The case study approach allows for a deeper understanding of phenomena within their context, as explained by Creswell and Poth (2018) and supported by Khairudin & Afand (2024).

The research was conducted at SMK Negeri 1, Sorong City because it is relevant to the focus of the study and implements spiritual-based PAI learning. The unit of analysis was the PAI learning process, which encompasses the interaction between educators and students and the internalization of spiritual values in learning activities. In this study, the researcher served as the key instrument, directly involved in observation, interviews, and documentation (Agustang, 2020). The research subjects consisted of Islamic Religious Education (PAI) educators and students selected using purposive sampling to obtain relevant and in-depth data (Alfiyani, 2023), supported by snowball sampling to gather additional informants (Uswanto, 2024).

Data collection techniques included participant observation, in-depth interviews, and documentation. Observations were used to capture moral behavior directly (Kuswati & Hosna, 2025), interviews to explore students' spiritual experiences (Amalia, 2025), and documentation to strengthen the validity of the findings (Bulqiyah & Sofa, 2025).

Data analysis employed the interactive model of Miles, Huberman, and Saldana (2014) through data reduction, data presentation, and drawing conclusions verified by triangulation (Siswanto et al., 2024; Saldana, 2021). Data validity refers to Lincoln and Guba's trustworthiness concept, which encompasses credibility, transferability, dependability, and confirmability (Rukminingsih et al., 2020; Mouwn Erland, 2020).

The research stages followed the qualitative model of Creswell and Poth (2018), starting with a preliminary study, fieldwork, data analysis, and final report preparation (Amalia, 2023; Khairuddin & Afand, 2024).

## RESULTS AND DISCUSSION

### Data Presentation and Analysis

This chapter presents research data obtained through in-depth interviews with Islamic Religious Education educators and students at SMK Negeri 1 Sorong City regarding spiritual intelligence-based

Islamic Religious Education (PAI) learning. The data presentation is structured based on the research focus to illustrate the patterns, trends, and meanings emerging from the informants' experiences in the learning process oriented toward developing moral awareness.

The interviews indicate that educators define spiritual intelligence as students' ability to understand, internalize, and practice Islamic teachings in their daily lives. One Islamic Religious Education teacher stated that "spiritual intelligence is not just about knowing religious material, but how students can understand, internalize, and practice it in their daily lives" (Rosdiana, Interview, October 21, 2025). This understanding aligns with a student's statement that "Islamic Religious Education (PAI) lessons are not just about learning theory, but also about teaching good attitudes and behavior in everyday life" (Azzah, Interview, October 22, 2025). This quote demonstrates a congruence between teachers' and students' views regarding the meaning of spiritual intelligence in Islamic Religious Education (PAI) learning.

Interviews also revealed a clear distinction between spiritual intelligence-based Islamic Religious Education (PAI) learning and learning that emphasizes only cognitive aspects. A PAI teacher emphasized that "PAI learning is not just about memorization; it must shape students' attitudes and behavior" (Rahmi, Interview, October 21, 2025). This was reinforced by a student's statement that "if you just memorize, you forget quickly, but if you relate it to everyday behavior, you understand and remember better" (Azzah, Interview, October 22, 2025). This statement indicates a tendency that spiritual-based learning is more meaningful for students because it touches on their direct experiences.

In the process of internalizing spiritual values, educators connect learning materials to the realities of students' lives. One PAI teacher stated that "the learning material is always connected to students' real lives so they can easily understand and apply it" (Rahmi, Interview, October 21, 2025). Students also confirmed this by stating that "teachers often give examples from our daily lives, so we know what is good and what is not" (Nur Azkiyah, Interview, October 22, 2025). This indicates that contextual learning is the primary method for instilling spiritual values.

The learning methods used in spiritual intelligence-based Islamic Religious Education

(PAI) learning are illustrated by the educator's statement that "we use role models, practice worship, discuss moral issues, and reflect and self-reflect" (Rahmi, Interview, October 21, 2025). Students also felt the impact of these methods, as they expressed, "We are often encouraged to reflect and think about past mistakes, so we are more aware of the need to improve ourselves" (Putri, Interview, October 22, 2025). Furthermore, teacher role models are considered very influential, because "if teachers set good examples, we are reluctant to break the rules" (Fatir, Interview, October 22, 2025).

### **Research Findings**

Interview results revealed supporting and inhibiting factors in the implementation of spiritual intelligence-based Islamic Religious Education (PAI) learning. Islamic Religious Education teachers stated that "school support and collaboration with parents are very helpful in shaping students' attitudes." However, they also encountered obstacles, such as "the influence of social media and the students' varying family backgrounds" (Rosdiana, Interview, October 21, 2025). Students also expressed that "sometimes the social environment outside of school makes it difficult to consistently behave well" (Rifai, Interview, October 22, 2025). These statements indicate that the development of moral awareness is influenced by various factors outside the classroom.

Based on excerpts from interviews with educators and students, it was found that spiritual intelligence-based Islamic Religious Education (PAI) learning has a positive impact on students' moral awareness. One Islamic Religious Education teacher stated that "changes are slowly becoming visible, such as students becoming more disciplined, more polite, and more conscious in their worship" (Rahmi, October 21, 2025). This is reinforced by a student's statement that "now I am more careful in my behavior and more aware that there is responsibility for making mistakes" (Azzah, Interview, October 22, 2025). These findings indicate that Islamic Religious Education (PAI) learning based on spiritual intelligence can gradually and sustainably foster students' moral awareness.

### **Discussion**

### **Implementation of Spiritual Intelligence-Based Islamic Religious Education (PAI) Learning at SMK Negeri 1 Sorong City**

The results of this study indicate that Islamic Religious Education (PAI) learning based on spiritual intelligence at SMK Negeri 1 Sorong City is no longer positioned as a purely theoretical transfer of religious knowledge, but rather as an educational process that simultaneously integrates the development of cognitive, affective, and psychomotor aspects. Teachers not only emphasize mastery of teaching materials such as propositions, concepts of faith, jurisprudence, or morals, but also encourage students to understand the meaning of these values in the context of their real lives. The learning process is implemented through linking material to students' social realities, contextual discussions on moral phenomena in the school environment, reflection on personal experiences, habituation of worship, and reinforcement through teacher role models. With this approach, religious values do not cease to be memorized normative concepts, but become experiences that are personally interpreted and consciously internalized. This implementation model aligns with the concept of transformative learning, which places changes in awareness and behavior as the primary goal of education, rather than merely academic achievement (Abidin et al., 2023). Within this framework, Islamic Religious Education (PAI) functions as an instrument of character transformation oriented towards the sustainable formation of moral awareness.

The reflective approach applied in learning is a key strength in developing students' spiritual intelligence. Reflection is conducted through open-ended questions, value dialogues, and providing space for students to evaluate their life experiences from an Islamic perspective. This strategy aligns with the view of Nudin Nurhasan and Zulfritra (2024), who assert that spiritual intelligence develops optimally when individuals are engaged in the process of searching for the meaning of life and existential awareness. Through reflection, students not only understand what is normatively right and wrong but also understand the moral reasons behind actions. The findings of Tri Gustian et al. (2025) reinforce this by stating that reflective learning in Islamic education can enhance moral reasoning because students are trained to analyze ethical dilemmas based on religious principles. Thus, reflection functions as a

mechanism for internalizing values, bridging the integration between rational understanding and emotional awareness, allowing religious values to become part of students' personal belief systems.

From a constructivist perspective, the implementation of spiritual intelligence-based Islamic Religious Education learning in schools demonstrates alignment with the principle that knowledge and values are not passively transferred but are instead constructed through experience and social interaction. The process of assimilation and accommodation occurs when students relate Islamic teachings to their daily experiences, such as dealing with friendship conflicts, violations of rules, or challenges related to social media use. Ilma et al. (2025) explain that a constructivist approach to Islamic Religious Education (PAI) learning strengthens the internalization of values through contextual reflection, allowing moral values to develop as a result of students' own construction of meaning, rather than external pressure. In this context, spiritual intelligence-based learning can be understood as an integrative-transformative model because it develops moral awareness through a systematic dialogical, reflective, and contextual process.

Teacher role models are also a strategic element in the overall implementation process. Teachers serve not only as transmitters of material but also as moral figures who provide concrete examples in daily behavior, such as discipline, politeness, responsibility, and consistency in worship. Irawan (2024) states that teachers as role models have a significant influence on the formation of students' spiritual awareness through directly observed consistency of attitudes and behavior. This finding is supported by the findings of Rizkarima et al. (2025) emphasized that modeling behavior in Islamic education effectively shapes character because students learn through the process of observing and imitating figures with moral authority. In practice, role models serve as a concrete medium for transmitting spiritual values that cannot be replaced by lectures or theoretical explanations alone, as students tend to imitate real-life behavior more easily than simply accepting verbal advice.

In addition to reflection and role modeling, the habituation of worship and regular religious activities also helps shape spiritual habits in the school environment. Habits such as communal prayer, congregational prayer, and the strengthening of religious culture create a

conducive environment for the growth of moral awareness. Sari and Wahyudi (2021) found that religious habituation in schools contributes to increased discipline and social responsibility among students. Mubarok (2024) added that internalizing spiritual values through a combination of reflection and habituation is more effective than a rote approach alone, because students directly experience the practice of these values in their daily lives. In this context, habituation functions as reinforcement, stabilizing values that have been reflected cognitively and affectively, thus forming consistent patterns of moral behavior.

Overall, the integration of reflection, contextual meaning construction, teacher role modeling, and religious habituation forms a comprehensive learning system for developing students' spiritual intelligence and moral awareness. Learning not only results in increased religious understanding but also encourages attitudinal transformation, such as increased politeness, adherence to rules, empathy in social interactions, and personal responsibility. Therefore, spiritual intelligence-based Islamic Religious Education (PAI) learning at SMK Negeri 1 Sorong City can be understood as an educational model oriented toward holistic character formation, where the spiritual dimension serves as the primary foundation for building an integral and sustainable moral awareness.

### **Supporting and Inhibiting Factors**

The results of this study reveal that the success of spiritual intelligence-based Islamic Religious Education (PAI) learning at SMK Negeri 1 Sorong City is strongly influenced by contextual factors that both support and hinder the process of internalizing students' moral values. The main supporting factors identified are the presence of a religious culture within the school environment and synergistic collaboration between the school and parents. A school's religious culture not only creates a conducive atmosphere for the practice of religious values but also serves as a normative framework that enables students to instill moral principles in their daily lives. Afiana Jannati (2024) states that a religious culture in schools can shape a moral habitus that strengthens students' empathy, self-control, and sense of responsibility. In other words, a religious school environment actively provides concrete moral experiences so that religious values are not only

understood conceptually but also practiced in daily behavior.

Furthermore, collaboration between schools and families is a highly strategic supporting factor. Faisal (2024) emphasized that this synergy plays a crucial role in maintaining consistent character formation, as the values instilled in schools can be reinforced and implemented within the family environment. Parental involvement in the spiritual education process helps students internalize moral values more comprehensively, so that learning does not stop at the academic realm but also encompasses students' social and personal lives in an integrated manner. With the support of these two factors, Islamic Religious Education (PAI) learning based on spiritual intelligence becomes more effective in fostering sustainable moral awareness.

On the other hand, research also identifies several inhibiting factors that have the potential to weaken the effectiveness of spiritual intelligence-based Islamic Education (PAI) learning. One major factor is the influence of social media and uncontrolled promiscuity, which can erode students' moral sensitivity. Kahfi (2025) explains that exposure to unfiltered digital content has the potential to lead to a values crisis, as adolescents are more likely to be exposed to cultures and norms that conflict with religious principles. This aligns with the phenomenon of moral decadence among the younger generation, which is often associated with a spiritual crisis due to the penetration of global culture.

Furthermore, heterogeneity in family backgrounds also poses a challenge. Nurul Huda et al. (2023) show that differences in family social, economic, and cultural backgrounds can influence the effectiveness of internalizing values in schools. Students who grow up in families with inconsistent values or minimal religious practices tend to require additional guidance to apply what they learn in school to their daily lives. This situation emphasizes that the formation of moral awareness cannot be done in isolation but requires a holistic approach involving the school, family, and community as a unified educational system.

Thus, these findings emphasize that the success of spiritual intelligence-based Islamic Religious Education (PAI) learning depends heavily on a balance between supporting and inhibiting factors. A religious school environment, active parental support, and integrated pedagogical strategies need to be combined with monitoring of

external influences such as social media and promiscuity. This holistic approach ensures that students not only understand religious values theoretically but also internalize them in moral behavior, build consistent character, and face social challenges with a mature moral awareness.

### **Impact on Students' Moral Awareness**

The results of this study indicate that spiritual intelligence-based Islamic Religious Education (PAI) learning at SMK Negeri 1 Sorong City has a significant impact on the development of students' moral awareness. This learning not only emphasizes mastery of cognitive aspects but also integrates the affective and psychomotor dimensions of students. In practice, teachers connect the learning material to students' real-life contexts through reflection, value dialogue, habituation of worship, and role modeling in daily behavior. This approach enables religious values to become meaningful and applicable experiences, rather than simply memorized normative knowledge. This kind of learning model is in line with the principles of transformative learning, where the main goal of education is changing attitudes and behavior based on spiritual values, not just academic achievement (Abidin et al., 2023).

Observed changes in student behavior include increased discipline, politeness in interactions, adherence to school rules, social responsibility, and awareness of consistent religious observance. These findings indicate a significant relationship between strengthening spiritual intelligence and the development of moral awareness. Students with high spiritual intelligence tend to demonstrate stronger adherence to norms, self-control, and moral responsibility (Permadi et al., 2020). Rais (2023) adds that spiritual intelligence fosters transcendental awareness, namely the awareness that every action has divine and social consequences. This awareness encourages students to consider the moral implications of every decision and action they take in their daily lives, both at school and in their social settings.

The integration of spiritual values into Islamic Religious Education (PAI) learning has also been shown to enhance students' moral consciousness. Hasanah and Putra (2022) found that learning that combines value reflection, habituation to religious practices, and strengthening religious attitudes significantly increases students' moral awareness. Aziz and Kurniawan (2022) emphasized that

spiritual intelligence is the primary foundation for developing a moral conscience, as internalized spiritual values shape students' moral orientation and ethical guidelines for interacting with their social environment. Therefore, spiritual intelligence-based Islamic Religious Education (PAI) not only strengthens religious understanding but also shapes students' moral structure, both personally and socially.

The implementation of this learning is also influenced by various supporting factors. Teachers' commitment to instilling religious values, a conducive school religious culture, and ongoing habituation are crucial elements that strengthen the internalization of values. A religious school environment provides concrete examples and a normative atmosphere that supports students in practicing spiritual values. Meanwhile, collaboration between schools and parents strengthens the consistency of character formation, as the values instilled in schools are reinforced in family life, thus providing students with consistent and sustainable moral experiences.

On the other hand, there are inhibiting factors that can reduce the effectiveness of spiritual intelligence-based Islamic Religious Education (PAI) learning. The influence of social media and uncontrolled free association can weaken students' moral sensitivity, as they are exposed to content and norms that conflict with religious values (Kahfi, 2025). Furthermore, heterogeneity in family backgrounds also poses a challenge, as differences in religious practices, culture, and moral values within families influence students' ability to internalize the spiritual values taught in schools (Nurul Huda et al., 2023). This situation suggests that developing moral awareness requires a holistic approach involving synergy between schools, families, and the community as a unified educational system.

The impact of spiritual intelligence-based Islamic Education (PAI) learning is clearly visible in changes in students' attitudes and behavior. Not only does discipline and politeness improve, but empathy, social responsibility, and consistent spiritual awareness are also fostered in daily life. These changes demonstrate that spiritual intelligence-based learning is more effective in fostering students' moral development in a profound and sustainable manner than approaches that solely emphasize cognitive aspects. Thus, this learning strategy is relevant as a character education model that is able to answer the

complexity of moral and social challenges in the modern era, as well as equip students with integral, applicable, and transformative moral awareness.

## CONCLUSION

Based on research findings on the use of spiritual intelligence-based Islamic Religious Education (ISE) in fostering moral awareness in students at SMK Negeri 1 Sorong City, it can be concluded that the implementation of learning is no longer solely oriented towards knowledge transfer, but rather directed towards the internalization of spiritual values through reflective, contextual, and applicable learning experiences. Teachers act as facilitators and role models, linking learning materials to the realities of students' lives through value dialogue, fostering worship practices, strengthening religious attitudes, and exemplary behavior in daily life.

This learning process is supported by various factors, including teachers' commitment to instilling religious values, a school environment conducive to religious activities, and ongoing practice. However, there are also inhibiting factors such as limited learning time, diverse student backgrounds, and the influence of the social environment and technological developments that are not always aligned with moral and spiritual values.

The impact of Islamic Religious Education learning based on spiritual intelligence is evident in changes in students' attitudes and behavior, demonstrating increased moral awareness, such as increased discipline, politeness in interactions, responsibility for school rules, and growing empathy and religious awareness in daily life. Thus, the spiritual intelligence approach has been shown to play a significant role in shaping students' morals in a more profound and sustainable way than learning that only emphasizes cognitive aspects.

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