

## **THE ROLE OF PAI TEACHERS IN INCREASING STUDENTS' SPIRITUAL INTELLIGENCE OF MI MUHAMMADIYAH 1 PROBOLINGGO CITY**

### **PERAN GURU PAI DALAM MENINGKATKAN KECERDASAN SPIRITUAL PESERTA DIDIK MI MUHAMMADIYAH 1 KOTA PROBOLINGGO**

**Gama Victorya Al Aziiz<sup>1</sup>, Romelah<sup>2</sup>, Dina Mardiana<sup>3</sup>**

<sup>1,2,3</sup>Universitas Muhammadiyah Malang, Indonesia

<sup>1,2,3</sup>Gedung GKB IV, Kampus III, Jl. Raya Tlogomas No.246, Malang City, East Java

Email: [gama@webmail.umm.ac.id](mailto:gama@webmail.umm.ac.id)<sup>1</sup>, [romelah@umm.ac.id](mailto:romelah@umm.ac.id)<sup>2</sup>, [dinamardiana@umm.ac.id](mailto:dinamardiana@umm.ac.id)<sup>3</sup>

*Submitted: 25-10-2024, Revised: 19-12-2024, Accepted: 23-12-2024*

#### **Abstract**

Teachers have an important role in education, especially in Islamic Education (PAI), where they encourage students to apply religious values in everyday life. This role is evident in their efforts to enhance students' spiritual intelligence, which aids them in facing life's challenges and improving their morality. This study aims to examine the role and steps taken by PAI teachers in improving the spiritual intelligence of students at MI Muhammadiyah 1 Probolinggo City. This study employed a qualitative approach with a case study method. Data were collected through observation, interviews, and documentation involving the curriculum vice principal, PAI teachers, and students. The findings indicated that PAI teachers enhance spiritual intelligence through activities like congregational prayers, lectures, and the SQ program. Strategies such as the honesty canteen and the introduction of religious values help students understand the meaning of life and develop morals. The teachers help with worship practice and create a fun learning environment.

**Keywords:** Islamic Education, Spiritual Intelligence

#### **Abstrak**

Guru memiliki peran penting dalam pendidikan terutama dalam Pendidikan Agama Islam (PAI) untuk menerapkan nilai-nilai agama dalam kehidupan sehari-hari. Peran penting tersebut melalui upaya para guru dalam meningkatkan kecerdasan spiritual yang berfungsi membantu individu menghadapi tantangan hidup dan meningkatkan moralitas. Tujuan penelitian ini mengkaji peran serta langkah-langkah yang diambil guru PAI dalam meningkatkan kecerdasan spiritual peserta didik di MI Muhammadiyah 1 Kota Probolinggo. Metode yang digunakan adalah pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi yang melibatkan waka kurikulum, guru PAI, dan peserta didik. Hasil penelitian menunjukkan bahwa peran guru PAI dalam meningkatkan kecerdasan spiritual peserta didik melalui kegiatan rutin seperti sholat berjamaah, ceramah, dan program SQ. Strategi seperti kantin kejujuran dan pengenalan nilai-nilai agama membantu peserta didik memahami makna hidup dan mengembangkan akhlak. Guru membantu praktik ibadah dan menciptakan lingkungan belajar yang menyenangkan.

**Kata Kunci:** Pendidikan Agama Islam, Kecerdasan Spiritual

**How to Cite:** Aziiz, G. V. A., Romelah, & Mardiana, D. (2024). The Role of PAI Teachers in Increasing Students' Spiritual Intelligence MI Muhammadiyah 1 Probolinggo City. *AULADUNA: Jurnal Pendidikan Dasar Islam*, 11(2), 204-216.

---

---

## 1. Introduction

The role of Islamic education (PAI) teachers is crucial in fostering spiritual intelligence despite challenges in student engagement and the effective application of its values. The role of Islamic religious education teachers is very important in increasing spiritual intelligence (Nisa & Daivina, 2023). However, there are challenges when some students have not seriously implemented the meaning and values taught in Islamic education learning (Mbagho, Khulailiyah, & Naelasari, 2021). Spiritual intelligence (spiritual quotient) or soul intelligence can help individuals in holistic self-development and growth. The spiritual quotient allows someone to distinguish between right and wrong based on morals and provides the ability to adapt to new changes in rules (Matwaya & Zahro, 2020).

Improving the quality of spiritual intelligence in students is an absolute must because through spiritual intelligence lies their awareness and knowledge in developing spiritual values that exist in students. Downstream, good spiritual intelligence will be able to produce valuable contributions to society (Rohman & Masturoh, 2017). A person who lacks spiritual intelligence may feel emptiness in himself, even though he has achieved many achievements. This is because spiritual intelligence occupies the most important position among other types of intelligence. Spiritual intelligence allows a person to change the weighty burden of life into something much lighter. Someone can face challenges, stress, and depression with an attitude full of patience and sincerity wherever it is (Amram, 2022). The important thing that humans must attempt, as mentioned in the Qur'an, Surah Al-Qalam verse 4, is to direct human development based on the perfect principles of Islam and noble morals because humans have been created with noble character.

Another role of spiritual intelligence lies in its ability to encourage humans to overcome the multidimensional crises currently hitting the modern world, such as the crisis of meaning or existence (Muslich, 2022). Spiritual intelligence makes it possible to face problems, solve them, and live with a deeper and more meaningful understanding (Indriyani, 2022). Spiritual intelligence is essential for holistic human development, influencing personal and social well-being. It helps integrate values into daily actions, enabling individuals to live ethically and purposefully (Vasconcelos, 2020). According to Rahman, Mannan, Hossain, & Gani (2019), spiritual intelligence gives meaning to actions based on worship and monotheism, creating a life guided by integrity and accountability to Allah. Hence, spiritual intelligence helps individuals navigate life's crises, promoting personal growth, ethical living, and a deeper connection to God.

Spiritual intelligence also enhances psychological well-being by connecting individuals to higher values, fostering inner peace, resilience, and a deeper sense of purpose. Psychologically, spiritual intelligence enhances well-being by connecting individuals to noble values (Pinto, Guedes, Pinto, & Nunes, 2024), as supported by Klem's (2020) idea of the God spot in the brain. This connection fosters inner peace, resilience, and life satisfaction. Aligned with human nature, spiritual intelligence reflects the innate desire for higher meaning and purpose. In Surah Al-Ahzab verse 15, the Qur'an highlights a spiritual bond between humans and their creator, reminding individuals to honor their moral and spiritual commitments (Erwanto & Athaillah, 2023).

Furthermore, in relationships, spiritual intelligence nurtures empathy and compassion. Rosady (2023) explains that when people imitate divine attributes like

mercy and patience, they build more meaningful and harmonious connections. For leadership, spiritual intelligence strengthens ethical decision-making and inspires harmony. It also supports personal growth by helping individuals navigate challenges and strengthen their connection to Allah. Therefore, spiritual intelligence provides a foundation for ethical living, emotional balance, and purposeful life, benefiting individuals and society.

Islamic education teachers play a crucial role in developing students' spiritual intelligence by serving as role models, guiding character-building, and fostering the integration of Islamic values into daily life. The role of Islamic education teachers is pivotal in fostering the spiritual intelligence of students (Ikhwan & Halim, 2023). In addition, educators serve as knowledge providers and role models who guide students in integrating spiritual values into their daily lives (Sabah & Susiyanto, 2019). Research by Ulum & Riswadi (2023) shows that Islamic education teachers play an important role in student character building through formal education and the hidden curriculum by modeling behaviour aligned with Islamic values. They often achieve this by creating a learning environment that encourages reflection, moral reasoning, and the application of Islamic teachings in real-life situations.

Additionally, research highlights the importance of teacher-student interactions in shaping spiritual growth. By demonstrating attributes such as patience, compassion, and wisdom, Islamic education teachers help students internalize these qualities, aligning their behavior with noble values. Moreover, the role of Islamic education teachers extends beyond academics. Teachers are essential in guiding students, meeting their spiritual needs, and helping them face challenges through a faith-based perspective (Kusuma & Inayati, 2023). This comprehensive approach enhances students' spiritual intelligence and prepares them to become ethical and responsible members of society.

This study is expected to minimize anxiety and improve spiritual quality, significantly impacting students. Initial observations at MI Muhammadiyah 1 Probolinggo City reveal several issues: students are less active in religious activities such as congregational prayers and Qur'an recitation, which hinders their understanding of religious values. Additionally, speaking rudely to teachers and peers reflects a lack of moral appreciation. Student discipline remains low, as evidenced by late arrivals and incomplete assignments, and there is minimal involvement in social activities like *infaq* or alms, indicating a lack of empathy. Addressing these challenges is crucial for fostering spiritual intelligence in MI Muhammadiyah 1 Probolinggo City students. Therefore, the researcher aims to examine the role of Islamic education teachers at the institution, hoping their involvement contributes to the students' spiritual development, helping them grow into individuals who embody valuable principles, especially in their relationship with Allah SWT.

This research aims to understand and analyze Islamic education teachers' contributions and strategies in enhancing students' spiritual intelligence at MI Muhammadiyah 1, Probolinggo City. Specifically, the study seeks to explore these teachers' roles in fostering spiritual growth and identify the practical steps they take to integrate spiritual values into students' learning experiences and daily lives.

## 2. Research Method

This study uses a qualitative approach with a case study type to explore in depth the role of Islamic Education (PAI) teachers in improving the spiritual intelligence of students at MI Muhammadiyah 1 Probolinggo City. The focus of the study is directed at

how PAI teachers design, implement, and evaluate learning strategies and foster religious values that have an impact on students' spiritual intelligence.

Data was collected through three main techniques: observation, semi-structured interviews, and documentation (Sugiyono, 2020). Observation is used to directly observe the interaction of teachers with students in learning activities, both in the classroom and in extracurricular religious activities. Documentation includes analysis of the lesson implementation plan (RPP), evaluation notes, and evidence of religious activities such as congregational prayers, religious studies, and competitions.

This study selected informants with a purposive sampling approach, namely selecting individuals who are considered to have relevant and in-depth information related to the phenomenon of spiritual intelligence at MI Muhammadiyah 1 Probolinggo City. Informants include the curriculum vice principal, Islamic education teachers, and students. The curriculum vice principal was chosen because he strategically designed and supervised programs for developing school spiritual values. Islamic education teachers were involved because they are directly responsible for fostering religious values and implementing spirituality-based learning activities. Students, as subjects of the application of spiritual intelligence, provide a direct perspective of experience related to implementing religious values in the school environment.

This selection ensures that the data obtained includes the perspectives of various parties directly involved in developing and implementing spiritual intelligence. The data analysis is carried out through three main interrelated stages: data reduction, data presentation, and drawing conclusions or verification. In the reduction stage, data from observations, interviews, and documentation are sorted, selected, and simplified to focus on the research theme. Data is categorized based on main themes such as worship practices, religious values, and their influence on students' morals.

### 3. Results and Discussion

#### 3.1 Results

##### 3.1.1. The Role of Islamic Education Teachers in Improving the Spiritual Intelligence of Students at MI Muhammadiyah 1 Probolinggo City

Based on the results of observations, interviews, and documentation conducted by researchers starting on March 20, 2024, at MI Muhammadiyah 1 Probolinggo City, the beginning of the interview with the deputy head of curriculum of MI Muhammadiyah 1 Probolinggo City. He said that the role of PAI teachers in improving students' spiritual intelligence is very important through various approaches and practices that focus on religious values and morals. For example, religious activities are conducted through the Spiritual Quotient (SQ) intelligence program, and routine worship activities include prayer and short lectures (*kultum*). These programs are designed to foster students' faith and piety and prepare them before they enter higher classes, aiming to improve their overall spiritual quality.

From the results of the researcher's observations, students began their routine learning habits in the morning. Starting at 06.45 A.M., the chairman led students to line up to convey the school's vision, *Pancasila*, then the *Muhammadiyah* student pledge, and then continued with the *dhuha* prayer in congregation. Furthermore, from 07.00 to 08.10 A.M., they studied the Qur'an using the *tajdid* method popularized by the leadership of the East Java Muhammadiyah region. The students learned as usual until *Dhuhur*. After that, they performed ablution for the *qobliyah* prayer and *dhuhur* prayer

in a congregation, which was started by the *muezzin* who had scheduled his *iqomah*. As did *dhuhur*, the *imam* was also scheduled so that every male student got the *ashar* schedule as *imam*. After praying, the students had lunch together in one class. In *Madrasah Ibtidaiyyah (MI)*, there is a habit of moral behavior or manners every time they meet a teacher (*ustad/ustadzah*). For example, at the beginning or closing of a lesson or meeting, the students kiss their teacher's hands, all of which are intended to accustom students to carrying out worship and other positive activities so that students can get used to the practice at home.

As mentors, Islamic education teachers at MI Muhammadiyah 1 Probolinggo City are crucial in enhancing students' spiritual intelligence. These teachers contribute significantly by teaching relevant materials during teaching and learning activities (KBM). In particular, SKI teachers focus on the history of the Prophet and its wisdom, while Fiqh teachers cover the principles of worship according to Islamic law. Arabic language instructors provide foundational knowledge of the Arabic language, and *aqidah* (moral) teachers strengthen students' faith. Additionally, studying the Qur'an and Hadith, including the interpretation of verses and *asbabul nuzul*, plays a key role in shaping students' spiritual growth. Islamic education teachers are viewed as role models whose behavior students are encouraged to emulate in their daily lives. Beyond memorizing the Qur'an and Hadith, these teachers contribute to students' understanding of spiritual values through lessons on topics like Fiqh, Hadith related to purity, and congregational prayer. These efforts help students better comprehend and apply spiritual principles daily.

On March 21, 2024, the researcher observed Mr. IM, the instructor for Fiqh material, using video materials related to *hajj* and *qurban* to enhance students' learning experiences. This approach was intended to help students better understand and appreciate the spiritual values taught. Mr. IM explained that when teaching, he strives to convey knowledge that aligns with the teachings of the Qur'an and Hadith. Additionally, he emphasized the importance of creating a comfortable learning environment, ensuring that students do not feel pressured during the lesson.

The Islamic education teacher also motivates students by organizing various activities to inspire and encourage them. HD explained that one such activity aimed at fostering faith and piety involves students staying overnight, during which they receive motivational guidance on the importance of positive thinking and self-awareness to prepare for the challenges of an ever-changing world. This is crucial for ensuring that students are ready to advance to higher levels of education, such as junior high school. As part of this motivational process, the teacher encourages students to enhance their spirituality by developing their Spiritual Quotient (SQ) intelligence and performing night or *lail* prayers. Following the Lail prayer, the teacher continues to motivate the students, helping them understand and embrace spiritual values on a deeper level.

One of the challenges faced by Islamic education teachers at MI Muhammadiyah 1 Probolinggo City is the limited time available, with only two hours of lessons each week. As a result, each lesson is carefully focused on motivating students to accumulate goodness and rewards that will be accounted for in the afterlife. While the homeroom teacher typically supervises activities such as prayer, *dhikr*, and other religious practices, Islamic education teachers still play an important role in overseeing these religious activities in the classroom. Additionally, many teachers at the school have experience as preachers or motivational speakers, which allows them to inspire students to become better individuals. They also strengthen students' faith and guide

them in avoiding negative behavior by sharing stories, such as the tale of Firaun, to provide valuable lessons.

### 3.1.2 Steps to Increase Spiritual Intelligence

Improving spiritual intelligence involves developing key traits such as *siddiq* (truthful), *amanah* (trustful), *fathonah* (wise), and *tabligh* (conveying), which can be cultivated in students' daily lives. According to observations and interviews with the vice principal of curriculum and PAI teachers at MI Muhammadiyah 1 Probolinggo City, HD explained that these traits are nurtured through routine worship and activities. For example, students are encouraged to develop honesty through activities like the honesty canteen, where they learn the importance of truthfulness. They are also taught to help others and practice discipline, such as waiting in line. Although these actions may seem trivial, they are crucial for character development. In addition, students perform congregational prayers every day and deliver sermons, which help them reflect and offer advice to themselves and their peers. As part of their spiritual training, students also take turns as *imams* and *muezzins* during *dhuhur* and *ashar* prayers, which fosters a sense of responsibility and *amanah* in their daily lives. Students can apply these important values through these practices in their everyday lives.

On June 10, 2024, the researcher observed several classes and directly interviewed students participating in PAI learning. These activities aimed to gather various documents related to the implementation of PAI lessons and explore the influence of spiritual intelligence through the students' daily activities. The researcher (R) interviewed the fourth-grade student (ARH), and the following are the results of the interview:

- R : *“Has the character of Rasulullah, Siddiq, been applied to your daily life?”*  
 ARH : *“The character of Rasulullah, Siddiq, has been applied in my daily life, namely conveying what needs to be conveyed and daring to admit mistakes”.*  
 R : *“Have you applied the character of Rasulullah, Amanah, in your daily life?”*  
 ARH : *“The character of Rasulullah, Amanah, has been applied in my daily life, such as returning items that do not belong to me and understanding my obligations, namely praying 5 times a day”.*  
 R : *“Have you applied the character of Rasulullah, Tabligh, in your daily life?”*  
 ARH : *“The nature of the Prophet Muhammad's tabligh has been applied in everyday life, namely daring to convey obligations that must be done to others, for example, telling younger siblings to pray, guiding him prayer recitations and ablution”.*  
 R : *“Have you applied the nature of the Prophet Muhammad's fathonah in everyday life?”*  
 ARH : *“The nature of the Prophet Muhammad's fathonah has been applied in everyday life, such as daring to convey something that is not understood then daring to express opinions”.*

Control books are also useful for monitoring and providing rewards and appreciation for religious activities related to these traits. Every week, students receive religious materials and perform the five daily prayers, monitored through control books at school and the Al-Qur'an Education Park (TPQ) program. In addition, homeroom teachers and parents can monitor children's development and help overcome obstacles

that may be faced at home through control books. Thus, students can consistently apply the values of *siddiq*, *amanah*, *fathonah*, and *tabligh* daily.

Some steps taken to improve the spiritual intelligence of MI Muhammadiyah 1 Probolinggo City students include teaching about the meaning of life and goodness through the stories of the prophets and involving students in worship practices, such as congregational prayers. In addition, habituation in daily activities, such as queuing and being patient during ablutions, is applied to strengthen the values of patience and gratitude. With this approach, students can develop their spiritual intelligence holistically and consistently to apply these values in their daily lives.

The researcher interviewed the fifth-grade student (GCH) and observed her responses to questions about spiritual activities, such as dhikr and giving alms. GCH expressed feelings of calm, relief, and protection after engaging in dhikr and also believed that giving alms makes her happy and earns her rewards from Allah. When asked about the distinction between good and bad behaviour, the student emphasized the importance of learning, reading, and practicing. When asked about helping friends in need, GCH expressed a willingness to provide assistance and emotional support to the best of their abilities. The study also revealed that helping others contributes positively to the child's character and intelligence by helping to control emotions and enhance spiritual intelligence.

Furthermore, students demonstrated respect by listening attentively and paying attention when receiving teacher guidance. Additionally, they understood their responsibilities as servants by advising friends who were reluctant to engage in worship. The interviews and observations indicate the significant impact of Islamic education teachers in shaping students' characters and attitudes by nurturing their spiritual intelligence.

The development of teachers at MI Muhammadiyah also aims to unite the school's vision and mission in creating Muhammadiyah students who are strong in faith and piety. Although homeroom teachers do not always come from a religious education background, they are trained to support students' daily activities, even during holidays, by monitoring their development through control books. In addition, at the beginning of each semester, homeroom teachers receive psychological training to provide the best role models for students. With these steps, students' spiritual intelligence can increase significantly.

## **3.2 Discussion**

### **3.2.1 The Role of Islamic Education Teachers in Improving the Spiritual Intelligence of Students at MI Muhammadiyah 1 Probolinggo City**

The role of Islamic education teachers in improving students' spiritual intelligence is very important, and this can be done through an approach that focuses on religious and moral values. According to Farahani, Sohrabi, & Azarbajejani (2016) and Matwaya & Zahro (2020), spiritual intelligence is finding meaning in life and understanding our relationship with others and God. Achmad (2024) added that spiritual intelligence is the foundation that directs our actions and behavior. In schools, routine activities such as the SQ program, congregational prayer, and *kultum* support students' spiritual intelligence development. The SQ program helps students understand religious values and how to apply them in everyday life, while congregational prayer strengthens the sense of togetherness and support in worship. *Kultum* also plays an important role in discussing moral values and their application so students can internalize them. Students

---

can build faith and piety through all these activities, essential for improving spiritual intelligence. Students can internalize spiritual values in their daily lives by instilling the habit of worship in daily routines (Achadah, Wahidmurni, & Yasin, 2022).

Students are taught to start the day with positive activities such as praying and performing *Dhuha* prayers, demonstrating a systematic effort in shaping their character into individuals with faith and good morals at MI Muhammadiyah 1 Probolinggo City. PAI teachers not only teach theory but also provide examples in worship. The role is implemented through various learning strategies that help students understand and internalize spiritual values in everyday life. The results of interviews with PAI teachers at MI Muhammadiyah 1 Probolinggo City found that there are approaches that have been designed to support students in internalizing Islamic values in daily life. According to them, the practice is carried out in the following ways: Firstly, PAI teachers often encourage students to work together to understand spiritual values through group discussions, case studies, or project activities. For example, students are invited to discuss how to apply the concept of honesty or responsibility in daily life. This collaboration improves students' understanding of religious values and trains empathy towards fellow humans and nature, as well as a sense of responsibility and communication skills. According to Miswanto & Halim (2023), in their research, this activity can help students directly experience the benefits of spiritual values in building good social relationships.

Secondly, the storytelling method is one of the effective approaches to instilling spiritual values. Islamic education teachers often use stories of prophets, companions, or inspirational figures in Islam to provide real examples of applying spiritual values. For example, the story of the Prophet Muhammad SAW, about compassion for fellow creatures, or the honesty of Abu Bakar Ash-Shiddiq is delivered in an interesting and relevant style to students' lives. Through stories, students can more easily identify positive values and internalize them as part of their character-building. Therefore, the storytelling method can stimulate students' feelings and emotions so that they can reflect on history and position themselves in everyday life. This helps in the formation of characters that are following Islamic values (Tambak, 2016).

Thirdly, teachers provide opportunities for students to reflect on their experiences related to spiritual values. After congregational prayer, group prayer, or social activities, students are invited to reflect on their feelings and the lessons that can be learned. For example, students are asked to write down their experiences after helping a friend in need and share their stories in front of the class. These activities not only reinforce empathy, gratitude, and self-awareness but also allow students to internalize lessons in a meaningful way. This approach aligns with contemporary educational research, which emphasizes the importance of reflection in promoting holistic spiritual and emotional development (Chapman, Foley, Halliday, & Miller, 2021). Fourthly, Islamic education teachers integrate spiritual values into various subjects and daily activities at school. For example, in science lessons, teachers relate God's greatness to His creations, such as plant structures or natural phenomena. In art activities, students are invited to create works that reflect spiritual values, such as posters with moral messages. This approach makes students see religion as something relevant and connected to every aspect of their lives, not just in the context of worship rituals (Paramansyah, Wulandari, Musa, & Pranajayaet, 2024). In this way, students can see firsthand examples of behavior that follow Islamic teachings to motivate them to



internalize these values in their daily lives, which helps them understand the importance of faith and morals in every aspect of life.

The role of PAI teachers as motivators is very important in inspiring and motivating students to develop their spiritual intelligence. Activities such as fostering faith and piety involve direct experiences such as overnight stays, allowing students to understand the importance of positive thinking and self-awareness. Students are invited to reflect on spiritual values and apply them in their daily lives through these activities. The motivation provided by teachers helps students prepare themselves for future challenges, including the transition to higher education. With proper guidance, students will be more prepared and confident in facing various situations that they will face in the future. PAI teachers encourage students to perform voluntary worship, such as night prayers, to improve their spirituality. This approach invites students to deepen the spiritual values taught and helps them internalize and practice religious teachings daily. So, it provides academic education and prepares students to become individuals with faith, good morals, good habits, Islamic teachings, and Pancasila values (Sholihah & Maulida, 2020). Teachers instill good habits and strengthen their closeness to God by involving students in voluntary worship. This positively impacts the development of students' character, making them more sensitive to religious values and ready to apply them in various aspects of life.

However, the challenge faced was the limited time, as the students only had two hours of weekly meetings. Therefore, every lesson needs to focus on things that motivate students to do good, gain rewards, and strengthen their faith. Teachers can motivate students to become better people and avoid negative behavior through inspiring stories and real examples. With the right approach, even though time is limited, teachers can still create meaningful learning experiences and encourage students to apply positive values in their daily lives.

### 3.2.2 Steps to Increase Spiritual Intelligence

Spiritual intelligence consists of several important aspects: *siddiq*, *amanah*, *fathonah* and *tabligh*. These aspects can be developed in students' daily lives through various activities and routines adjusted to religious values. For example, the *siddiq* aspect, which means honesty, can be instilled through the honesty canteen program at school. In this program, students can be honest when queuing and completing assignments. Although it seems trivial, developing this honest attitude is crucial for forming good character.

Furthermore, the *amanah* or responsibility aspect can be strengthened through congregational prayer. In this activity, students act as congregation members, imams, and *muezzins*, training them to understand the meaning of responsibility and trust in carrying out religious duties. By involving students in these roles, they learn about commitment and responsibility, which aligns with Danah Zohar's principle that good relationships with oneself and others are key to developing spiritual intelligence (Matwaya & Zahro, 2020). These activities help students become better individuals and closer to religious values in everyday life.

The *tabligh* aspect, which means to convey, is also taught to students through the *kultum* activity they deliver in front of their classmates (Irpan, 2022). This activity encourages students to share knowledge and advice, which, in turn, helps them practice public speaking and develop self-confidence. Furthermore, the *fathonah* or wisdom aspect encourages students to dare to express their opinions and ask questions about

---

things they do not understand. This can be seen in the interview with students who understood the importance of these traits in everyday life. In this way, students develop communication skills and learn to think critically and wisely in various situations. Using control books is very helpful in monitoring students' development in implementing spiritual values. Through the control book, homeroom teachers and parents can see the progress of children in carrying out worship and their spiritual character. That way, parents can show appreciation or reward for the achievements made by students. This motivates students to continue trying and emphasizes the importance of implementing the values of *siddiq*, *amanah*, *fathonah*, and *tabligh* in everyday life. Thus, students learn not only theoretically but also practically so that they can internalize and practice these values in their daily activities.

Several steps are applied to improve the spiritual intelligence of MI Muhammadiyah 1 Probolinggo City students. Firstly, to find the meaning of life (Saputri, Azwar, & Ilyas, 2023). PAI teachers help students understand the importance of living with a clear purpose through teaching about religious values. This activity is carried out by telling the story of the Prophet and his companions. Students are invited to reflect on the meaning behind each action of the stories of the Prophet and his companions. Secondly, students are invited to enjoy doing good through involvement in social activities (Gusviani, 2017) such as fundraising or social service. This activity teaches them about social concerns and allows them to practice the values of goodness in everyday life. With this approach, students learn theory and feel the positive impact of their good actions to improve spiritual intelligence. Thirdly, involving students in worship, such as regular congregational prayers, is crucial to improving their spiritual intelligence (Maula & Syukur, 2023). This practice strengthens students' relationship with Allah and builds togetherness and solidarity. In addition, telling stories of prophets and companions also plays an important role, as these stories can be a source of inspiration for students facing various life challenges. Through these stories, students are taught about values such as patience, courage, and positive attitudes shown by the prophets and companions that they can apply daily. In this way, students deepen their religious knowledge and internalize values that can guide them to live more meaningfully.

The habit of patience and gratitude is an important step in improving students' spiritual intelligence. Students are taught to be patient in facing various situations and to express gratitude for all the blessings they receive. In practice, this is done through daily activities such as queuing patiently and expressing gratitude when receiving help or support from friends. In this way, students learn to appreciate every moment and face challenges with peace of mind to form a better character and internalize spiritual values in everyday life. Seeing the critical role of Islamic education teachers, the teaching and learning process of Islamic education materials that have been significantly given helps students to be more effective and efficient in interpreting the Islamic education materials given (Winarto, Syahid, & Saguni, 2020). By applying these steps, students can develop their spiritual intelligence holistically. Students learn about theory and how to apply it in everyday life. These experiences deepen students' understanding of religion, build strong character, increase empathy, and create better relationships with others.

#### 4. Conclusion

Based on the description above, it can be concluded that the role of Islamic education (PAI) teachers at MI Muhammadiyah 1 Probolinggo City is very important in improving the spiritual intelligence of students. Through routine activities such as the SQ program, congregational prayer, and short lectures, PAI teachers teach theory and act as guides who create a comfortable learning atmosphere. They strengthen students' faith and piety through in-depth religious material while motivating students to engage in activities to increase spiritual awareness and prepare them to face challenges in the future. Steps to improve spiritual intelligence include developing aspects of *siddiq* through the honesty canteen program, *amanah* by involving students in congregational prayer, *tabligh* through religious lectures, and *fathonah* by encouraging active questioning. In addition, students are helped to find the meaning of life through teaching religious values, involvement in worship, and the habit of patience and gratitude. Adopting these measures enables students to enhance their spiritual intelligence comprehensively by integrating theoretical concepts with practical applications in their daily lives.

#### Reference

- Achadah, A., Wahidmurni, W., & Yasin, A. F. (2022). Internalization of Character Education Values in Shaping Elementary School Students' Religious Behavior. *Al-Ishlah: Jurnal Pendidikan*, 14(4), 4723–4734. <https://doi.org/10.35445/alishlah.v14i4.2509>
- Achmad. (2024). Management of Moral Education in Increasing the Spiritual Intelligence of Santri. *Ta'dib: Jurnal Pendidikan Islam*, 29(1), 1–17. <https://doi.org/10.19109/t.d.v29i1.22961>
- Amram, Y. J. (2022). The Intelligence of Spiritual Intelligence: Making the Case. *Religions*, 13(12), 1–17. <https://doi.org/10.3390/re113121140>
- Chapman, A. L., Foley, L., Halliday, J., & Miller, L. (2021). Relational Spirituality in K-12 Education: A Multi-Case Study. *International Journal of Children's Spirituality*, 26(3), 133–157. <https://doi.org/10.1080/1364436X.2021.1898345>
- Erwanto, D., & Athaillah, M. (2023). Tafsir Surat al-Ahzab 56: Variety, Meaning and Practice of Shalawat in the Archipelago. *Al-Karim: International Journal of Quranic and Islamic Studies*, 1(2), 121–140. <https://doi.org/10.33367/alkarim.v1i2.3897>
- Farahani, S. D., Sohrabi, F., & Azarbajani, M. (2016). Development and Validation of Islamic Questionnaire of Spiritual Intelligence. *Health, Spirituality and Medical Ethics*, 3(3), 4–11. [https://www.academia.edu/90025297/Development\\_and\\_Validation\\_of\\_Islamic\\_Questionnaire\\_of\\_Spiritual\\_Intelligence](https://www.academia.edu/90025297/Development_and_Validation_of_Islamic_Questionnaire_of_Spiritual_Intelligence)
- Gusviani, E. (2017). Analisis Kemunculan Sikap Spiritual dan Sikap Sosial dalam Kegiatan Pembelajaran IPA Kelas IV SD yang Menggunakan KTSP dan Kurikulum 2013. *EduHumaniora: Jurnal Pendidikan Dasar Kampus Cibiru*, 8(1), 96–106. <https://doi.org/10.17509/eh.v8i1.5127>
- Ikhwan, M., & Halim, A. (2023). Strategi Guru PAI dalam Mengembangkan Kecerdasan Emosional dan Spritual Siswa. *Ability: Journal of Education and Social Analysis*, 4(3), 28–36. <https://doi.org/10.51178/jesa.v4i3.1531>
- Indriyani, E. N. (2022). Profesionalitas Guru PAI dalam Menumbuh Kembangkan Kecerdasan Spiritual Peserta Didik di Era Merdeka Belajar di SD Negeri 086/X

- 
- Harapan Makmur. *Jurnal Pendidikan Guru*, 3(2), 55–65. <https://doi.org/10.47783/jurpendigu.v3i2.336>
- Irpan, I. (2022). The Objectives of Islamic Education in the Perspective of the Tabligh Congregation in Indonesia. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(2), 835–846. <https://doi.org/10.30868/ei.v11i02.3200>
- Klemm, W. R. (2020). God Spots in the Brain: Nine Categories of Unasked, Unanswered Questions. *Religions*, 11(9), 1–14. <https://doi.org/10.3390/rel11090468>
- Kusuma, F. A. S., & Inayati, N. L. (2023). The Role of Islamic Religious Education Teacher in Improving the Character and Islamic Behavior of Students of SMP Muhammadiyah 10 Surakarta. *IJGIE (International Journal of Graduate of Islamic Education)*, 4(1), 238–251. <https://doi.org/10.37567/ijgie.v4i1.2183>
- Matwaya, A. M., & Zahro, A. (2020). Konsep Spiritual Quotient menurut Danah Zohar dan Ian Marshall dalam Perspektif Pendidikan Islam. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 3(2), 41–48. <https://doi.org/10.54069/attadrib.v3i2.112>
- Maula, N., & Syukur, H. A. (2023). Strategi Budaya Religius dalam Meningkatkan Kecerdasan Spiritual Siswa. *Ambarsa: Jurnal Pendidikan Islam*, 3(2), 94–109. <https://doi.org/10.59106/abs.v3i2.145>
- Mbagho, F. I., Khulailiyah, A., & Naelasari, D. (2021). Peran Guru PAI dalam Pembentukam Akhlak Siswa di SMP Negeri 2 Diwek Jombang. *Jurnal Studi Kemahasiswaan*, 1(2), 116–130. <https://jurnal.stituwjombang.ac.id/index.php/irsyaduna/article/view/260>
- Miswanto, M., & Halim, A. (2023). Inovasi dalam Kurikulum Pendidikan Islam untuk Meningkatkan Karakter dan Etika Siswa. *Journal on Education*, 6(1), 17279–17287. <https://jonedu.org/index.php/joe/article/view/4132>
- Muslich, M. (2022). *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Bumi Aksara.
- Nisa, C., & Daivina, D. (2023). Peranan Guru Pendidikan Agama Islam dalam Meningkatkan Kecerdasan Spiritual Peserta didik. *El-Hadhary: Jurnal Penelitian Pendidikan Multidisiplin*, 1(1), 52–59. <https://doi.org/10.61693/elhadhary.vol10.1.2023.52-59>
- Paramansyah, A., Wulandari, Musa, M., & Pranajaya, S. A. (2024). Integration of Values Education in Learning Islamic Religious Education: Building Students' Moral Development. *International Journal of Teaching and Learning*, 2(3), 732–744. <https://injetel.org/index.php/12/article/view/107>
- Pinto, C. T., Guedes, L., Pinto, S., & Nunes, R. (2024). Spiritual Intelligence: A Scoping Review on the Gateway to Mental Health. *Global Health Action*, 17(1), 1–16. <https://doi.org/10.1080/16549716.2024.2362310>
- Rahman, M. S., Mannan, M., Hossain, M. A., & Gani, A. M. O. (2019). Awareness of Occupational Hazards in Learning Organizations. *Global Knowledge, Memory and Communication*, 68(1/2), 17–32. <https://doi.org/10.1108/GKMC-01-20180007>
- Rohman, A. A., & Masturoh, I. (2017). Peran Guru Pendidikan Agama Islam dalam Pengembangan Kecerdasan Spiritual Siswa (Penelitian di SMP Plus Ma'arif Al-Muslihuun Kecamatan Jatinagara Kabupaten Ciamis). *Jurnal Penelitian Pendidikan Islam*, 5(2), 71–96. <https://risetiaid.net/index.php/jppi/article/view/193>
-

- Rosady, F. (2023). Spiritual Intelligence in Cross Culture: A Systematic Literature Review and Research Agenda. *International Conference on Economics Business Management and Accounting (ICOEMA)*, 597–608. <https://conference.untag-sby.ac.id/index.php/icoema/article/view/3041>
- Sabah, M. C. Al, & Susiyanto, S. (2019). Peran Guru PAI dalam Mengembangkan Kecerdasan Emosional dan Spiritual Siswa di SMK Negeri 1 Semarang. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 2(2), 53–68. <https://doi.org/10.30659/jpai.2.2.53-58>
- Saputri, M. T., Azwar, A. J., & Ilyas, D. (2023). Peningkatan Kecerdasan Spiritual (Studi Kasus Upaya SMP Nurul Qomar Palembang). *Spiritual Healing: Jurnal Tasawuf dan Psikoterapi*, 4(1), 42–51. <https://doi.org/10.19109/sh.v4i1.13954>
- Sholihah, A. M., & Maulida, W. Z. (2020). Pendidikan Islam sebagai Fondasi Pendidikan Karakter. *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 12(1), 49–58. <https://doi.org/10.37680/qalamuna.v12i01.214>
- Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif dan Kombinasi (mixed Methods)*. Alfabeta.
- Tambak, S. (2016). Metode Ber cerita dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 1(1), 1–26. [https://doi.org/10.25299/althariqah.2016.vol1\(1\).614](https://doi.org/10.25299/althariqah.2016.vol1(1).614)
- Ulum, B., & Riswadi, R. (2023). Exploring the Role of Teachers in the Development of Hidden Curriculum Based on Islamic Boarding Schools. *Al-Wijdān: Journal of Islamic Education Studies*, 8(2), 221–239. <https://doi.org/10.58788/alwijdn.v8i2.2357>
- Vasconcelos, A. F. (2020). Spiritual Intelligence: A Theoretical Synthesis and Work-Life Potential Linkages. *International Journal of Organizational Analysis*, 28(1), 109–134. <https://doi.org/10.1108/IJOA-04-2019-1733>
- Winarto, W., Syahid, A., & Saguni, F. (2020). Effectiveness the Use of Audio Visual Media in Teaching Islamic Religious Education. *International Journal of Contemporary Islamic Education*, 2(1), 81–107. <https://doi.org/10.24239/ijcie.d.Vol2.Iss1.14>