

THE INFLUENCE OF SPIRITUAL INTELLIGENCE ON STUDENTS' DISCIPLINE ATTITUDES AT AL-ISTIQAMAH MODERN ISLAMIC BOARDING SCHOOL NGATABARU

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ABSTRACT

This study examines the Influence of Spiritual Intelligence on Students' Discipline Attitudes at Al-Istiqamah Modern Islamic Boarding School Ngatabaru. The study used a qualitative approach with descriptive techniques for presenting data from informants. Data were collected through observation, in-depth interviews, and document analysis. The analysis process involved data reduction, presentation, verification, and conclusion drawing. This study found that spiritual intelligence is an essential ability for students that influences other intelligence, including discipline. Students with spiritual intelligence will be more easily motivated to follow the rules and carry out the rules of the Islamic boarding school. Life at the Al-Istiqamah Ngatabaru Modern Islamic Boarding School is regulated by strict regulations that include various activities, from the five daily congregational prayers and greetings to a structured daily schedule. Discipline in praying is not only required as a pillar of Islam but also as a builder of character and spiritual intelligence. Practices such as greeting each other are also instilled as a form of respect that supports discipline and noble morals

ARTICLE INFORMATION

Keywords:

Spiritual intelligence, attitudes, boarding schools, Students.

1. Introduction

Apart from the Intelligence Quotient (IQ) and Emotional Quotient (EQ), there is another one called the Spiritual Quotient, abbreviated as (SQ), especially in-depth knowledge (Ahmed, Arshad, Mahmood, & Akhtar, 2016; Nachiappan, Andi, Veeran, Ahmad, & Zulkafaly, 2014). Otherworldly insight is very much needed today, where this in-

depth knowledge will control the way of behaving that deviates from religious teachings. Every great individual must drive the spiritual intelligence. Signs of developing spiritual intelligence are the capacity to be flexible or it is spontaneously and actively adaptive, a high level of self-awareness, the capacity to face and exploit suffering, and the capacity to face and overcome pain. The level of life-based on goals, missions,

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values, and fear of something that does not need to provide almost the same evidence. For students to actively develop the potential of religious and spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state (Kane & Jacobs, 2010). Education is a conscious and planned effort to realize learning—environment and learning process (Arif, Nurdin, & Elya, 2023). To achieve the principle of organizing education which includes the development of abilities and the formation of character and dignified national civilization to educate the life of the nation, the implementation of education must be by these goals.

2. Literature Review

2.1 Spiritual Quotient (SQ)

The spiritual quotient is made up of two words: "intelligence" and "spiritual." Intelligence can be defined as an individual's ability to handle various problems, especially those that require thinking skills (Kane & Jacobs, 2010; Singh, Upadhyay, Mishra, & Grewal, 2022). Experts' views on intelligence vary, depending on their respective hypotheses and perspectives. In addition, intelligence also includes the capacity to learn, the ability to face new situations, and other related aspects (Deary et al., 1996; Howard, 1993).

In Arabic, the term for intelligence is *al-adzka*, meaning understanding, perfection of something, and speed. Meanwhile, in English, intelligence is called intelligence, which refers to the

ability (*al-qudran*) to understand something accurately and thoroughly. Intelligence is also defined as an individual's ability to plan actions, think strategically, and organize and manage their environment effectively (Mohammdi & Elbourhamy, 2023).

From a linguistic perspective, intelligence refers to the ability or trait of being intelligent, while spiritual refers to something related to the mental, spiritual, or inner aspects (Kamaluddin, Adawiyah, & Rusdin, 2020). Thus, terminologically, spiritual intelligence can be defined as an ability related to the spiritual and inner, which includes concern for fellow human beings, other living creatures, and the environment, which is based on the belief in the existence of God Almighty.

The characteristics of spiritual intelligence include:

a. Flexible Ability

A flexible attitude in life characterizes a person who has high spiritual intelligence or can be flexible in facing problems (Pacharn, Bay, & Felton, 2013). A flexible person like this can easily adapt to various situations and conditions.

b. High level of awareness

People with high levels of self-awareness have a deep understanding of themselves (Morin, 2006). This ability makes it easier to control themselves in various situations and conditions, including managing emotions.

c. Ability to Face Suffering

When faced with suffering, humans will generally complain, be annoyed, angry or even despair. However, people

with good spiritual intelligence will be able to deal with suffering well.

d. Ability to Face Fear

A person with a high level of spiritual intelligence can manage and deal with fear well. They tend to face various situations with patience, which often reflects courage in facing life's challenges. This ability arises because spiritual intelligence provides a solid foundation in their inner beliefs.

Spiritual intelligence is the highest ability possessed by an individual (Vaughan, 2002) who can effectively function intellectually and emotionally through a sense of love and affection for others because of their piety towards Allah SWT.

In Islamic terminology, it can be said that SQ is intelligence that is based on the heart. This heart is actually the control center for all movements of the human body. It is the king of all other body parts. All human activities are under its control. If this heart is good, then the movements and activities of other body parts will also be good.

One of the keys to spiritual intelligence is in the heart. Then respond to the whispers of conscience by empowering and directing all the potential of the heart, namely fuad, sadr, and hawa. A spiritually intelligent person will show a sense of responsibility by orienting themselves towards policies or high-achieving deeds.

The term qalbiyah intelligence uses a number of self-abilities appropriately and perfectly to recognize the heart and its activities, manage and express the types of heart correctly, and motivate the

heart to foster morality in relationships with others and ubudiyah relationships with Allah.

Spiritual is a dimension that seems vast, untouchable, and far beyond because God, in the sense of the Almighty, is an object in a metaphysical and transcendent system, so that it simultaneously necessitates mystical and supra-rational nuances. Sayyed Hossein Nasr defines spirituality as "a sacred experience." This meaning was then introduced by all religious thinkers (spiritualists) in "understanding the meaning of belief in their social context." So, to be precise, spirituality is assumed not in its discursive sense, at home or inside, but is reflected in its social behavior. This also shows the claim that all human social behavior is certainly also colored by "sacred experience," and that is its spirituality.

Spiritual intelligence measurement allows an assessment of a person's morals based on their level of spiritual intelligence. The measurement results show that the higher the level of faith and devotion of an individual, the better their character or morals, which goes hand in hand with increasing spiritual intelligence. Thus, the individual will have a responsible personality. Therefore, spiritual intelligence plays a role in forming noble morals and a noble personality.

Spiritual intelligence is becoming a trend in Indonesia, as seen from changes in the curriculum system. In the previous curriculum (KTSP), the focus of competency development only covered three aspects, namely cognitive, affective,

and psychomotor. However, spiritual competency is added in the 2013 curriculum (K-13), which is even considered the highest competency. This change was triggered by the concern of society and government regarding the decline in children's morals. Although they have knowledge, many are lacking in attitude and character. Therefore, spiritual intelligence is considered very important to support the optimal development of reason and character.

Spiritual intelligence can be developed through education in a positive environment and upholding religious values, such as in Islamic boarding schools.

The emergence of modern Islamic boarding school education is a response to the era's challenges that are increasingly developing in the fields of science, technology, and communication. Modern Islamic boarding schools are a form of adaptation to the contemporary sciences taught but still maintain the main focus on religious education as its main goal. In terms of leadership, modern Islamic boarding schools are no longer entirely dependent on the figure of the kyai alone, but have shifted towards a more rational leadership pattern. However, the culture of humility, which is a characteristic of Islamic boarding school education, is still maintained and preserved.

2.2. The Relationship between Spiritual Intelligence and Disciplined Attitude

Islamic boarding schools have implemented A synergistic education

system by integrating a framework based on customs and culture. With the implementation of this system, it is hoped that there will be continuity between training in schools, Islamic life experiences, and the needs of the modern work world. In the Islamic boarding school environment, the values of spiritual intelligence are instilled through the habit of worship, moral strengthening, and religious learning. The relationship between spiritual intelligence and discipline is reflected in the students' compliance with a structured daily schedule, such as performing congregational prayers, reciting the Koran, and learning activities (Askar, Adawiyah, & Nurdin, 2021; Handayani & Nurdin, 2021). These values develop a sense of responsibility and awareness of the importance of living an orderly life.

Spiritual intelligence is important in forming a disciplined attitude, especially in the Islamic boarding school environment. Students with high spiritual intelligence tend to understand discipline as part of worship and devotion to God. Research shows that individuals with a good level of spiritual intelligence can control themselves, respect rules, and have a high sense of responsibility for their duties.

The purpose of forming a disciplined attitude is to prepare children to understand the values of goodness as provisions for entering adulthood so that they can live a happy, successful, and loving life. Establishing discipline in children should start as early as possible, although this approach can face

challenges due to differences in family background and character of each individual.

Spiritual intelligence plays a vital role in helping students face conflicts or challenges, for example, by showing patience and wisdom in decision-making. The disciplined attitude that develops through spiritual intelligence is useful during education at the Islamic boarding school and becomes valuable capital in social life. Spiritual intelligence includes controlling oneself, understanding moral values, and acting according to spiritual principles. Discipline, reflected in compliance with regulations, consistency in acting, and responsibility for tasks, is the result of the influence of spiritual intelligence.

Research has shown that spiritual intelligence strengthens internal motivation to obey rules and carry out obligations without coercion. In the pesantren environment, students who have high spiritual intelligence are more obedient to the rules, such as maintaining prayer schedules, reciting the Koran, and studying. Thus, the relationship between spiritual intelligence and discipline is complementary, where spiritual intelligence is the foundation for forming consistent and sustainable discipline.

3. Methodology

This study used a qualitative multi-case study method. A qualitative research method is a naturalistic research conducted in natural settings (Nurdin, Scheepers, & Stockdale, 2022; Yin, 2011). Qualitative methods will produce descriptive data and then analyze and

interpret it with a thematic approach (Nurdin & Pettalongi, 2022). This research case study is at the Al-Istiqamah Ngatabaru Modern Islamic Boarding School, Central Sulawesi Province, Indonesia. This Islamic boarding school is located not far from the city center of Palu.

Data was gathered through direct observation, in-depth interviews, and written document analysis. Wawancara mendalam melibatkan direktur TMI, sekretariat PPM Al-Istiqamah Ngatabaru, staff pengasuhan santri putra, dua orang guru, ketua Pengurus OPPM (Organisasi Pelajar Pondok Modern), dan tiga santri Al-Istiqamah Ngatabaru. Sedangkan analisis dokumen tertulis memuat isi proses pembelajaran di sekolah untuk memahami program penanaman budaya toleransi dalam membentuk karakter siswa.

Data analysis in this study was carried out by thematic data analysis as suggested by Corbin and Strauss (Corbin & Strauss, 1990). The thematic analysis referred to in this study is by finding themes in data from observations, in-depth interviews, and written document analysis. The data analysis process was completed if no new themes were found in the data (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2021). Data verification was carried out by comparing data from three sources: observation, in-depth interviews, and written document analysis.

4. Result and Discussion

4.1 Implementation of Spiritual Intelligence on the Disciplinary Attitude of Santri

One of the driving forces in implementing regulations and discipline at the Al-Istiqamah Ngatabaru Modern Islamic Boarding School is the student organization known as OPPM (Modern Islamic Boarding School Student Organization). OPPM is a driving force among male and female students, who are directed by the organization's mentors and work with the student caregivers. When this was confirmed by the Director of TMI (Tarbiyyatul Mu'allimin Al-Islamiyyah) in an interview with the author, he explained that the implementation of regulations and discipline at the Islamic boarding school had been clearly regulated in accordance with the duties and functions of each party. Male students are guided directly by male caregivers, while female students are guided by female caregivers, with structured management through the management hierarchy in OPPM.

The OPPM management is fully responsible for implementing discipline at the Al-Istiqamah Ngatabaru Modern Islamic Boarding School. They are bound to carry out the applied discipline, which is monitored by the board of teachers who care for the students. Discipline is considered the core of the Islamic Boarding School itself because without discipline, the Islamic boarding school will feel lifeless. At the next level, students in grades VI and V of TMI are also involved, where some students in grade VI of TMI become OPPM management, while students in grade V

become management in each rayon (dormitory). Meanwhile, students in grades I to IV are required to become members who participate in implementing discipline.

As conveyed by the OPPM Language Section Administrator, who said that:

Discipline is the core of Islamic boarding schools, which all students must implement. Without discipline, all activities will not run smoothly and as expected. As OPPM administrators who are tasked with enforcing discipline, we feel happy and proud when we see students in grades 1-5 carrying out the rules well and sincerely. However, we would be very disappointed if violations were found due to indiscipline from our younger siblings. As enforcers of discipline, we also have an obligation to implement the discipline set.

4.2 The Influence of Spiritual Intelligence on Student Discipline

According to Ustad Fauzan Ansor, TMI staff of the Al-Istiqamah Ngatabaru Modern Islamic Boarding School, spiritual intelligence in the context of religion refers to awareness or good intentions from the heart, which is a fundamental aspect for students. By having spiritual intelligence, students will indirectly develop other intelligences. A spiritual intelligence student will automatically be motivated to follow the existing rules and disciplines. Based on the author's observations of students at the Al-Istiqamah Ngatabaru Modern Islamic Boarding School, the most visible

spiritual intelligence in terms of discipline is:

1. Obligation to Worship

One of the most prominent spiritual intelligence is the implementation of the five daily congregational prayers in the mosque. Implementing prayers in the context of moral education in Islamic boarding schools is a vehicle for the character development of female students with the aim that graduates can practice it in their daily lives in the community. The purpose of prayer discipline for students is to increase spiritual intelligence, which functions as the main source of daily life.

2. Akhlakul Qarimah

The Modern Islamic Boarding School of Al-Istiqamah Ngatabaru is an institution that is believed to be able to help develop the character of students; through this Islamic boarding school, they receive religious education, guidance, and proper coaching.

Based on the statement above, the author can conclude that discipline in the Al-Istiqamah Ngatabaru Modern Islamic Boarding School significantly influences students' spiritual intelligence. Suppose the discipline in the Islamic boarding school does not require students to perform the five daily prayers in congregation and does not instill the values of politeness and mutual respect. In that case, it is likely that the spiritual development of students will be limited to their daily lives.

4.3 Supporting and inhibiting factors for students in increasing spiritual intelligence

There are several supporting and inhibiting factors for male and female students at Al-Istiqamah Ngatabaru, as follows:

1. Supporting Factors

The Kyai figure is one of the important components of life in an Islamic boarding school. Either as the founder or leader of the Islamic boarding school, Kyai. The machine of the Islamic boarding school is called Kyai. The characteristics of a kyai have a significant impact on many Islamic boarding school styles. The way the kyai leads his Islamic boarding school will be greatly influenced by his paradigm. The Head of the Boarding School, KH. M. Arif Siraj, Lc., also represents the Al-Istiqamah Ngatabaru Modern Islamic Boarding School. Very useful for the development of the character of students and the educational process.

In addition to the kyai figure who is a role model for all students, the environment of the Islamic boarding school also plays an important role as a supporting factor. To avoid the negative impacts of city life, such as nightlife, free association, drug trafficking, and easy access to alcohol, the Al-Istiqamah Modern Islamic Boarding School located in Ngatabaru Village, Sigi Regency, far from the hustle and bustle of the city, takes preventive measures. Inspections of students who have just returned home and regular checks of students' cupboards help maintain the atmosphere of the Islamic boarding school. In addition, to prevent misuse, students are not allowed to bring electronic goods

such as cell phones, laptops, televisions, and radios.

A structured activity schedule, prepared for a full academic year, also supports the smooth running of the Islamic boarding school program. Each activity has a designated person in charge, and the students' busy carrying out dense Islamic boarding school activities can increase their enthusiasm for living in the Islamic boarding school. One example is the inter-group competition activity organized by the OPPM management, which can strengthen discipline among students.

2. Inhibiting Factors

The poor psychological condition of students can also be a hindering factor and affect the discipline of students at the boarding school. The Head of OPPM Putra conveyed this condition for the 2021/2022 Period, Nabil Al Fauzan that:

Discipline is very important for life in the boarding school, as if it were the foundation of the school itself. If students do not implement discipline properly, there must be a specific underlying reason. For example, recently, we handled a violation committed by one of the class 1 students who did not carry out the discipline to pray Maghrib in congregation at the mosque. When we found out about this violation, we immediately called the student. When we asked the reason why he did not pray Maghrib in congregation at the mosque, he apologized for the violation he had committed while expressing that the reason was that he did not feel at

home living at the boarding school and wanted to move schools immediately.

The OPPM (Modern Boarding School Student Organization) administrators play an essential role in maintaining discipline at the Al-Istiqamah Ngatabaru Modern Islamic Boarding School because they assist the Boarding School Leader and the student care council in ensuring orderly discipline. However, some OPPM administrators do not properly discipline their employees.

Other inhibiting factors also come from parents or guardians of students. Parents supporting their children's schoolwork will run more smoothly for the students. The importance of synergistic cooperation between teachers and parents to achieve the desired educational goals cannot be overstated. The educational programs offered in schools will suffer due to the absence of parental support. Parents or guardians of students who do not understand and support the student discipline program, such as those who take their children home without the permission of the student's guardian or who reprimand the teacher in front of their children because they disagree with the punishment, are some of the things that hinder the student care unit in improving the discipline of OPPM administrators.

5. Conclusion

Spiritual intelligence is an essential ability for students that influences other intelligence, including discipline. Students with spiritual intelligence will

be more easily motivated to follow the rules and carry out the rules of the Islamic boarding school. Life at the Al-Istiqamah Ngatabaru Modern Islamic Boarding School is regulated by strict regulations that include various activities, from the five daily congregational prayers and greetings to a structured daily schedule. Discipline in praying is not only required as a pillar of Islam but also as a builder of character and spiritual intelligence. Practices such as greeting each other are also instilled as a form of respect that supports discipline and noble morals. Factors supporting spiritual intelligence in this Islamic boarding school include the figure of the kyai as an influential leader, a conducive environment without electronic devices, and a busy and organized schedule of activities. However, there are obstacles, such as the psychological condition of students who are not ready and the lack of support from guardians in supporting their children's education. Even so, this Islamic boarding school instills strong spiritual values so that students can be disciplined in living their daily lives and become individuals with character in society.

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