

Implementation of the Spiritual Intelligence Model in Forming Noble Morals of Students in the Digital Era at Mas Miftahussalam Medan

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*Elvhira Effendi, Tumiran, Danny Abrianto^{abc} 

¹²³Panca Budi Development University, Medan, Indonesia

Corresponding Author: elvhiraeffendipastibisa@gmail.com

ABSTRACT

The development of digital technology has had a significant impact on the formation of students' character, particularly in moral and spiritual aspects. This study aims to analyze the implementation of the spiritual intelligence model in shaping the noble character of students at the Miftahussalam Private Islamic Senior High School (MAS) in Medan in the digital era. The approach used was a qualitative case study. Data collection techniques included in-depth interviews, participant observation, and documentation, which were then analyzed using the Miles and Huberman interactive analysis model. The results showed that the application of spiritual intelligence values such as sincerity, patience, gratitude, and responsibility were systematically integrated through Islamic Religious Education learning, habituation of worship, and teacher role models. These values have been proven to be able to shape students' noble character as reflected in politeness, social empathy, and religious awareness. These findings emphasize the importance of strengthening the spiritual dimension in Islamic education as an effective strategy to fortify students from the negative influences of the digital era. This study provides a conceptual contribution to the development of a character education model based on spiritual values in the madrasah environment.

Keywords: *Spiritual Intelligence, Noble Morals, Islamic Education, Digital Era, Madrasah*

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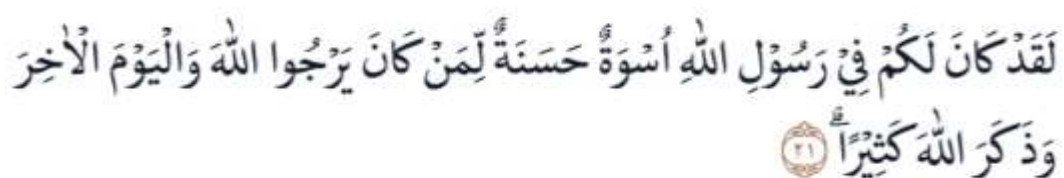
INTRODUCTION

The development of digital technology in the modern era has had a significant impact on various aspects of life, including education. Rapid access to information, widespread use of social media, and an increasingly dominant digital lifestyle have presented unique challenges in the process of character development for students. One impact that is beginning to be felt is the weakening of moral and spiritual values among students, reflected in a decline in politeness, responsibility, and social awareness. In this context, the development of noble character is an urgent need that must be addressed seriously by educational institutions, particularly Islamic educational institutions.

Initial observations at the Miftahussalam Private Islamic Senior High School (MAS) in Medan indicate a decline in students' morals related to the challenges of the digital era. Some of the phenomena discovered include interactions on social media that still contain impolite language and do not conform to Islamic communication ethics, suboptimal religious discipline such as lateness or absence from congregational prayers and morning Quran recitation programs, and a lack of parental guidance in supervising device use at home, which makes exposure to negative content difficult to control. These conditions indicate that the influence of digital culture can weaken the internalization of moral and spiritual values, even though the madrasah has attempted various religious development programs. Therefore, an in-depth study is needed on how the implementation of the spiritual intelligence model can be a strategy for developing students' noble morals at MAS Miftahussalam, so that Islamic values can be maintained amidst the flow of global information.

One educational institution facing similar challenges is the Miftahussalam Private Islamic High School (MAS) in Medan. This school is located at Jalan Darussalam No. 26, Sei Sikambing D Village, Medan Petisah District, Medan City, North Sumatra Province. MAS Miftahussalam is under the auspices of the Miftahussalam Islamic Education Foundation and is known as a private madrasah that integrates Islamic values into its curriculum and school culture. With a large student population and diverse backgrounds, this school has a strong commitment to fostering students' morals through habituation activities such as congregational prayer, Quranic recitation, and daily memorization programs. The school's religious and conducive environment makes it an appropriate location to study the implementation of a spiritual development model in education.

According to various perspectives, Islamic education is not solely oriented toward cognitive achievement but also has a primary mandate in character formation and strengthening students' spiritual intelligence. A holistic approach to Islamic education emphasizes the importance of a balanced integration of intellectual, emotional, social, and spiritual dimensions. Within this framework, the development of noble morals cannot be separated from the spiritual values instilled through religious learning ¹. This aligns with Allah's word in Surah Al-Ahzab, verse 21:



"Indeed, in the Messenger of Allah you have a good example to follow for anyone who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah often." (QS. Al-Ahzab: 21).

Previous research has shown that the integration of character values into Aqidah Akhlak learning has a positive impact on students' moral and spiritual development ². Furthermore, the role of Islamic Religious Education (PAI) teachers is crucial in fostering noble morals, especially when they are able to serve as moral role models and connect religious teachings to the dynamics of digital life. Islamic Religious Education, implemented contextually and adaptively, is believed to be able to provide a foundation of noble values for the younger generation in facing the changing times.³

However, there are not many studies that specifically analyze how the spiritual intelligence model is implemented in madrasah environments, especially amidst the challenges of the digital era. This presents an important gap to explore through a qualitative approach, in order to understand the subjective experiences of teachers and students in internalizing spiritual values in real life. Based on this background, this study aims to examine in depth how the implementation of spiritual intelligence contributes to the formation of noble character in students at MAS Miftahussalam Medan. This study is expected to provide a conceptual contribution to strengthening student character based on spiritual values that are contextual and adaptive to current developments.

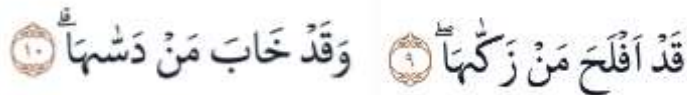
Theoretical Review

Spiritual Intelligence in Islamic Education

In the context of Islamic education, spiritual intelligence is not merely associated with religious ritual practices, but more broadly encompasses the spiritual aspect that serves as the center of the integration of moral values. Islamic education places the spiritual dimension as the primary foundation for shaping students' holistic and balanced character. As explained by ⁴, moral education in early childhood systematically integrates cognitive, affective, and spiritual aspects in an effort to produce perfect human beings with noble character. Values

Implementation of the Spiritual Intelligence Model in Forming Noble Morals of Students in the Digital Era at Mas Miftahussalam Medan such as sincerity, patience, gratitude, and a sense of responsibility to God and others are instilled through a transformational learning process.

In Islam, spiritual intelligence is closely linked to the process of purifying the soul, or *tazkiyatun nafs*. This is not only the basis for developing moral awareness, but also the primary foundation for facing the challenges of the times. The Quran emphasizes this importance in Surah Ash-Syams, verses 9-10:

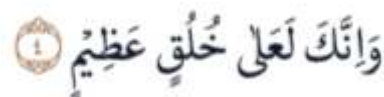


"Indeed, fortunate is the one who purifies his soul, and truly the loss is the one who pollutes it." (QS. Ash-Syams: 9-10).

This verse emphasizes that educational success is measured not only by intellectual aspects, but also by students' success in fostering spiritual purity and moral integrity. In the context of MAS Miftahussalam Medan, this model is implemented through contextual learning based on Islamic values, habituation of worship, and teacher role models who instill the values of sincerity, patience, gratitude, and responsibility. This consistent and systematic implementation is expected to shape students' noble character, reflected in politeness, social empathy, and religious awareness, both within the school environment and in the digital space.

The Concept of Noble Morals in Islamic Education

Noble morals are the core of Islamic teachings and occupy a central position in the goals of education. The concept of morals is not only understood as a set of social norms, but also encompasses theological, psychological, and practical dimensions in shaping a person's behavior in accordance with Islamic values. In the Qur'an and Hadith, there is often emphasis on the importance of morals in shaping a pious, honest, patient, trustworthy, and polite Muslim. The Prophet Muhammad himself is referred to as the best example of morals, as stated in Surah Al-Ahzab verse 21. Furthermore, Allah SWT also emphasizes the greatness of the Prophet Muhammad's morals in Surah Al-Qalam verse 4:



"And indeed you (Muhammad) truly have great character." (QS. Al-Qalam: 4).

This verse reinforces the importance of the prophetic mission in fostering noble morals. Therefore, in the context of Islamic education, moral formation cannot be separated from the example of the Prophet Muhammad as the primary figure in internalizing noble moral values. Imam Al-Ghazali, in his *Ihya' Ulumuddin*, stated that moral formation must begin early in life through a positive environment, wise supervision, and the provision of appropriate examples. Morals encompass human relationships with God (*ḥablun min Allāh*), with fellow humans (*ḥablun min al-nās*), with oneself, and with the surrounding environment.

In the context of Islamic education, developing noble character in the digital era requires an adaptive and contextual approach. Such strategies must not only be relevant to technology but also rooted in local cultural roots. This emphasizes the importance of strengthening the profile of *rahmatan lil 'alamin* (blessing for the universe) students through an approach based on local wisdom values. For example, through exploring traditional culinary delights at MAS Miftahussalam Medan. Methods like *project-based learning* help foster tolerance, responsibility, and spiritual reflection, thus supporting the development of a balanced human being: intelligent in thinking, wise in behavior, and strong in spirituality.

Thus, moral education in Islam cannot be separated from the spiritual dimension and daily practice. Noble morals are not only the result of learning, but also the fruit of a supportive

Implementation of the Spiritual Intelligence Model in Forming Noble Morals of Students in the Digital Era at Mas Miftahussalam Medan environment, teacher role models, and the integration of Islamic values into school life. This demonstrates that effective moral education must be spiritually based, contextual, and sustainable. The concept of moral development is also reflected in Luqman's advice to his son, immortalized in the Quran. In Surah Luqman, verse 17, Allah SWT says:

يٰۤاِبْنٰى اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ
ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر

"O my son, establish prayer, command what is right, and forbid what is wrong, and be patient with what happens to you. Indeed, these are among the things that are obligatory." (QS. Luqman: 17).

This verse shows that character education in Islam includes the habituation of worship, strengthening social values, and cultivating patience. These values align with the principle of forming noble morals through a continuous process of guidance, role modeling, and internalization of values. Noble morals are behaviors that align with the teachings and noble values of Islam, both in relation to God (*ḥablun min Allāh*), relations with fellow human beings (*ḥablun min al-nās*), relations with oneself, and with the surrounding environment. Noble morals are the benchmark for the success of character development, which in the context of MAS Miftahussalam is indicated through polite attitudes towards teachers and friends, social empathy, honesty, concern for environmental cleanliness, and consistent religious awareness both inside and outside of school.

The Relationship between Spiritual Intelligence and Noble Morals

In the context of madrasah education, the relationship between spiritual intelligence and noble character is evident through integrated learning activities and the instillation of values. When spiritual values such as honesty, gratitude, simplicity, and responsibility are consistently instilled, students not only understand their meaning conceptually but also use them as a basis for their behavior. Research ⁶confirms that instilling Islamic values in students' daily lives has proven effective in developing noble and consistent morals. Thus, spiritual intelligence not only influences students' cognitive and emotional aspects but also forms a strong moral foundation in the development of noble character. This relationship demonstrates that spiritual development in Islamic education must be carried out holistically and continuously, so that moral values are not only taught but truly internalized and manifested in real behavior.

Previous Studies Related to the Implementation of Spiritual Intelligence

Several previous studies provide a comprehensive overview of the implementation of spiritual intelligence in educational contexts, both in madrasas, Islamic boarding schools, and universities. Research ⁷emphasizes that spiritual and emotional intelligence-based learning at Zainul Hasan Islamic University significantly builds students' morals, particularly in terms of empathy and ethical decision-making. Meanwhile, research among nursing students shows a positive relationship between spiritual intelligence and moral ⁸sensitivity in their professional practice. Research at Islamic boarding schools reveals that character education based on a holistic approach involving spiritual intelligence produces graduates who excel not only academically but also possess strong moral integrity.

In the context of qualitative research methodology, an interpretive approach plays a crucial role in examining the implementation of spiritual intelligence. Qualitative research allows researchers to explore meaning, subjective experiences, and the internalization of spiritual values that are difficult to capture through quantitative data alone. ⁹emphasizes that

Islamic education-based studies require qualitative methods capable of in-depth understanding of socio-religious realities, allowing moral and spiritual values to be portrayed within the context of students' lives.

In madrasah environments, research ¹⁰shows that classroom management that integrates spiritual values creates a harmonious learning climate and can increase student motivation and discipline. Furthermore, research ¹¹suggests that teachers' religious understanding significantly contributes to students' religious attitudes and morals, especially when accompanied by consistent practice of values instillation. Thus, previous studies provide a strong foundation for the importance of implementing spiritual intelligence in moral formation. However, more in-depth qualitative research is needed to understand how the process of internalizing spiritual values occurs in the daily lives of madrasah students, particularly amidst the complex challenges of the digital era.

Conceptual Framework

This research is based on the understanding that spiritual intelligence plays a crucial role in shaping students' noble character. In Islamic education, spiritual intelligence not only reflects faith but also serves as an inner strength that motivates students to live meaningful lives, uphold noble values, and establish a transcendental relationship with God as the basis for ethical behavior. This study does not statistically test the relationships between variables, but rather explores the experiences of students and teachers in implementing spiritual values into concrete behavior. This framework serves as a reflective basis for understanding the process of Islamic character formation in madrasahs. The conceptual framework is as follows:



Figure 1 Conceptual Framework

METHOD

This research method uses a qualitative approach with a case study type to explore in depth the implementation of the spiritual intelligence model at MAS Miftahussalam Medan. The research subjects consisted of 1 madrasah principal, 3 Islamic Religious Education (PAI) teachers, and 10 students who were assessed as actively involved in religious activities. Data were collected through in-depth interviews using semi-structured interview guidelines, participant observation using observation sheets, and documentation of relevant madrasah programs and activities. Data analysis included data reduction, data presentation, conclusion drawing and verification. Data validity was ensured through triangulation of sources and techniques, member checking, and intensive researcher involvement in the field.

FINDINGS AND DISCUSSION

Overview of Research Location and Subjects

The Miftahussalam Private Islamic High School (MAS) in Medan is an Islamic educational institution under the auspices of the Miftahussalam Islamic Education Foundation. Located at Jalan Darussalam No. 26, Sei Sikambing D Village, Medan Petisah District, Medan City, this madrasah is situated in an urban environment with a heterogeneous community in terms of socio-economic and educational background. The madrasah's existence is not only as a provider of formal education, but also as a center for moral development and strengthening of Islamic values for the younger generation.

The madrasah's vision is to develop a generation of Muslims who are knowledgeable, virtuous, and able to adapt to changing times, particularly in the digital era. To achieve this

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vision, MAS Miftahussalam implements a mission that emphasizes the integration of knowledge and religious values, the instilling of worship habits, and the development of a religious culture within the school environment. Regular religious programs include congregational prayer, Quranic recitation and memorization, book study, and spiritual development for students.

Implementation of the Spiritual Intelligence Model at MAS Miftahussalam Medan

The research results show that the implementation of the spiritual intelligence model at MAS Miftahussalam Medan is carried out through the integration of Islamic values into learning activities, the development of worship habits, and teacher role models. The main values focused on development include sincerity, patience, gratitude, and responsibility.

The spiritual intelligence model implemented at MAS Miftahussalam Medan is built around three main, complementary components. First, the integration of Islamic values into learning, where Islamic Religious Education teachers consistently link subject matter to the realities of students' digital lives, such as instilling ethical communication skills on social media, information literacy, and avoiding negative content. Second, the habituation of religious practices, including congregational prayer at designated times, Quran recitation every morning before class, a weekly memorization program, and the commemoration of Islamic holidays, strengthens students' religious awareness. Third, the teachers' exemplary behavior, reflected in politeness, discipline, humility, and consistency in performing religious duties, serves as a model for students to emulate. The combination of these three components creates a sustainable Islamic character development ecosystem, enabling values such as sincerity, patience, gratitude, and responsibility to be naturally internalized in students' lives, both at school and in the digital environment.

In Islamic Religious Education (PAI) teaching, teachers consistently connect the material to the realities of students' lives in the digital age. For example, when teaching morals, teachers provide concrete examples of positive behaviors that students can apply when using social media, such as avoiding hate speech, maintaining ethical communication, and filtering information before sharing. This approach makes spiritual values more contextual and relevant to the challenges students face.

Practicing worship is one of the main strategies for developing spiritual intelligence. Students are encouraged to perform congregational prayers, read the Quran every morning before classes begin, and participate in regular memorization programs. These activities not only strengthen worship skills but also instill discipline, patience, and a sense of responsibility for religious obligations.

Teachers' role models play a crucial role in the internalization of spiritual values. Teachers strive to demonstrate politeness, discipline, and humility in every interaction, thereby serving as a positive example for students. This attitude creates a conducive school climate, where students feel valued and motivated to emulate these positive behaviors.

In addition to formal classroom activities, the madrasah also hosts informal religious activities such as Islamic holiday commemorations, thematic studies, and religious competitions. These activities serve as a means of strengthening spiritual values and strengthening social bonds among students. Observations indicate that through an integrated approach involving learning, habituation, and role modeling, the values of spiritual intelligence can be effectively internalized in students.

The research findings show that MAS Miftahussalam Medan has systematically implemented spiritual intelligence through three main pillars: the integration of Islamic values in learning, the habituation of worship, and teacher role models. Values such as sincerity, patience, gratitude, and responsibility are internalized in Islamic Religious Education materials linked to the realities of students' digital lives. They are reinforced through routine activities such as congregational prayer, Quranic recitation, and memorization programs, and are exemplified directly by teachers in daily interactions.

The Impact of Implementing the Spiritual Intelligence Model on Students' Noble Morals

Research findings indicate that the implementation of the spiritual intelligence model at MAS Miftahussalam Medan has had a significant impact on the development of students'

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noble character. This impact is reflected in several aspects of behavior and attitudes observed through interviews, observations, and documentation.

First, there has been an increase in politeness in daily interactions. Students demonstrate respect for teachers and fellow students, for example through polite language, attentive listening, and the habit of greeting each other. These habits are not only the result of formal training but also the concrete role models demonstrated by teachers and the school environment.

Second, students demonstrated a higher level of religious awareness. This was evident in their active participation in congregational worship, Quran recitation, and memorization programs. Some students even initiated Quran study groups outside of class hours as a form of personal commitment.

Third, there is an increase in social empathy. Students begin to show sensitivity to the needs and feelings of others, such as helping friends who are struggling to understand lessons, participating in community service activities, and volunteering to keep the school environment clean. However, implementing the spiritual intelligence model in the digital age also faces challenges. The influence of social media, online games, and popular culture sometimes distracts students from the values that have been instilled. Several teachers acknowledged the need for adaptive strategies, such as integrating digital literacy into Islamic Religious Education (PAI) learning, to enable students to filter information and utilize technology positively.

Overall, the resulting impact demonstrates that strengthening the spiritual dimension through learning, habituation, and role modeling can be an effective bulwark for students in facing the negative influences of the digital era. Internalized values of sincerity, patience, gratitude, and responsibility help students develop a strong and consistent Islamic character.

Evaluation and Change of Student Behavior

Changes in student behavior resulting from the spiritual intelligence development process are evident in school life. Islamic Religious Education (PAI) teachers stated that indicators include increased religious discipline, polite behavior, willingness to help others, and the ability to control emotions. Evaluation is conducted not only through direct observation but also through student reflection on the material and religious activities they participate in. Several students stated that they felt calmer and more confident in facing challenges after participating in the spiritual habituation program at the madrasah. They also acknowledged that Islamic Religious Education (PAI) teachers have been a significant influence in changing their mindsets and perspectives on life.

Supporting and Inhibiting Factors for Implementation

In the implementation of spiritual intelligence education at MAS Miftahussalam Medan, determining factors were found that contributed to the success and limitations of the program.

Supporting Factors

The most significant supporting factors are the teachers' exemplary behavior and the institution's commitment to consistently instilling religious values. Furthermore, the integration of intra- and extracurricular activities, which incorporate a spiritual dimension, is a key strength. The principal added that the school's religious culture involving all school residents create an atmosphere conducive to internalizing spiritual values.

Commitment of Islamic Education teachers as role models in attitudes and behavior.

Progressive support from the madrasah principal for religious activities.

A religious program that is diverse, structured, and touches the affective side of students.

Collaboration between religious teachers and general teachers in strengthening values.

The madrasa environment consistently presents a religious atmosphere.

Inhibiting Factors

On the other hand, several challenges also arise from outside the school environment. Islamic Religious Education (PAI) teachers revealed that the lack of parental involvement in fostering the habit of worship at home often results in the values instilled in students not being sustained. Furthermore, the negative influence of social media, which is inconsistent with Islamic values, is also a significant distraction for students.

Low parental involvement in spiritual development at home.

The flow of digital information tends to be free and hedonistic.

The pragmatic view of some students towards religious activities.

Islamic Religious Education teachers assess the need for a personal and innovative approach in delivering spiritual material so that students not only understand it cognitively, but also feel it emotionally and apply it in their daily lives.

Discussion

The results of this study confirm that the implementation of the spiritual intelligence model at MAS Miftahussalam Medan is an effective strategy for developing students' noble character, especially amidst the challenges of the digital era. These findings align with the view¹² that spiritual intelligence is the ability to place life in a more meaningful context, connect actions with noble values, and use moral principles as a guideline for behavior.

The integration of the values of sincerity, patience, gratitude, and responsibility in Islamic Religious Education (PAI) learning has been proven to align with the goals of Islamic education, which emphasize the formation of a perfect human being with a balance between cognitive, affective, and spiritual aspects¹³. The approach used by Islamic Religious Education teachers at MAS Miftahussalam is not only normative but also contextual, linking teaching materials to phenomena faced by students in the digital world. This strategy aligns with findings¹⁴ showing that collaborative learning based on spiritual values can increase students' social and moral sensitivity.

Structured worship practices, such as congregational prayer and Quran recitation, significantly contribute to the development of students' discipline and religious awareness. These findings support the notion¹⁵ that consistent instilling of Islamic values can shape stable and sustainable behavior. Furthermore, the role model of teachers as moral figures is a key factor in the internalization of values. This aligns with Imam Al-Ghazali's view, which emphasizes the importance of good moral conduct in moral education, where educators' behavior serves as a concrete model for students.

Observable positive impacts, such as improved manners, religious awareness, and social empathy, indicate that spiritual intelligence can serve as a moral bulwark against the negative influences of globalization and digitalization. However, challenges such as the penetration of popular culture and digital media still require adaptive strategies. This study found that strengthening digital literacy based on spiritual values is one solution to help students use technology productively and ethically, in line with findings¹⁶ that emphasize that religious education must anticipate the impact of modern technology.

CONCLUSION

This study shows that the implementation of the spiritual intelligence model at MAS Miftahussalam Medan plays a significant role in shaping students' noble character in the digital era. The integration of the values of sincerity, patience, gratitude, and responsibility through Islamic Religious Education (PAI) learning, the habituation of worship, and teacher role models has resulted in positive changes in student behavior, such as improved manners, religious awareness, and social empathy. The approach used is contextual, linking Islamic values to the challenges of modern life, particularly the use of digital technology. This is in

Implementation of the Spiritual Intelligence Model in Forming Noble Morals of Students in the Digital Era at Mas Miftahussalam Medan line with the concept of Islamic education which emphasizes the formation of a perfect human being through a balance of cognitive, affective, and spiritual aspects. Based on the findings of this study, it is recommended that educational institutions, particularly madrasahs, strengthen the integration of spiritual intelligence values into their curricula and school activities, including developing digital literacy programs grounded in Islamic ethics to address the challenges of the digital era. Teachers are expected to continue to serve as moral role models for students by developing contextual, relevant learning methods that adhere to Islamic principles.

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