

INTERNALIZATION OF SPIRITUAL INTELLIGENCE VALUES THROUGH THE STUDY OF THE BOOK ARBAIN AN-NAWAWI AMONG STUDENTS AT MA'HAD AL-JAMI'AH, RADEN FATAH STATE ISLAMIC UNIVERSITY, PALEMBANG

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Abstract

The aim of this research is to determine the process of internalizing Islamic spiritual intelligence values through the study of the Hadith book Arba'in An-Nawawi. So that students can analyze and evaluate indicators of achievement of both supporting and inhibiting factors in the internalization of spiritual intelligence. Internalization is an effort made by educators to produce students by developing high spiritual intelligence. Spirituality in question includes faith, character (characterization), morals, faith, Islam, ihsan. However, in reality the values that are internalized to obtain spiritual competence have not been able to change the character of mahasantri as a whole. This research was carried out at Ma'had Al-Jami'ah, Raden Fatah State Islamic University, Palembang, which was the object of research and made Mr Mudir, teacher of the Arba'in Hadith book and Mahasantri as the subject of this research. The result of internalizing this is so that it can be integrated into the value of ukhuwwah, such as goodness that is rooted in the mahasantri individual. This research used a descriptive qualitative method conducted at Ma'had Al-Jami'ah, Raden Fatah State Islamic University, Palembang. The data collection techniques are observation, interviews and documentation. In conclusion, fulfilling the spiritual intelligence that has been taught through the study of the Hadith book Arba'in An-Nawawi has a positive impact on many things, one of which is regarding the faith and piety of mahasantri.

Keywords: Spiritual Intelligence, Hadith, Arbain An-Nawawi

Abstrak

Tujuan penelitian ini adalah untuk mengetahui proses internalisasi nilai-nilai kecerdasan spiritual Islam melalui studi kitab Hadits Arba'in An-Nawawi. Sehingga mahasiswa dapat menganalisis dan mengevaluasi indikator pencapaian baik faktor pendukung maupun penghambat dalam internalisasi kecerdasan spiritual. Internalisasi merupakan upaya yang dilakukan oleh pendidik untuk menghasilkan mahasiswa dengan mengembangkan kecerdasan spiritual yang tinggi. Kecerdasan spiritual yang dimaksud meliputi iman, karakter (karakterisasi), akhlak, keyakinan, Islam, dan ihsan. Namun, pada kenyataannya nilai-nilai yang diinternalisasi untuk memperoleh kompetensi spiritual belum mampu mengubah karakter mahasantri secara keseluruhan. Penelitian ini dilakukan di Ma'had Al-Jami'ah, Universitas Islam Negeri Raden Fatah, Palembang, yang menjadi objek penelitian dan menjadikan Bapak Mudir, guru kitab Hadits Arba'in

dan mahasantri sebagai subjek penelitian ini. Hasil internalisasi ini adalah bahwa nilai-nilai tersebut dapat diintegrasikan ke dalam nilai ukhuwwah, seperti kebaikan yang berakar pada individu mahasantri. Penelitian ini menggunakan metode kualitatif deskriptif yang dilakukan di Ma'had Al-Jami'ah, Universitas Islam Negeri Raden Fatah, Palembang. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Kesimpulannya, pemenuhan kecerdasan spiritual yang telah diajarkan melalui studi kitab Hadits Arba'in An-Nawawi memiliki dampak positif pada banyak hal, salah satunya berkaitan dengan iman dan ketakwaan mahasantri.

Kata kunci: Kecerdasan Spiritual, Hadits, Arbain An-Nawawi

INTRODUCTION

The study of religious texts has become an integral tradition for Ma'had or Islamic boarding schools in teaching religious law—such as how to worship, practice good character, and understand the meaning and purpose of life for both society and the boarding school. Essentially, the study of religious texts has become a learning culture for students that is highly beneficial to Indonesian society. Moreover, the cultural practice of studying religious texts has endured throughout history, establishing it as a treasure trove of knowledge. These texts are generally recognized as works specific to the Arab world, written in Arabic, and derived from scholars, religious authorities, and Islamic thinkers originating from the Middle East (Sholeh et al., 2022).

Quoting Van Bruinessen's perspective: "Islamic boarding schools are undoubtedly unique institutions. They differ from traditional schools in any part of the Islamic world. On the one hand, they are internationally oriented, with Mecca and Medina as their focal points, since the texts taught were compiled during scholarly pursuits in Middle Eastern cities" (Setiadi, 2018). The existence of classical Islamic text study sessions within a pesantren holds an *urgent* position. Consequently, it is viewed as one of the elements that shape the very essence of the pesantren itself, alongside the kiai, students, the mosque, and the boarding facility. This is evidenced by the fact that in pesantrens, classical Islamic texts are indeed highly dominant; they serve not only as a repository of knowledge but also as a means to understand the meaning of life. They serve as a benchmark for both scholarship and piety. It is through these religious text study sessions that the values of spiritual intelligence are introduced.

This is supported by research conducted by Dick & Mulholland (2016), which states that corrupt behavior is widely cited by *Transparency International* (TI). The *Corruption Perception Index* (CPI) score ranges from 0 to 100. A score of 0 indicates that a country is perceived as completely free of corruption; in 2014, Indonesia ranked 107th out of 174 countries, with a score of thirty-four. From these research findings, it can be concluded that Indonesia still ranks very high on the corruption scale. This phenomenon demonstrates that human beings were created by the Creator in a perfect manner—endowed with perfect rationality—which distinguishes them from other creatures. However, as society continues to develop and progress, while bringing about many positive changes in behavior and character, it has also increasingly given rise to negative

attitudes. Consequently, a person's personality becomes disconnected between the mind and the heart (Rosad, 2020). This aligns with Ary Ginanjar Agustian's view that spiritual intelligence is the ability to imbue thoughts, behaviors, and activities with spiritual meaning, as well as the capacity to comprehensively integrate IQ, EQ, and SQ. Every individual must possess a high level of spiritual intelligence. It is deeply regrettable that so many intelligent people today lack moral integrity. For in truth, morality or good character is superior to intellectual intelligence (Fitriani & Yanuarti, 2018). Therefore, intellectual intelligence that is not aligned with spiritual intelligence is rendered futile; conversely, prioritizing spiritual intelligence without aligning it with intellectual intelligence leads to personal decline.

Given the above discussion, it is truly ironic to observe the extremely low level of spiritual intelligence among the Indonesian people, which has given rise to negative behavioral phenomena in society. The influx of modernization and foreign cultures from abroad, coupled with extraordinary advancements in science and technology, as well as the influence of television and social media, have collectively hindered the development of spiritual intelligence among the Indonesian people.

In this regard, the researcher observed the location on August 30, 2023, at Ma'had Al-Jami'ah of the Raden Fatah State Islamic University; this location is situated right in the center of the campus. Ma'had is an educational program for students receiving KIP (Kartu Indonesia Pintar) scholarships, where they study religious sciences. One of the courses at Ma'had Al-Jami'ah uses the hadith collection *Arbain An-Nawawyy*, which discusses spiritual attitudes. To enhance spirituality in daily life, the mudir and mudabbir encourage the students to participate in spiritual activities such as reciting the Qur'an together, engaging in dhikr during prayer, and reciting Surah Yasin and tahlil as taught by the mudir. By engaging in these activities, it is hoped that the students can enhance their spiritual intelligence. On the other hand, the ma'had also provides leadership training; to ensure activities run smoothly, a management structure is required, led by the mudir (head of the Ma'had), staff, musyrif, and mudabbir. Based on the background described above, the author has chosen the title "Internalization of Spiritual Intelligence Values Through the Study of the Mahasantri Text at Ma'had Al-Jami'ah, Raden Fatah State Islamic University, Palembang."

METHOD

This study employs a descriptive qualitative approach classified as *field research*. This is because, in conducting the research, the researcher obtained data by going directly into the field or to the research site. This study employs a descriptive research method, which seeks to describe and interpret the subject matter as it actually occurs and as it is (Creswell, 2014). Thus, this study will describe and analyze the study of religious texts in relation to the internalization of the values of spiritual intelligence among university students.

The research location for this thesis is at Ma'had Al-Jami'ah, UIN Raden Fatah Palembang. Furthermore, the research period lasted approximately one month. The key informants in this study were the Director, teachers, staff, and the Mudabbir of Ma'had Al-Jami'ah. Meanwhile, the supporting informants in this study are all the students at Ma'had Al-Jami'ah, along with all parties involved in this study who assist in gathering information.

Data collection techniques are a highly strategic step

in research, with the primary objective being to obtain data. In this study, the researcher employed several techniques to collect data, namely observation, interviews, and document analysis. The researcher employed triangulation by comparing and cross-checking the information obtained through observations of the internalization of spiritual intelligence values during the study of religious texts by the Ma'had Al-Jami'ah students at Raden Fatah Islamic University in Palembang with data from interviews and information derived from primary sources. Data analysis in qualitative research was conducted before the researcher entered the field, during fieldwork, and after fieldwork was completed. The analysis began with the formulation and explanation of the research problem, prior to fieldwork, and continued through the writing of the research findings. The data analysis technique in this study followed the theory proposed by Miles and Huberman (1994), with the data processing involving three stages: data reduction, data presentation, and verification/drawing of conclusions.

<i>THEME</i>	<i>CODE</i>
THE PROCESS OF INTERNALIZATION	1. Value Transformation 2. Value Transactions 3. Value Internalization

RESULTS AND DISCUSSION

This internalization process consists of three stages in the internalization of the values of spiritual intelligence derived from the study of the hadith collection *Arba'in An-Nawawi*, namely the stage of value transformation, the stage of value transaction, and the stage of value transinternalization. The themes and codes in the following table are summarized based on the results of interviews with the Director, the Instructors, and the Advanced Students at Ma'had Al-Jami'ah, UIN Raden Fatah Palembang.

<i>THEME</i>	<i>CODE</i>
1. Stages of Value Transformation.	a. The instructor conveyed the values of spiritual intelligence during a study session on the hadith collection <i>Arba'in An-Nawawi</i> , using language and methods that were easy for the students to understand.

		<ul style="list-style-type: none"> b. Mahasantri easily grasp the values of spiritual intelligence during the study session on the hadith collection <i>Arba'in An-Nawawi</i> c. The Director of Ma'had Al-Jami'ah instructed the instructors to convey the values of spiritual intelligence during the study of the hadith collection <i>Arba'in An-Nawawi</i> in a way that is easier for the students to understand.
2.	Transaction Value Stage.	<ul style="list-style-type: none"> a. The instructor provided an introduction before presenting the hadith material to be discussed b. Mahasantri diminta untuk menghafalkan hadis c. The senior students are given opportunities for active discussion by their instructors.
3.	The Stage of Value Transinternalization.	<ul style="list-style-type: none"> a. Mahasantri interprets the events in his life in accordance with the values of spiritual intelligence found in the hadith <i>Arba'in An-Nawawi</i>. b. The director fosters moral development and strengthens the faith of the students through a study group focused on the hadith collection <i>Arba'in An-Nawawi</i>. c. The instructors ensure that the students can understand and exemplify the values of spiritual intelligence that they experience.

1) The Value Transformation Stage

The value transformation stage is a process carried out by the teaching Ustadz to adapt the material in the *Arba'in An-Nawawi* hadith study sessions so that it is easier to understand, more engaging, and more relevant to the students. It is crucial for the teaching Ustadz to carry out this value transformation stage properly and accurately, in accordance with the students' circumstances, so that the subsequent internalization process can proceed smoothly. According to the results of an interview with the Director of Ma'had Al-Jami'ah, as the head of the institution, the process of transforming spiritual intelligence values through the study of the *Arba'in An-Nawawi* hadith collection has been carried out in accordance with his guidance.

“Yes, I asked the teaching ustadz outside of class hours to confirm whether the process of transforming these values was proceeding well. The simplest way to gauge this is to see if the teaching ustadz are presenting the material from the *Arba'in An-Nawawi* hadith collection in a way that is easier for the students to understand and providing examples of events or practices that align with the material in those hadiths.” (Director of Ma'had Al-Jami'ah, interview on March 4, 2024)

The instructors also explained that the process of instilling these values takes place during the study sessions on the *Arba'in An-Nawawi* hadith collection, before concluding the

session by offering advice to the students, with the aim of encouraging them to always follow in the footsteps of the Prophet Muhammad, peace be upon him.

“Yes, that has already been conveyed; you can ask the students directly. After all, it is the students who are best positioned to assess how the values of spiritual intelligence that I convey are being internalized. Regarding the material to be discussed, I always relate it to experiences I’ve had in the past. Of course, at the end of the session, I provide a conclusion in the form of advice to the students, with the aim that they always follow in the footsteps of the Prophet Muhammad (peace be upon him).” (Instructor, interview on March 5, 2024)

The students also explained that the process of transforming the values of spiritual intelligence in the study of the hadith collection *Arba’in An-Nawawi* had been conveyed well by the instructor, but not all 42 topics from the *Arba’in An-Nawawi* had been covered in their entirety.

“Many topics discussed in the *Arba’in An-Nawawi* hadiths, as presented by the instructor, particularly concern our relationship with Allah and our relationships with fellow human beings. Unfortunately, however, the hadith material has not yet been covered in its entirety.” (RK, interview, March 4, 2024)

The spiritual intelligence values derived from the study of the **Arba’in An-Nawawi** hadith collection have been conveyed by the instructor in a manner that is easily understood by the students. The students also find it easier to remember the spiritual intelligence values conveyed by their instructor. However, out of the 42 topics in the **Arba’in An-Nawawi** hadith collection, not all material had been covered by the final session of the 16th meeting.

2) The Value Internalization Stage

The stage of internalizing the values of spiritual intelligence in the *Arba’in An-Nawawi* hadith study sessions is the process by which the instructor conveys the material, after which the students are able to understand and apply it effectively. The process of transmitting the values of spiritual intelligence from the study of the *Arba’in An-Nawawi* hadith collection takes place every Friday from 6:30 PM to 7:30 PM at the Daarul Muttaqin Mosque, UIN Raden Fatah Palembang. During this 60-minute period, the instructor facilitates the transmission of these spiritual intelligence values to the students. Before beginning the session on the spiritual values of the **Arba’in An-Nawawi** hadith collection, the instructor first sets the tone for the lesson.

“I always begin every lesson by reciting Surah Al-Fatihah for my teacher, then reciting the salawat, and simultaneously offering prayers for my parents and the students, hoping they are always granted good health and a steady livelihood, because it is through our parents that we are able to attend school. Sometimes, I prepare teaching materials based on the hadiths I plan to cover before the session begins, but if something important comes

to mind during the lesson—beyond what I’ve prepared—I’ll definitely share that thought with the students for discussion.” (Instructor, interview, March 5, 2024)

From the series of lessons on the hadith collection *Arba’in An-Nawawi* explained by the instructor, it can be concluded that the process of imparting spiritual intelligence values is not intended to cover all 42 topics within the 16 sessions. As part of this process of imparting spiritual intelligence values, the instructor assigns students to memorize hadiths and their meanings so that they are easier to recall and implement in the students’ daily lives.

“During every study session on the *Arba’in An-Nawawi* hadith collection, the instructor and students actively engage in question-and-answer sessions to discuss the material; there is also hadith memorization, followed by an assignment to translate the hadith to discuss how it might be applied in daily life. So there is room for them to express their opinions.” (Mudir, interview, March 4, 2024)

“I have to make sure the students understand what I’m explaining, so I don’t just sit there while teaching; I usually walk around among the students to keep them focused during the lesson. Sometimes I also encourage them to ask questions, and if no one asks, I’ll pose questions to them myself.” (Instructor, interview, March 5, 2024)

“As for the discussion forum, it’s very open—this is evident from the way the material from the hadith collection *Arba’in An-Nawawi* is presented. At the beginning, he explains the meaning of the hadith to be studied, provides examples based on his own experiences, and then asks us to share examples from our own experiences. This way, we understand the hadith’s intent and can discuss it together.” (BA, interview, March 4, 2024)

The interview above demonstrates that the students, in this context, are given the space to express their opinions on what they have understood throughout the learning process. It is evident that the instructor teaching the *Arba’in An-Nawawi* hadith not only explains but also calls on the students to clarify the meaning of the hadith. In this way, the students can apply these teachings to their daily lives.

3) The Stage of Value Transinternalization

The stage of transinternalization of spiritual intelligence values in the *Arba’in An-Nawawi* hadith study group is a process in which the material from the *Arba’in An-Nawawi* hadith book is deeply integrated into the students’ understanding, spiritual intelligence values, and behavior. This involves more than simply teaching the facts and meanings of the hadith concepts; rather, it ensures that the students truly internalize the values of spiritual intelligence derived from the study of the *Arba’in An-Nawawi* hadith collection, thereby influencing their attitudes and actions in daily life.

In line with the vision and mission of Ma’had Al-Jami’ah at UIN Raden Fatah Palembang, these study sessions are expected to cultivate the students’ moral character and strengthen their faith.

“In line with the vision and mission of Ma’had Al-Jami’ah, it is hoped that these study sessions will cultivate the students’ moral character and strengthen their faith. The first section of the Arba’in An-Nawawi hadith collection discusses the strengthening of faith. This is because we can experience God’s blessings in this world through the strengthening of our faith.” (Director, interview, March 4, 2024)

Similarly, through the process of internalizing the values of spiritual intelligence embraced by the students, they are able to gain a deep understanding of these values during the study of the hadith collection *Arba’in An-Nawawi*.

“I didn’t attend a boarding school during high school. The first hadith discussed intention; from that, I understood that before doing anything, it’s best to intend it with remembrance of Allah, so that it may be blessed—even though sometimes what we intend doesn’t yet come to pass.”

(RK, interview, March 4, 2024)

*“From the first part of the *Arba’in An-Nawawi* hadiths and what the instructor explained, everything must begin with intention; doing anything requires intention—meaning it must be well-prepared and done with patience”*

(BA, interview, March 4, 2024)

The explanations provided by the students above indicate that they have successfully internalized these concepts; however, not all 42 hadiths from *Arba’in An-Nawawi* were fully explained. The spiritual values they have grasped pertain to intention, the perfection of faith, Islam, and ihsan.

Book study sessions are an indispensable activity in the world of ma’had (Islamic boarding schools), as this tradition serves as a means of cultivating students with akhlaqul karimah (noble character) and a strong sense of nationalism. Of course, we recall the social movements of the past, such as the Santri Hisbullah movement, which was initiated by the kiai; it was through such movements that Indonesia achieved and has maintained its independence to this day (Siri, 2022). Given the current state of affairs, where students often lack moral character (Nasution, 2022), it is essential to improve their moral character and instill strong intellectual and spiritual values. To achieve UIN’s quality objectives as a religiously oriented university, an institution known as a “Ma’had” is necessary. It is hoped that the Ma’had will help achieve the desired quality objectives.

A Ma’had is similar to a pesantren (Islamic boarding school) inhabited by students; it naturally features activities and rules designed to educate students to possess good moral character, as well as spiritual and intellectual wisdom (Supian & Rahman, 2023). This study focuses on the study of the hadith collection *Arbain An-Nawawi*. The effective implementation of the *Arbain An-Nawawi* hadith study in internalizing the values of spiritual intelligence is demonstrated by the successful application of these values in the daily lives of the students. Islamic spiritual values have a clear purpose: to continuously enhance and guide every individual toward wisdom in forging a closer relationship with

Allah (Nirwani Jumala & Abubakar, 2019). In line with the vision and mission of Ma'had Al-Jami'ah UIN Raden Fatah Palembang, this study circle aims to cultivate moral character and strengthen the faith of the student scholars. The internalization of the values of spiritual intelligence through the study of religious texts encompasses not only an understanding of these values but also how the students apply these teachings in their daily lives and the impact this has on both individuals and the institution. Observations revealed a pattern of moral conduct or behavior among the students who adhere to the code of ethics known as akhlakul karimah, which generally reflects the values of spiritual intelligence found in the hadith collection *Arba'in An-Nawawi*.

CONCLUSION

Based on the research focus, the following conclusions can be drawn from the research findings and discussion:

a. Promoting a transformation of values

In this context, the instructors present hadith lessons in a way that is easy for the students to understand. Sometimes the students are asked to memorize hadiths and translate them. As a result, the students are able to understand the material well because they have been provided with reinforcement during the lesson.

b. Fostering two-way interaction

Before beginning the instructional phase, the instructor provides an introduction to the material being taught. Consequently, the students are very enthusiastic about listening, paying attention, and responding to what has been explained. This creates a space for discussion between the instructor and the students, which helps instill the values of spiritual intelligence in the students. However, during the learning process—referred to as two-way interaction—the goal is not to cover all 42 hadiths within 16 sessions.

c. Facilitating the Transinternalization of Values

During the stage of transinternalizing the values of spiritual intelligence through the study of the hadith collection *Arba'in An-Nawawi*, the students are expected to be able to integrate the values of spiritual intelligence they have learned into their daily lives. On the other hand, in integrating these values of spiritual intelligence, the students are constantly guided by the director and other instructors through advice, exemplary behavior, and so on.

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