

# Islamic Religious Learning Strategy Through Spiritual Intelligence Approach and Strengthening Local Values at Attaqwa Foundation, Ujungharapan, Bekasi

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## Abstract

**Purpose-** This study explores the strategy of Islamic religious learning through the integration of a spiritual intelligence approach and the strengthening of local values at the Attaqwa Foundation, Ujungharapan, Bekasi. The research aims to understand how spiritual intelligence can be internalized in religious education and how local wisdom contributes to the development of learners' moral and spiritual character.

**Design/Methodology/Approach** - Employing a qualitative-descriptive method, data were collected through interviews, observation, and documentation involving teachers, students, and community figures.

**Findings** - The findings indicate that the Attaqwa Foundation adopts a holistic strategy that combines cognitive, affective, and spiritual dimensions of learning. Spiritual intelligence is developed through reflective practices, religious rituals, and ethical modeling, while local values are integrated through community-based activities and contextual teaching. This synergy not only enhances students' religious understanding but also fosters a strong sense of identity and social responsibility.

**Originality/Value** - The study concludes that the combination of spiritual intelligence and local values forms an effective model for religious learning in a pluralistic society.

**Keywords:** Islamic education; spiritual intelligence; local values; learning strategies; attaqwa foundation

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## I. INTRODUCTION

Islamic Religious Education (PAI) plays a vital role in shaping individuals with noble character, who have a deep understanding of religion, and are able to contribute positively to society. This education does not only focus on the cognitive aspect, but also instills spiritual and moral values that serve as guidelines in everyday life. In a global context, PAI becomes a stronghold of noble values amidst the currents of modernization and globalization that often bring negative impacts, such as moral decadence, hedonism, and increasingly rampant individualism (Iswatiningsih, 2019). By strengthening moderate Islamic values, PAI plays a role in maintaining a balance between utilizing the progress of the times while adhering to strong religious principles (Shofiana & Naseh, 2022).

At the local level, especially at the Attaqwa Foundation, Ujungharapan, Bekasi, PAI has a crucial role in shaping a young generation who are not only intellectually intelligent, but also have high spiritual intelligence. Through various formal and non-formal education programs, such as recitation, Islamic studies, and moral development, the Attaqwa Foundation strives to produce individuals who are aware of the importance of Islamic teachings in social life. In addition, the integration of religious education and local wisdom is the main strategy in ensuring that PAI values can be applied in people's lives in a relevant and contextual manner (Munif, 2017). Thus, PAI at the Attaqwa Foundation is not only an academic instrument, but also a driving force in building the character and morality of the people in the surrounding environment (Kusuma et al., 2023).

However, Islamic Religious Education learning currently faces various complex challenges and requires serious attention. One of the main challenges is the lack of relevance of learning materials to students' daily lives. Much of the material taught is still theoretical and has not been fully contextualized

with the social and cultural realities they face (Zulfikar, Al Husaini, & Salabi, 2024). As a result, students tend to have difficulty applying Islamic values in real life, so that Islamic Religious Education learning feels less meaningful to them. In addition, monotonous learning methods are also an obstacle in increasing student interest and active participation (Kuncoro, 2019). Many teachers still use the lecture method predominantly, without combining it with an interactive approach, discussion, or the use of educational technology that can increase the appeal and effectiveness of learning. The lack of variation in this teaching strategy can cause boredom and reduce students' learning motivation, which ultimately has an impact on their low understanding of Islamic values (Irawan, 2017).

On the other hand, a challenge that is no less important is the degradation of moral values among the younger generation due to the influence of social media, free association, and the increasingly rampant culture of hedonism. The unstoppable flow of information often makes the younger generation more easily influenced by values that conflict with Islamic teachings, resulting in a worrying moral shift. This is a major challenge for Islamic Religious Education in instilling strong character and forming a generation that remains steadfast to Islamic values amidst changing times (Hamid, 2016). At the Attaqwa Foundation, these challenges are also felt, indicating the need for innovation in Islamic Religious Education learning strategies. This innovation can be carried out through various approaches, such as the development of digital technology-based learning methods, the use of interactive media, the application of project-based learning and case studies, and strengthening character education through extracurricular activities based on Islamic values (Yumnah, 2023).

One promising approach to addressing these challenges is through the development of spiritual intelligence. Spiritual intelligence, which focuses on the development of spiritual awareness, moral values, and relationships with God, can be a strong foundation in the formation of students' character (Maulidi, 2020). This concept emphasizes the importance of balancing intellectual and emotional aspects with deep spiritual awareness, so that students not only understand Islamic teachings textually, but are also able to internalize them in their daily lives (Thomson, 2025). Thus, spiritual intelligence can be an effective tool in building a generation that has high moral integrity, spiritual resilience, and social sensitivity. At the Attaqwa Foundation, the development of spiritual intelligence can be carried out through the integration of local values that are rich in religious wisdom and tradition.

As an Islamic-based educational institution, the Attaqwa Foundation has various activities that can be used as a means to instill spiritual values, such as regular religious studies, memorizing the Qur'an, fostering morals, and involvement in socio-religious activities. In addition, the application of experiential learning methods, such as direct worship practices, muhasabah (self-introspection), and spiritual reflection, can help students understand the essence of Islamic teachings more deeply. The integration of spiritual intelligence with local values can also strengthen students' Islamic identity in the context of their own culture. Religious traditions that have taken root in society, such as the habit of mutual cooperation, tahlilan, majlis taklim, and the practice of Sufism teachings, can be used as a medium to strengthen a more contextual religious understanding. With this approach, students not only understand Islamic teachings as a theory, but also as life values inherent in the social and cultural practices of the surrounding community (Dini, 2023).

Local values, such as the tahlil tradition, the reading of the maulid, and hadroh, have great potential to strengthen Islamic Religious Education learning. These practices not only contain deep religious values, but are also part of the cultural identity of the Ujungharapan community. The tahlil tradition, for example, teaches the values of togetherness, respect for ancestors, and spiritual strengthening through prayers. The reading of the maulid is not just a celebration of the birth of the Prophet Muhammad SAW, but also a means of internalizing the exemplary behavior of the Prophet in everyday life. Meanwhile, hadroh as an Islamic art teaches the expression of love for Allah and the Prophet through the recitation of shalawat which can awaken the emotional and spiritual intelligence of students. Integration of local values in Islamic Religious Education learning can create a learning atmosphere that is more contextual, meaningful, and relevant to the lives of students. When Islamic teachings are linked to traditions that have long been known and practiced by the surrounding community, students will find it easier to understand, appreciate, and practice Islamic values in their lives.

In addition, this approach also functions as a medium for preserving the culture of Islamic Nusantara which is rich in local wisdom, so that the younger generation is not uprooted from its traditional roots. This approach can also increase the active participation of students in learning. By involving them in collective religious practices, such as joint tahlil, hadroh practice, or study of the history of the maulid, they not only learn cognitively but also experience the learning process affectively and psychomotorically. This is in line with the principle of character education, where values are not only taught in theory, but also practiced in everyday life. Thus, this local value-based approach is not

only a strategy in Islamic Religious Education learning, but also a form of strengthening Islamic identity that is in line with the culture of the Ujungharapan community. The application of this method is expected to create a generation that not only understands Islam textually, but is also able to bring its teachings to life in social life while maintaining and appreciating the legacy of traditions that have been passed down by their scholars and ancestors.

## II. METHOD

### Research Design

This study uses a qualitative approach with a case study design to explore the learning strategy of Islamic Religious Education (PAI) through the spiritual intelligence approach and strengthening local values at the Attaqwa Foundation, Ujungharapan, Bekasi. The qualitative approach was chosen because it allows researchers to understand the phenomenon in depth, holistically, and contextually, and capture the meaning given by participants to their experiences in the PAI learning process. Thus, this study does not only focus on the final learning outcomes, but also explores the dynamics, interactions, and challenges faced in implementing the learning strategy. The single case study focused on the Attaqwa Foundation, which was chosen because of its unique context as an Islamic-based educational institution that has a boarding school environment and strong religious traditions. This foundation is the right place to research how the integration of spiritual intelligence and local values can enrich the PAI learning process, especially in shaping the character and spiritual awareness of students. In addition, the existence of the Attaqwa Foundation in a community with a strong Islamic tradition provides an opportunity to explore more deeply how local values can be adapted in formal and non-formal education.

### Population and Sample OR Subject

Participants in this study included Islamic Religious Education teachers, foundation administrators, students, and community leaders who were purposively selected based on their involvement in the learning process and religious practices at the Attaqwa Foundation. Islamic Religious Education teachers were selected because they have a direct role in the teaching process and learning strategies, while foundation administrators provided institutional perspectives on the direction and policies of Islamic education in the environment. Students were selected to understand their experiences in receiving learning based on spiritual intelligence and local values, while community leaders were involved to provide insight into how education at the Attaqwa Foundation interacts with Islamic traditions and culture that develop in the surrounding environment. Data collection was carried out through several main techniques, namely in-depth interviews, participant observation, and analysis of relevant documents. In-depth interviews were used to gain a deeper understanding of participants' perspectives on the Islamic Religious Education learning strategies implemented. Participatory observation was conducted with the aim of capturing the real dynamics in the learning process and religious practices that take place at the Attaqwa Foundation. Document analysis included a review of the curriculum, learning modules, and other documents related to Islamic education policies and practices at the foundation.

### Data Analysis

The collected data were analyzed using thematic analysis techniques, which allow researchers to identify patterns, themes, and meanings that emerge from the data. The analysis process was carried out inductively by categorizing and interpreting data based on findings that are relevant to the focus of the study. To ensure the validity and reliability of the findings, this study applied several strategies, such as data and method triangulation, member checking, and audit trail. Data triangulation was carried out by comparing the results of interviews, observations, and documents to ensure consistency of information. Member checking was carried out by confirming the findings with participants to ensure that the interpretations made were in accordance with their experiences. Audit trails were applied to document the entire research process transparently, so that it can be academically accounted for. With this approach, this study is expected to provide comprehensive insight into how Islamic Religious Education learning strategies based on spiritual intelligence and local values can be implemented effectively, as well as how this approach can have an impact on the formation of character and spirituality of students at the Attaqwa Foundation, Ujungharapan, Bekasi.

### III. RESULT AND DISCUSSION

#### RESULT

As shown in Table 4.1, the foundation incorporates three primary local traditions into its educational framework. These include Tahlil, Maulid Reading, and the strengthening of local values through art. Each tradition is mapped to specific spiritual purposes and ruhiological relevance.

Table 4.1

Integration of Religious Traditions in Islamic Learning					
No.	Tradition	Purpose of Participation	Values Contained	Relevance of Ruhiology	Resource Person
1.	Tahlil	Praying for the deceased, strengthening faith and brotherhood.	Prayer, friendship, humility, solidarity.	Cultivating collective dhikr, awareness of death, submission to Allah, fostering empathy and surrender	Congregation of Attaqwa, Management of Majlis Taklim
2.	Maulid Reading	Remembering and emulating the morals of the Prophet Muhammad SAW, increasing love for the Messenger	Love for the Prophet, Islamic history, morals, character education	Enlivening spirituality through role models, forming positive affection for Islam through the stories and praises of the Prophet	PAI Teacher, Alumni of Pondok Attaqwa
3.	Strengthening Local Values	Enlivening the propagation of Islam with Islamic art, strengthening togetherness in a religious nuance	Islamic art, propagation, teamwork, religious aesthetics	Spiritual expression through art, forming emotional connections with Islamic values creatively and soulfully	Mosque Youth, Attaqwa Students.

The implementation of Islamic education at the Attaqwa Foundation is further detailed in **Table 4.2**. This table outlines the design, spiritual intelligence development, and the collaborative ecosystem between the school and the community.

No.	Display (in Palatino Linotype)		
	Aspect	Main Findings	Discussion
1	Integrated Learning Design	Islamic material is developed thematically with a contextual approach based on the lives of the surrounding community.	This strategy allows students to understand religion in the context of their social reality. Integration between teaching materials and daily life experiences strengthens the meaning of religious values in depth and inseparable from the local context.

2	Spiritual Intelligence Development	Spiritual guidance is carried out intensively through routine religious programs: congregational prayer, religious sermons, morning dhikr, moral mentoring, and religious reflection	This strategy encourages internalization of the values of monotheism, self-awareness, and vertical-horizontal relationships. The spiritual intelligence approach helps students not only "know" religion but also "feel and live" its values cell in a table
3	Strengthening Local Values	Cultural values such as deliberation, <i>silaturahmi</i> , obedience to customs, and manners towards teachers are aligned with Islamic teachings	Strengthening local values strengthens the cultural and religious identity of students. This shows that contextual Islamic education is able to preserve cultural heritage while encouraging universal Islamic values such as tolerance and compassion.
4	School and Community Collaboration	Religious activities such as village religious studies, Islamic holiday celebrations, and social services involve the surrounding community.	This approach creates an educational ecosystem that involves families and the environment. This collaboration is an effective social strategy to expand the impact of religious education outside the classroom.
5	The Role of	Teachers as Role Models Teachers not only teach, but also become role models in morals, spirituality, and social life.	Teachers become the main reinforcement in the formation of students' spiritual character. Exemplary behavior is more influential than theory alone, especially in education based on religious and local values.
6	Contextual Media and Methods	The use of interactive lecture methods, direct worship practices, social simulations, and local digital media are used in the learning process.	The variety of these methods helps students understand Islamic teachings holistically. Learning becomes more lively, interactive, and relevant to their lives, while creating an emotional connection between teaching materials and real experiences.
7	Implementation Challenges	The main challenges include: limited facilities, gaps in student backgrounds, and limited teacher training in spiritual intelligence.	There needs to be a program to strengthen teacher capacity and community-based learning management so that the strategies implemented are more optimal and sustainable. It is also important for the foundation to play an active role in supporting spiritual learning facilities.
8	Measurable Impact on Students	There were significant changes in religious discipline, politeness, involvement in socio-religious activities, and increased spiritual awareness.	These results indicate that the combination of spiritual intelligence and local values is able to strengthen spiritual character education. Students become more morally and socially responsible, in accordance

			with the ideal Islamic student profile.
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The strategy of Islamic religious education at the Attaqwa Foundation, Ujungharapan, Bekasi, is designed integratively, combining Islamic teachings with contextual approaches rooted in the daily lives of the local community. The material is not merely conveyed conceptually but is connected to social practices and local values that are embedded in the surrounding culture.

Methodologically, religious learning at Attaqwa employs various contextual approaches, including interactive lectures, hands-on worship practices, social simulations, and the use of locally relevant digital media. These diverse methods underscore the necessity of addressing not only cognitive but also affective and spiritual dimensions in Islamic education.

## DISCUSSION

The findings presented in the tables above demonstrate a profound alignment between local educational practices and the theoretical framework of Ruhiology. The integration of local traditions aligns with the principles of Ruhiology, which emphasizes that the human soul must be nurtured through real spiritual experiences, rather than through religious information alone. A central approach implemented is the development of spiritual intelligence, which is carried out through structured activities such as congregational prayer, daily remembrance (dzikir), short sermons (kultum), moral mentoring, and religious reflection. These practices train students to engage in introspection, become aware of God's presence, and connect the meaning of life to divine values.

This reflects the core idea of Ruhiology that education should aim for *tazkiyatun nafs* (purification of the soul) and the formation of spiritual consciousness as the center of human growth. At the same time, strengthening local values serves as a vital element in the learning process. Cultural values such as mutual cooperation, respect for teachers and elders, and consensus-based decision-making are harmonized with Islamic teachings and embedded into both content and teaching methods.

In the view of Ruhiology, these local values act as instruments of spiritual reinforcement, as long as they align with transcendental principles derived from divine revelation. Community involvement in the educational process is also one of the key strengths at Attaqwa. Religious gatherings, Islamic holidays, and social service programs involve local residents and religious leaders. This collaboration fosters a socially spiritual environment that supports students' spiritual development. In the Ruhiological perspective, spiritual character cannot be formed in isolation—it must emerge from a religious and morally supportive social environment.

Teachers at the institution play a central role as *murabbi ruhani* (spiritual mentors), not merely as instructors. They serve as role models in moral behavior, spiritual life, and social engagement. This exemplifies a key principle in Ruhiology: that sincere and spiritually grounded educators possess an inner spiritual radiance that profoundly influences the hearts of learners. Ruhiology warns that knowledge devoid of spiritual light risks becoming dry and meaningless.

Despite these strengths, several challenges remain, such as limited facilities, disparities in students' backgrounds, and a lack of teacher training in spiritual intelligence rooted in ruhiological principles. Therefore, capacity building for educators and institutional support are essential to ensure the sustainability and effectiveness of this spiritually grounded education model.

The outcomes of this strategy are evident in students' behavioral transformation. They demonstrate greater discipline in worship, heightened spiritual awareness, and active participation in social and religious activities. These results affirm that the integration of spiritual intelligence, local values, and Ruhiological principles can foster not only intellectual growth but also deep spiritual maturity and moral integrity in learners.

## IV. CONCLUSION

This study has successfully explored and analyzed the Islamic Religion (PAI) learning strategy through the spiritual intelligence approach and strengthening local values at the Attaqwa Foundation, Ujungharapan, Bekasi. The main findings of this study indicate that the integration of the spiritual intelligence approach and local values, such as the tahlil tradition, reading the maulid, and hadroh, has proven effective in improving religious understanding and developing students' character. Learning activities that focus on developing spiritual awareness and moral values have succeeded in creating a conducive and meaningful learning environment for students. The spiritual intelligence approach and

strengthening local values have proven to be very relevant and important in the context of PAI learning at the Attaqwa Foundation.

This approach not only improves students' understanding of religious teachings, but also strengthens their religious and cultural identities. The integration of local values in PAI learning has succeeded in creating a learning atmosphere that is more contextual, meaningful, and relevant to students' lives. Based on the findings of this study, several suggestions can be put forward for further research and practical implications for educators and policy makers at the Attaqwa Foundation. First, further research can further explore the effectiveness of the spiritual intelligence approach in the context of Islamic Religious Education learning in other Islamic educational institutions. Second, further research can develop a more comprehensive and integrated Islamic Religious Education learning model, which combines the spiritual intelligence approach, local values, and educational technology.

Practical implications for educators at the Attaqwa Foundation are the need to increase teacher capacity in developing and implementing innovative and relevant learning strategies in the local context. Teachers need to be given training and mentoring on the concept of spiritual intelligence and how to integrate it into learning. Implications for policy makers at the Attaqwa Foundation are the need to develop a more contextual and integrative curriculum, which combines religious values, local culture, and developments in the era. In addition, there needs to be support from the foundation's management in providing adequate human resources and facilities.

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