Five Holistic Learning Approaches in Educating Students' Emotional and Spiritual Intelligence in Junior High School

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Abstract

This study aims to analyze applying a holistic approach to learning Islamic religious education to improve emotional and spiritual intelligence in junior high school students. This study uses a qualitative method with a case study type. The data source is collected from six informants through purposive sampling. The data is collected through interviews and observations and analyzed using the Milles and Huberman analysis techniques. The results showed five main themes that support the development of students' emotional and spiritual intelligence: i) the integration of Islamic values in Islamic religious education learning plays a vital role in shaping the character and management of students' emotions. ii) learning based on worship practices increases students' closeness to the spiritual aspects of their lives. iii) contextual approach in Islamic religious education learning optimizes students' social and emotional awareness through direct connection with their social situations. iv) the habituation of Islamic manners and values in students' daily lives strengthens their ability to manage emotions positively. v) the role of Islamic religious education teachers as role models is very influential in developing students' emotional and spiritual intelligence. This research provides insights into how a holistic approach to Islamic religious education learning can improve students' emotional and spiritual qualities, further contributing to their character development and overall well-being.

INTRODUCTION

Islamic religious education plays an important role in shaping students' character at the junior high school level (Aladdin & Kurnia, 2019; Briliantara & Salim, 2024; Miftakhuddin, 2020; Zulaikhah, 2019). Amid the challenges of globalization and modernization, religious values become an important foothold to direct students in managing emotions and increasing their spiritual intelligence (Rosadi, 2023). However, the implementation of Islamic religious education learning in many schools is still conventional and has not touched on holistic

aspects, making it difficult to meet the needs of developing students' emotional (EQ) and spiritual (SQ) intelligence comprehensively (Balboni et al., 2015).

Emotional intelligence is needed to help students manage their emotions, develop empathy, and build healthy social relationships (Faisal & Netrawati, 2023; Heidig et al., 2015; Szcześniak et al., 2020; Zhou et al., 2024). Meanwhile, spiritual intelligence becomes the foundation for giving meaning to life and helps students face challenges with strong moral values (Hamidah & Listiyandini, 2022; Zubaedi & Utomo, 2021). Unfortunately, these two aspects are often neglected in Islamic religious education learning, emphasizing cognitive aspects rather than affective and psychomotor aspects.

Theoretically, this research strengthens the concept of holistic education that has long been a discourse in the world of Islamic education and general education. This concept is rooted in the principle that education must humanize humans as a whole, as reflected in the term *tarbiyah* which not only emphasizes the transfer of knowledge but also the development of morals and personality (Abdiyantoro et al., 2024; Kasmar et al., 2019; Oktavia et al., 2023; Rahawarin et al., 2020; Ridwan, 2018). This research will make a significant empirical contribution by showing how the holistic approach can be practically applied in Islamic religious education learning in junior high schools, as well as how it affects the development of students' emotional and spiritual intelligence.

The urgency of developing a holistic approach to Islamic religious education learning is increasing, especially in the context of a modern world full of emotional stress and spiritual crises. According to a report from the World Economic Forum in 2020 emotional skills, such as self-management and empathy, are essential elements in preparing students for the challenges of the 21st century. On the other hand, research shows that spiritual intelligence can increase students' resilience and ability to persevere in difficult situations (Schnitker & Emmons, 2021). Therefore, Islamic religious education learning should integrate approaches that cover cognitive, affective, and spiritual aspects in a balanced manner.

Several international studies have revealed a crisis in emotional management and spirituality among adolescents. A survey conducted by Anderson et al. found that 60% of adolescents find it difficult to manage emotional distress due to the influence of social media and competitive school environments. Then also in a study by the OECD, (2024) reported a decline in social and emotional skills from 2019 to 2023, especially in skills such as tolerance, creativity, and a sense of responsibility. On the spiritual side, the Gallup Global Emotions Report (2024) shows that young people in various countries are showing a decline in spiritual practices, which has implications for increasing cases of depression and loss of meaning in life.

In the Indonesian context, the management of emotional intelligence has been widely researched as the research of showed that 86% of students have emotional intelligence in the medium category, with none in the high category (Illahi et al., 2018). Recorded 39% and 38.6% of students in the moderate category respectively, indicating that almost 40% of students have suboptimal emotional intelligence (Faisal & Netrawati, 2023; Rohyadi et al., 2023). In addition, a junior high school found that 16.67% of students were in the low category in emotional regulation, indicating difficulty in managing emotions (Lestari et al., 2022). Further details about this aspect of emotional intelligence are presented in the research results graph in figure 1, as follows.
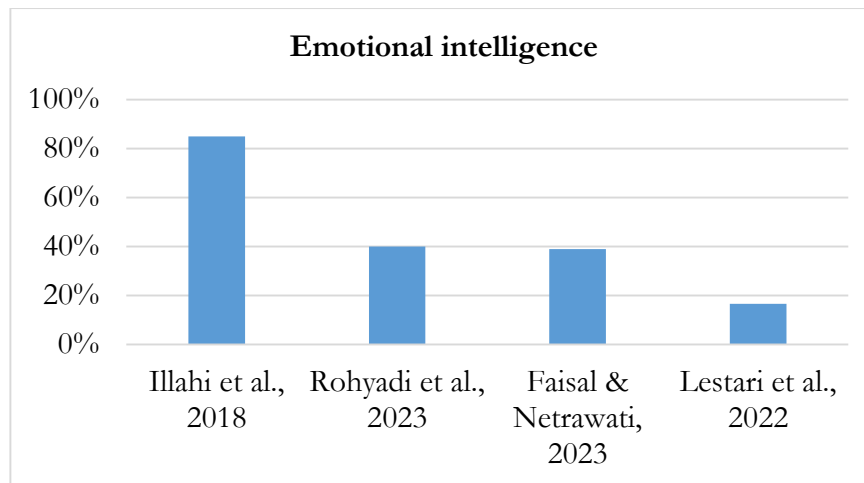
Emotional intelligence

Fig 1. Emosional Intelligence Data

At the junior high school level, students should also be trained with spiritual intelligence, but some studies such as Khoeriyah & Desiningrum, (2016) that spiritual intelligence in this study amounted to 61.6%, while 38.4% was influenced by other factors. Suprihatiningsih et al., (2022) also explained that the majority of adolescents at Al-Irsyad Cilacap Junior High School have good and sufficient spiritual intelligence (43.5%) and are low in bullying behavior (43.5%). Researchers will illustrate through a diagram so that spiritual intelligence in adolescents is more visible, as in figure 2 below:
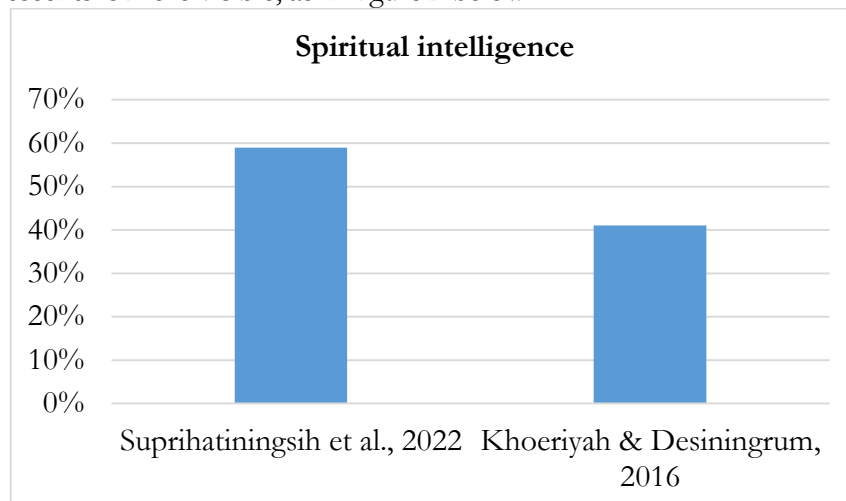
Spiritual intelligence

Fig 2. Spiritual Intelligence Data

Thus, a holistic approach is needed in Islamic religious education learning to overcome these problems (Billah et al., 2023). This approach includes Religious Practice-Based Learning that can facilitate students to directly practice Islamic values in daily life. Then self-reflection provides space for students to reflect on their actions and explore the relationship between faith, emotions, and the meaning of life. In addition, the development of social and emotional skills can use collaborative methods and interactive discussions to build empathy and effective communication.

This study explores the approaches teachers can take to improve the management of emotional intelligence and students at the junior high school level by teaching students to apply values in everyday life. The results of this study can be used as a reference for teachers not only through Islamic religious education learning but also to make a more comprehensive approach to students. Thus, students can grow into individuals who are not only intellectually intelligent but also emotionally and spiritually mature.

METHODS

This study uses a qualitative method with a case study approach that emphasizes the importance of quality that can help a researcher understand the problem under study in depth and in more detail (Aini et al., 2019; Engkizar et al., 2018; Febriani et al., 2022; Ilyasa et al., 2024; Putri et al., 2021; Ramadani et al., 2024). Data were collected through in-depth interviews selected using purposive sampling techniques. Then, the selected informants must also fulfill four criteria, namely i) still active as educators and students in junior high school, ii) still active in the field under study, iii) have time to provide clear information to researchers, and iv) provide information that is by the facts that occur in the field (Iskandar et al., 2023; Milson, 2000; Rambe et al., 2024). Selected informants consisted of six people, namely two Islamic religious education teachers, the vice principal, and three students. After the interviews were completed, the researcher collected data from all informants, transcribed the interview results, and identified themes that were relevant to the research needs. Furthermore, it was analyzed thematically by collecting, reducing, presenting, and concluding (Azizah et al., 2024; Fadhlan et al., 2023; Huberman & Miles, 2002; Veradegita et al., 2021).

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Collecting data  →  Reducing data  →  Presenting data  →  Concluding research results
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Fig 3. The data analysis process

RESULT AND DISCUSSION

Based on the results of research related to the issue of problems regarding the holistic approach to Islamic religious education learning to improve the emotional and spiritual intelligence of students at the junior high school level, related to this, researchers found the results of interviews and observations that have been conducted on informants, Several research results finding five themes that have been analyzed by researchers as a holistic approach used in learning Islamic religious education to improve emotional and spiritual intelligence, to be clearer will be described in figure 4 below:

Integration of Islamic values in the development of emotional and spritual intelligence

The role of Islamic education teacher as role models in emotional and spiritual development

Worship practice-based learning to enhance spirituality

Habituation of Islamic adab values towards emotional and spiritual management

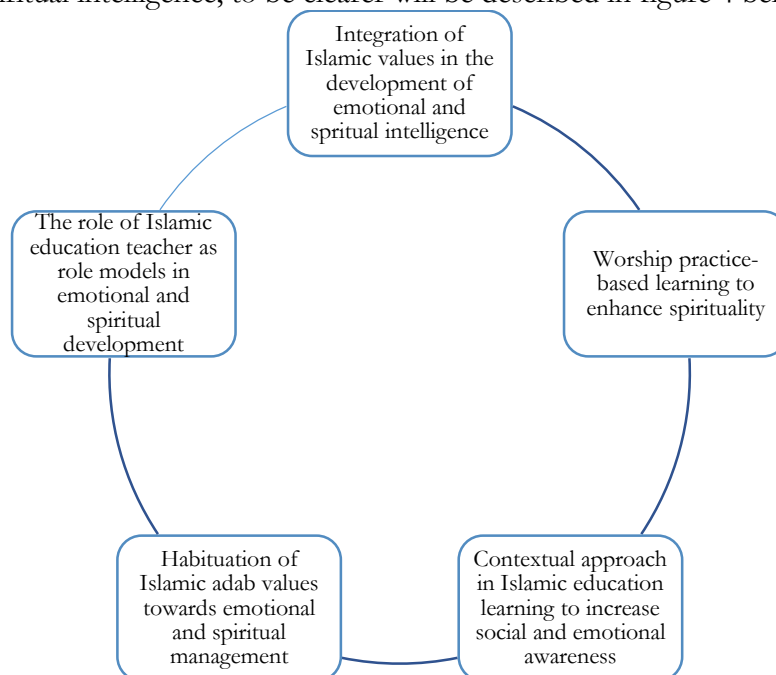Contextual approach in Islamic education learning to increase social and emotional awareness

Fig 4. Five holistic approaches to learning

To make the research results and discussion in this article more interesting and easy to understand, the author presents brief interview excerpts with the interviewees based on the five main themes obtained from six informants. The interviews described are summaries of the interviewees' statements during the interviews. Although the interviewees expressed their opinions with language variations, the essence and purpose of the statements are still in line.

The first theme, namely, the integration of Islamic values in the development of emotional and spiritual intelligence, can be seen in the following interview excerpt.

In learning, the school tries to insert Islamic values in every lesson such as honesty, patience, and empathy. Because in the school's vision and mission, in addition to emphasizing intellectual, it also places great emphasis on emotional and spiritual intelligence (I-1); to help students manage their emotions, I teach them short prayers that they can say when they are angry or sad. I also explain that controlling emotions is part of the Islamic morals recommended by the Prophet Muhammad (I-2)

Then the second is worship practice-based learning to improve spirituality, as the following interview excerpt.

When students practice worship consistently, they feel inner peace, which helps them be more emotionally stable and better able to interact with their friends more positively (I-2); when we do congregational prayers at school or memorize prayers together, I feel more focused and have inner peace. This helps me to better control my emotions, especially during exams or problems with friends. My self-confidence has also increased because I feel calmer in facing every challenge (I- 5)

Furthermore, the third theme, contextual approach in Islamic education learning to increase social and emotional awareness, is as follows.

The contextual approach in Islamic religious education learning teaches students to relate religious teachings to the social reality they face. For example, when discussing compassion in Islam, we invite students to see firsthand how it can be applied in everyday life, both at school and at home (I-3); the contextual approach makes me understand better how religious values can be applied in daily life, especially in social relations. For example, lessons about patience and maintaining attitudes when facing differences with friends (I-4)

The fourth theme, namely the habituation of Islamic adab values towards emotional and spiritual management, is as follows.

The habituation of Islamic adab values in students' daily lives helps them in developing emotional and spiritual intelligence. When students learn to say good words, respect others, and act with politeness (I-3); learning Islamic religious education helps me manage my emotions, especially when there are problems with friends or at home. I feel I can control my anger and disappointment better (I-5)

The fifth is the role of Islamic religious education teachers as role models in emotional and spiritual development, as follows.

As an Islamic education teacher, I believe that one of my main roles is to be a role model for students, both emotionally and spiritually. Students learn more easily when they see first-hand how the teacher manages emotions and practices religious teachings in daily life (I- 3); my teacher showed me that we can face problems with a smile and prayer, which made me learn to control my emotions more. I feel closer to God after seeing how my Islamic religious education teacher practices religious teachings in daily life, it makes me want to be like him (I-6)

Based on the results of the interview, there are five themes of the holistic approach used in Islamic religious education learning to improve students' emotional and spiritual intelligence. The results showed that the five main themes studied were.

First, integration of Islamic values in the development of emotional and spiritual intelligence: integration of Islamic values in Islamic religious education learning is proven to play a key role in the development of students' emotional and spiritual intelligence (Mansir & Karim, 2020; Wan et al., 2023). Values such as patience (be patient), gratitude, *tawakkal*, and *ikhlas*, which are reflected in Islamic teachings, are taught not only through theory but also in a way that applies to students' daily lives. According to Goleman, (1999), emotional intelligence involves the ability to recognize, understand, and manage the feelings of oneself and others. In this context, Islamic values provide a strong foundation for effective emotional management, as well as help students develop peace of mind and spiritual awareness. Specifically, students involved in learning that integrates Islamic values are better able to manage stress, peacefully resolve conflicts, and are more likely to maintain harmonious relationships with others. The integration of values such as empathy and compassion also encourages the strengthening of their social intelligence, which relates to the ability to interact positively with others.

Second, worship practice-based learning to enhance spirituality is worship practice-based learning, such as prayer and dhikr, has a positive impact on the development of students' spirituality. These worship practices not only teach rituals but also build a deeper emotional connection with God. According to Zhou et al., (2024) spiritual intelligence is part of emotional intelligence that includes understanding and appreciation of the spiritual dimension of life. Worship practice-based learning emphasizes strengthening students' relationship with God and provides opportunities for them to experience inner calm and peace through mindful worship. Through regular worship practices, students not only increase their spiritual closeness but also learn to manage their feelings in daily life. The gratitude taught in worship also contributes to the management of positive emotions, such as happiness and calmness, which play an important role in emotional intelligence (Rosadi, 2023).

Third, contextual approach in Islamic education learning to increase social and emotional awareness: contextual approach in Islamic education learning prioritizes the relevance of material to the social and cultural conditions around students. This helps students to see how Islamic values can be applied in daily life, both in social interaction and in emotional management. According to Wan et al., (2023) contextualized learning is more easily understood by students because it is directly related to their experiences. Contextualized learning makes students feel more connected to the material being taught, thus increasing their social and emotional awareness. In this study, the contextual approach provided opportunities for students to understand their social situations and how Islamic values, such as justice, compassion, and tolerance, can help them overcome the social and emotional problems they face (Nygaard et al., 2008; Sari & Tasman, 2023). For example, students who are taught about the importance of helping in Islam can apply it in their daily lives, both in helping friends in need and in resolving social conflicts.

Fourth, habituation of Islamic adab values on emotional and spiritual management, namely the habituation of Islamic adab values, such as speaking politely, protecting the feelings of others, and refraining from negative actions such as anger, is an important factor in managing students' emotions. According to (Nawali, 2018), adab or ethics in Islam is the path to good character building and healthy emotional management. The habituation of Islamic adab values helps students to develop self-control, which has a direct

effect on improving their emotional intelligence. In this study, students who were accustomed to always speaking softly, avoiding harsh words, as well as showing respect for others, tended to be better able to control their feelings, such as anger or frustration and could respond more positively and constructively. It also strengthens students' spirituality, as Islamic manners teach us to always maintain good relationships with God and others (Ardiansyah et al., 2019).

Fifth, the role of Islamic religious education teachers as role models in emotional and spiritual development, namely the role of Islamic religious education teachers as role models is very influential on the development of students' emotional and spiritual intelligence. Students tend to imitate the behavior of their teachers, especially in terms of emotional and spiritual management. Teachers who show patience, awake, and compassion will provide a direct example of how to manage feelings and maintain a relationship with God in everyday life. Learning through modeling or imitation of behavior is an effective way of developing emotional and social skills (Nurjannah, 2017; Utomo et al., 2024; Warini et al., 2023).

Islamic religious education teachers who can serve as role models not only teach religious theory but also demonstrate the implementation of these values in their actions. Teachers who show calmness in the face of pressure, as well as concern for students' emotional and spiritual well-being, help students learn to cope with their problems in a wiser and more compassionate way.

CONCLUSION

Overall, the holistic approach in Islamic religious education learning to improve the emotional and spiritual intelligence of junior high school students has proven effective through the five main themes studied, namely the integration of Islamic values, practice-based learning, contextual approaches, habituation of Islamic customs, and the role of Islamic religious education teachers as role models, making a significant contribution to the development of students' emotional and spiritual intelligence. By implementing this holistic approach, students understand religious teachings cognitively and practice them in their daily lives, which positively impacts their emotional and spiritual well-being. This study is also a reference for teachers to pay more attention to the approach used in the learning process so that there is a strong interest in learning because they have a strong spirit with the approach taken by the teacher. Thus, these five approaches are a means and evaluation for teachers and schools to pay more attention to students, and the holistic approach in Islamic religious education is not only a practical framework but also has the potential to be further developed so that it has a broader impact on Islamic religious education in Indonesia. Recommendations for further research can be made to examine how this approach is carried out at other levels and studies on using technology holistically for students.

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