Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education

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	Abstract
Keywords: *Spiritual Intelligence, Sufistic, Pesantren.*	This study aims to analyze and describe the concept and implementation of spiritual intelligence development through the internalization of Sufi values within the Islamic boarding school education system. The method employed in this research is a qualitative approach using a case study method. The case studied in this research is the interconnected system within Islamic boarding schools in developing spiritual intelligence through the internalization of Sufi values. Findings from this research indicate that the development concept. The research utilizes a qualitative approach with a case study method. The case examined in this research is the development of spiritual intelligence through the internalization of Sufi values supported by the sub-system of Islamic boarding schools. The findings of this research are: (1) the transformation of Sufi values is divided into three domains: individual-social, vertical-horizontal, and human-cosmic. This development is carried out with rational values such as social sciences, natural sciences, and humanities, (2) the transaction of Sufi values is supported by the Sufi environment of the Islamic boarding schools such as dhikr (remembrance of God), spiritual struggle (*mujahadah*), *thariqah* rituals, and beneficial admonitions (*mauidloh hasanah*), (3) the transinternalization of Sufi values to develop spiritual intelligence is developed through academic environments such as research, discussion, and interaction.
	Abstrak
Kata kunci: *Kecerdasan Spiritual, Sufistik, Pesantren.* Article history: Received: 15-11-2023 Revised 13-02-2024 Accepted 03-05-2024	*Tujuan penelitian ini untuk menganalisis dan menggambarkan konsep dan implementasi pengembangan kecerdasan spiritual melalui internalisasi nilai-nilai sufistik yang dikembangkan melalui sistem pendidikan pesantren. Metode dalam penelitian ini menggunakan pendekatan kualitatif dengan pendekatan studi kasus. Kasus yang dimaksud dalam penelitian ini adalah jalinan sistem yang ada di pesantren dalam mengembangkan kecerdasan spiritual melalui internalisasi nilai-nilai sufistik. Temuan penelitian ini menunjukkan bahwa konsep pengembangan. Penelitian menggunakan pendekatan kualitatif dengan pendekatan studi kasus. Kasus yang dimaksud dalam penelitian ini adalah pengembangan kecerdasan spiritual melalui internalisasi nilai-nilai sufistik yang didukung oleh sub sistem pesantren. Adapun temuan dalam penelitian ini adalah (1) transformasi nilai-nilai sufistik dibagi menjadi tiga domain yaitu individual-sosial, vertika-horisontal, dan manusia-alam semesta. Pengembangan ini dikembangkan dengan nilai-nilai rasional seperti ilmu sosial, ilmu kealaman, dan humaniora, (2) transaksi nilai-nilai sufistik didukung oleh lingkungan sufistik pesantren seperti dzikir, mujahadah, ritual thariqoh, dan mauidloh hasanah. (3) transinternalisasi nilai-nilai sufistik untk mengembangkan kecerdasan spiritual dikembangkan melalui lingkungan akademik seperti penelitian, diskusi, dan interaksi.*

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INTRODUCTION

The study of spiritual intelligence development within the context of modern education is something intriguing to follow because spiritual intelligence is believed to address issues of meaning (Asyari, 2020; Fathurrochman, Ristianti, & Arif, 2019). Over the past five years, many researchers have conducted studies on spiritual intelligence from various perspectives (Abdullah, Latipah, & Kistoro, 2021; Mawardi, 2022; Ulayyah & Abdussalam, 2022). Generally, research on spiritual intelligence is more commonly associated with the workplace. Additionally, research on spiritual intelligence within the educational context is being developed through the field of guidance psychology. However, research on the development of spiritual intelligence through Sufi education has not been found. Developing spiritual intelligence with a Sufi approach certainly cannot be implemented in institutions other than Islamic boarding schools (Howell, 2014; Sahri & Hali, 2023).

Study on the development of spiritual intelligence as a counterbalance to the progress of science and technology in this modern era. The advancement of science and technology does not always have a positive impact on human life (Tanjung, Raden, Lampung, & Mansyur, 2021). The emergence of artificial intelligence is a small part that sends a message that human roles will gradually be replaced by something non-human (Manongga, Rahardja, Sembiring, Lutfiani, & Yadila, 2022). Besides impacting humans themselves, the progress of science and technology also affects the natural ecosystem, whether biotic or abiotic (Anas, 2017). The scientific paradigm holds the view that humans are the center of the universe's system, so only humans have value and attention, while the universe will only receive attention as long as it is beneficial to human life (Mainuddin, Tobroni, & Nurhakim, 2023; Setyorini & Khuriyah, 2023). The implication is the tendency for humans to behave exploitatively, destructively, greedily, and greedily towards nature, thereby causing damage to the universe (A, Widyawati, & Dwiyama, 2024; Ismiatun, Neliwati, & Khairuddin, 2024).

Spiritual intelligence based on Sufi values is a solution to enable humans to have a holistic perspective in making value-based decisions. Sufi values make a significant contribution to maintaining the existence of humans, nature, and the spiritual world (Muali, Rofiki, Baharun, Zamroni, & Sholeh, 2021). The main vision of Sufi values is harmony. Harmony is not only between humans and other humans, but harmony must be established between humans and fellow humans, humans and the universe, and humans and the Creator (Howell, Nelson, & Subandi, 2020). These Sufi values are considered to counteract secular values that tend to be individualistic, materialistic, and hedonistic (Sahri & Hali, 2023). The manifestation of the secular paradigm is an excessive desire for power (the will to power), excessive pursuit of life's pleasures (the will to pleasure), the desire to accumulate wealth as much as possible (the will to money), not recognizing time in work (the will to work), and having a high libido tendency (the will to sex).

Studies on the development of spiritual intelligence through Sufi education are not yet widely found in various educational disciplines. Studies on Sufi education

conducted by some researchers still focus on purifying the heart through ritual worship. Sufism education activities are doctrinal and have not yet touched on the realm of values that are considerations for humans in doing something (Arbie, Puspitasari, Telaumbanua, Bangkara, & Khasanah, 2023; Maltabarova, 2022). Such Sufi education is widely practiced by most Muslims in Indonesia and implemented through Sufi organizations (Suriadi, 2018). Meanwhile, M. Akhmansyah explains that Sufi education is an effort to build the spirituality of modern humans in various aspects of life that experience a disorientation of meaning. Spirituality built on the foundations of Sufi values is certainly different from the doctrines of liberal states or products of plural or multicultural societies (M. Arifin & Kartiko, 2022; Ok, Al-Farabi, & Firmansyah, 2022; Sechandini, Ratna, Zakariyah, & Na'imah, 2023). Sufi spirituality is built based on the consequences of true religious experiences, which are the essence of the religion itself (Akmansyah, 2017).

The research conducted by Muhammad Husni & Muhammad Hasyim also yielded nearly similar results. Their research indicates that Sufi education provides the primary foundation for building human character. Sufism education suggests that human behavior is not constructed solely due to external factors but rather due to values deemed good by religion. There are two pillars provided in Sufism education, namely pure and relative worship. Pure worship can be seen in activities such as religious rituals like prayer, almsgiving, fasting, pilgrimage, and other forms of worship (Hegazy, 2021; Maltabarova, 2022; Nazihah & Maulana, 2020). Meanwhile, relative worship serves as the spirit of humans in carrying out various life activities. Outwardly, these actions may not seem like part of worship, but in terms of intention and the impact of these actions, they are considered worship.

Several research findings above can be categorized into three types: (1) Sufi education is more directed towards religious rituals that involve acts of worship implemented through *tariqah* activities, (2) Sufi education is casuistic, such as Sufism education aimed at building multiculturalism, religious pluralism, and character formation, (3) Sufi education emphasizes vertical relationships, namely maintaining the relationship between humans and their Creator. Therefore, there is an aspect of Sufi education that has not been thoroughly examined, namely Sufi education as the basis for considering human spiritual intelligence in navigating life in the world, impacting positive values both vertically and horizontally. The implication is that humans are not only virtuous individually but also socially. Moreover, the positive values of Sufi education not only maintain a good relationship between humans and their Creator but also preserve harmony between humans and the universe.

RESEARCH METHODS

This research employs a qualitative approach, which is a development from the interpretive paradigm. To discover the interconnected system regarding Sufi education as the basis for spiritual intelligence development, the researcher utilizes a case study design. Case study is one of the most effective types of qualitative research for

uncovering system linkages within a research context. The presence of the researcher serves as a key instrument in gathering various types of data, both primary and secondary. The data sources are divided into two categories: human data and non-human data. Both of these data sources are crucial for revealing both written and unwritten information. Data is collected through three methods: participant observation, in-depth interviews, and documentation. Once the data is gathered, the next step is to analyze it using the method developed by Miles, Huberman, and Saldana, namely condensation, display, and conclusion drawing. To ensure the credibility of the data, the researcher employs data validity methods such as triangulation, peer discussion, and extending the research period. These steps will guide the researcher in uncovering the interconnected system regarding Sufi education as the basis for spiritual intelligence development in the era of Society 5.0.

RESULTS AND DISCUSSION
Concept of Spiritual Intelligence Development through Sufistic Values

The essence of *pesantren* education is the formation of noble morals. The main materials taught in pesantren are aqidah, shari'ah, and morals. As an additional supplement is a history and some supporting sciences such as *nahwu, sorf*, and Arabic (Abidin, 2024; S. Arifin, Sutama, Aryani, Prayitno, & Waston, 2023). The synergy of the three main materials is an effort to build a positive relationship between humans, God, and the universe. After that, the next step is to study the deepest meaning of the three materials compiled with Sufistic education. Therefore, Sufistic education is only developed for senior *Santri* who already have sufficient understanding of the three materials above (N. Fitriani, Anam, & Maulana, 2024).

The transformation of Sufi education in Islamic boarding schools (pesantren) begins with studying Sufi texts (such as *al-Hikam, Irsyadul Ibad, or Ihya' Ulumuddin*). These texts are advanced studies for students (*Santri*) containing the deepest values about human life related to human identity, namely the relationship between humans, their relationship with God, and their relationship with the universe. However, students are not allowed to participate in the study of these texts until they have a strong understanding of Islamic sciences (Tawhid, Fiqh, Akhlak) (Dhofier, 1990). This means that Sufi education is only intended for senior students who are already proficient in Islamic law. Proficiency in Islamic sciences can be seen in their daily activities in performing worship such as prayer, fasting, almsgiving, and other ritual acts of worship. Furthermore, an understanding of Sufi values is provided through the study of the aforementioned texts. Some of these studies are not conducted in classroom settings but are delivered through a classical system (Bruinessen, 1995).

In addition to studying the Sufi values mentioned above, students (*santri*) also study modern sciences (social sciences, natural sciences, humanities). These sciences are acquired by students through higher education (Darmadji, 2011). Through higher education institutions, students will study these sciences through various courses according to their chosen majors. Higher education, which emphasizes a rational

approach, will stimulate students to think and seek justification for various Islamic sciences and some Sufi values they have learned previously. Higher education will provide students with new insights into knowledge. It is not uncommon for students to experience clashes between Islamic sciences and modern sciences (Ikbal, Nurwadjah, & Suhartini, 2023). These clashes of knowledge give students a broader view of knowledge. Students have a way of thinking with Bayani rationality, which is always linking every event to the sacred texts (the Qur'an and Hadith), but on the other hand, students also have a new perspective, using Burhani rationality, which is a thought process that makes reason the criterion of truth. These two rationalities will produce extraordinary thought products because they synergize reason with revelation (Anam, 2018).

In addition to transferring values, whether Sufi values or rational values, the environment of Islamic boarding schools (*pesantren*) is also designed with Sufi behaviors. This is done as the second transaction process of the aforementioned values (Azizah, Muchtar, & Putra, 2023). The Kiai (spiritual leader) serves as an example for students in actualizing Sufi values such as simplicity, sincerity, propagation, and sacrifice in the administration of the boarding school education. The behavior of the entire academic community in the boarding school must also reflect Sufi behavior. Sincerity, simplicity, service, and humility are behaviors that adorn the atmosphere of the boarding school (Aziz, Sebgag, Zuana, & Suryani, 2022). Therefore, the actualization of Sufi values can be easily understood by students through the creation of this Sufi environment. Any culture within the boarding school environment is grounded in Sufi values. To strengthen these Sufi values, the boarding school also organizes tariqah gatherings (Maulana, 2022; Rochman, Ulfiah, Mudrikah, & Sauri, 2022).

The tariqah activities serve as the main activities of Sufi education to ensure that the values learned become integrated within the students. These tariqah activities include dhikr (remembrance of God), *mauidloh hasanah* (good advice), and several other rituals (Hasan, 2012). These activities serve as an introduction to Sufi education and are expected to manifest in daily life. Rational values are automatically practiced in boarding school, especially in the university environment, which is predominantly characterized by rational thinking. Students can debate, argue, and conclude phenomena through academic activities and student organizations. Academic dialectics will stimulate students to utilize all their abilities in making value-based decisions. Therefore, the education system implemented in the boarding school is systemic, integrating both formal and informal education levels. The paradigm of integrating knowledge is also a factor in a student having spiritual intelligence. This means that students must not only have the ability to understand the traditional Islamic texts (*kitab kuning*) that are part of the boarding school education tradition but also possess logical reasoning skills from various fields of modern sciences (Fakhrurrazi & Sebgag, 2020).

The development of spiritual intelligence is a series of processes within the systemic-synergistic educational system of Islamic boarding schools, as described above. The maturity of students' spiritual intelligence based on Sufi values, leading to harmonious behavior, will emerge during academic activities in universities. This is the

process of internalizing Sufi values as the basis for the development of spiritual intelligence. Interactions between students or between students and lecturers will bring forth new dynamics regarding the essence of values. Academic discourse also compels students to think deeply from various perspectives. Additionally, the research developed in boarding schools is crucial for students to deepen their spiritual intelligence further. Sufi values (patience, sincerity, gratitude, simplicity, reliance on God, humility) and ethical values in science, social sciences, and humanities will stir the thoughts of students. The intellectual and emotional intelligence of students will be nurtured by spiritual intelligence based on Sufi values (Wasitaatmadja & Susetio, 2020). Therefore, students' intelligence in making value-based decisions as a foundation for action in the era of Society 5.0 will continue to maintain the ecosystem of harmony, between humans, humans and the universe, and humans and God. Science and technology will develop upon these three types of relationships. Below are the processes of developing spiritual intelligence based on Sufi values developed in Islamic boarding school education:

Table. 1 The concept of Sufistic Education in Pesantren

Domain	Sub-domain	Internalization	Information
Transformasi	*Sufistic Value*	*Individual-Social*	Individual: honesty, discipline, responsibility, hard work, creativity, and confidence, Social: justice, cooperation, tolerance, respect, care, and humanity.
		Vertical-Horizontal	**Vertical: faith and piety, love and reverence, prayer and meditation, justice** **Horizontal: kindness, patience and fortitude, humility and forgiveness, service and care.**
		Manusia-Alam Semesta	Preserve nature and avoid human exploitation for personal gain. Humans have a responsibility to preserve the natural environment.
	Rational Value	Ilmu Sosial	Social structure, social interaction, social change, social problems.
		Ilmu Kealaman	Hayati dan non Hayati

		Humaniora	History, literature, language, philosophy, and art.
Transaksi	*Sufistic Environment*	*Dzikir*	Individual-*Jama'ah*
		Mauidloh	Class or non-class
		Ritual Thariqoh	*Majlis, muroqobah, istighosah*
		Mujahadah	Praying, fasting, restraining excessive worldly desires.
Transinternalisasi	*Academic Environment*	*Tazkiyah*	*Tahally, takholly, tajally*
		Research	Personal and Togheter
		Discussion	Formal & informal
		Interaction	Formal & informal

Based on the table above, the development of spiritual intelligence will be more Islamic when the basic element that is considered in value decisions is the synergy between Sufistic values and scientific ethical values comprehensively. The support of the pesantren system and higher education also helps the maturity of Santri's spiritual intelligence. The Santri's spiritual intelligence is unique in that the value judgments are based on Sufism values based on sacred texts (al-Qur'an and al-Hadith) and logical values based on human reason.

The Internalization Process of Sufistic Values in Pesantren to Build Spiritual Intelligence

Sufistic education is one of the efforts to guide humans towards total harmony and balance. Human existence in the era of society 5.0, which is identified as a super-intelligent society, will be easily influenced by negative human desires caused by the impulse of the soul that wants momentary happiness (Bassar & Hasanah, 2020). The intelligence of the human mind that is not balanced by the intelligence of the heart, will justify the means to achieve the ambition of momentary happiness. Creativity, critical thinking, communication skills, and collaboration will backfire on humans if not accompanied by human spiritual intelligence based on Sufistic values (H. Fitriani & Abdullah, 2021).

Therefore, human spiritual intelligence should be based on the innate nature of humans, which are comprehensive values taught by religion. Spiritual intelligence based on worldly spirit still has weaknesses in making value-based policies. Spiritual intelligence is humanity's effort to make the best value decisions in actions (Pambudi & Hidayat, 2020). If the value considerations are based on secular values that are synonymous with hedonism and materialism, then the value decisions will be based on those values (Rahmi, Nurjanah, & Naan, 2023). Religion teaches humans comprehensive values that are balanced in total, including individual-social considerations, vertical-horizontal considerations, and considerations of the natural-human ecosystem.

The development of spiritual intelligence indeed has different models. This is because the human spiritual realm involves various aspects such as beliefs, adopted values, and individual life goals. The human spiritual dimension is highly subjective and varies according to the individual. Some people find spirituality through religion, while others find it through meditation, yoga practice, or connecting with nature. Its nature makes the development of spiritual intelligence diverse in nature (Khaytmetov, Madalimov, & Akhatov, 2020). However, the development of spiritual intelligence in Islamic boarding schools (*pesantren*) follows a different pattern because the path to the spiritual realm utilizes a Sufi approach. Therefore, the development of spiritual intelligence follows a similar pattern among different Islamic boarding schools.

The internalization process of Sufi values to develop spiritual intelligence in the environment is carried out through three steps.

(1) Transformation stage. This stage is the initial step for students to acquire knowledge of the values that serve as the foundation for the development of spiritual intelligence. Broadly speaking, these values can be categorized into three categories, namely (a) Individual-Social such as integrity, discipline, responsibility, hard work, creativity, and self-confidence, while social values include justice, cooperation, tolerance, respect, compassion, and humanity. (b) Vertical-horizontal, which are values related to the connection between humans and their creators, such as faith and piety, love and reverence, prayer and meditation, justice and goodness, patience and perseverance, humility and forgiveness, service, and compassion (Dickson, 2022). (c) Human-universe, which is the relationship between humans and the biotic and abiotic environment. This relationship aims to preserve nature and avoid human exploitation for personal gain. Humans have a responsibility to preserve the environment. Therefore, several values must be understood, such as dependence, diversity, balance, sustainability, beauty, and responsibility.

(2) Transaction stage. This stage involves efforts to facilitate interaction and communication between the religious teachers (*ustadz*) and students in the boarding school environment. There are several ways to establish interaction between students and religious teachers in this stage, such as through remembrance (dhikr), good advice (*mauidloh hasanah*), tariqah rituals, spiritual struggle (*mujahadah*), and self-purification (*tazkiyah).*

(3) Transinternalization stage. This stage is the final phase of the internalization process. The transinternalization stage aims to positively influence students based on their attitudes, perspectives, and understanding of the implanted values. There are several ways to assess the impact of this transinternalization process, such as through research, discussion, and interaction. Through these three stages, the process of instilling Sufi values will have a positive impact on the development of spiritual intelligence, manifested in attitudes and actions.
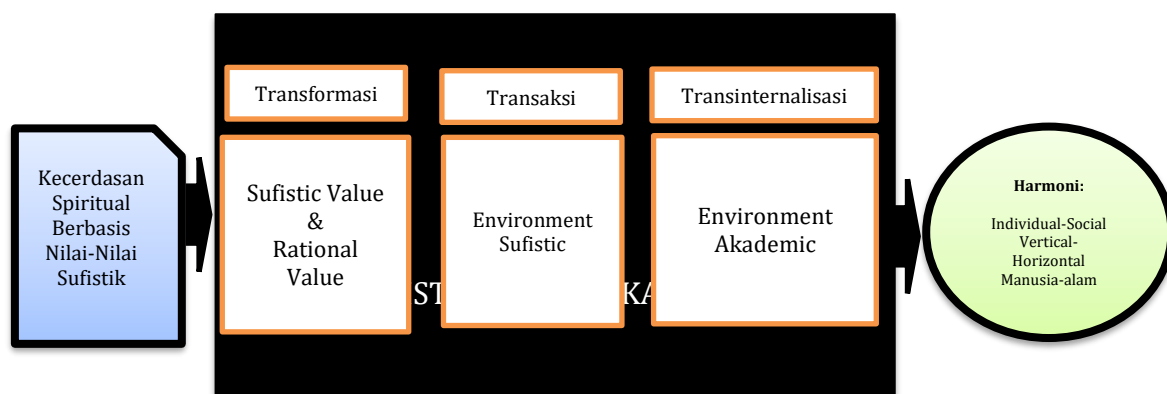
**Gambar 1 Proses Internalisasi Melalui
Support Sistem Pendidikan Pesantren**

The development of spiritual intelligence in a pesantren environment has different characteristics from non-pesantren education. Pesantren has a platform that is relevant to the development of spiritual intelligence because pesantren was established to develop the deepest human soul so as not to be trapped in worldly life which is synonymous with materialism (Mawardi, 2022; Zamroni, 2020). From the beginning, students are educated to emphasize the afterlife and avoid worldly life. This is done to build a foundation in the *Santri* so that their life orientation is truly for the afterlife. Although at some point the Santri the community and needs worldly needs, the strong spiritual spirit inherent in the Santri will take material only as a provision for the sufficiency of his life. This is different from secular society which focuses more on worldly success.

His life orientation is for material success. This kind of character eventually justifies all means to obtain material destructively. The destruction of natural ecosystems today is not due to primitive societies, but because the intelligence of global society has never been accompanied by spiritual intelligence. Intellectual intelligence and emotional intelligence that synergize well can manage materials for personal or group benefits. However, it is not realized that the progress of thinking indirectly damages the order of the world's ecosystems, both human ecosystems with humans, and human ecosystems with their environment (Iffah & Fauziyah, 2021). The lack of green land intended for industrial development, and buildings planted for the beauty of the city, all of which are part of the results of human intellectual and emotional intelligence, but not balanced with human spiritual intelligence. Sufistic values become a value guide for a person amid the threat of global warming. Humans are required to be aware of the threat.

The advancement of human thinking patterns must be balanced with awareness of maintaining environmental ecosystems. The existence of technology must be environmentally friendly so that the existence of technology does not become a human destruction machine, but a support for human happiness. The internalization of Sufistic values in the pesantren education system provides a strong foundation so that

simplicity, compassion for others, protecting the environment, and responsibility as *khalifah fi al ard*, become the basis of modern society's thinking in the era of society 5.0.

CONCLUSION

The development of spiritual intelligence can be conducted within the Islamic boarding school system that incorporates Sufi tradition and higher education. The formation of students' spiritual intelligence will be effective if the boarding school develops these three components: (1) the boarding school education system, (2) the development of Sufi tradition within the boarding school, and (3) the establishment of higher education within the boarding school. The boarding school serves as a conducive environment for the manifestation of Sufi values, realized through the world of Sufi tradition such as spiritual struggle (*mujahadah*), remembrance of God (dhikr), beneficial admonitions (*mauidloh hasanah*), and other Sufi rituals. Meanwhile, higher education is essential for developing rational values to reinforce these Sufi values. Sufi values will not be meaningful if they are not confronted with the rational world, which is often associated with secularism. Through the clash of ideas among students in the boarding school, internal turmoil will occur within the students, thus fostering the development of spiritual intelligence.

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