

## Improving Spiritual Quotient (SQ) in PAI Curriculum Development at MAN 2 Pamekasan

Mabnunah<sup>1\*</sup>, Shohibul Kahfi<sup>2</sup>, Anis Khofifatun Nafilah<sup>3</sup>,  
Wakilatul Jannah<sup>4</sup>

<sup>1234</sup>Pascasarjana Institut Agama Islam Negeri Madura

\*e-Mail: mabnunah19@gmail.com

### Abstract

*This study aims to determine the improvement of Spiritual Quotient (SQ) in the development of the Islamic Religious Education (PAI) curriculum at MAN 2 Pamekasan. This research uses qualitative methods. Data was collected through interviews, observation, and documentation. This study describes that the development of the PAI curriculum has basic principles, namely a holistic approach, an experiential approach, and ethical values that are applied in every aspect of life. The aspects developed in the curriculum include the development of knowledge and faith, morals and ethics, and the integration of SQ and EQ. These aspects are developed through main strategies that include the integration of religious subjects with social sciences, the development of extracurricular activities with religious themes, and the study of religious moderation. This approach aims to help students understand religion deeply and practice it in daily life, as well as help students develop their spiritual potential optimally.*

**Keywords:** Islamic Education Curriculum; madrasah; spiritual quotient.

### Abstrak

*Penelitian ini bertujuan untuk mengetahui peningkatan kecerdasan spiritual (SQ) dalam pengembangan kurikulum PAI di MAN 2 Pamekasan. Penelitian ini menggunakan metode kualitatif. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Studi ini menjelaskan bahwa pengembangan kurikulum PAI memiliki prinsip dasar, yaitu pendekatan holistik, pendekatan eksperimental, dan nilai-nilai etika yang diterapkan dalam setiap aspek kehidupan. Aspek-aspek yang dikembangkan dalam kurikulum meliputi pengembangan pengetahuan dan iman, moral dan etika, serta integrasi SQ dan EQ. Aspek-aspek ini dikembangkan melalui strategi utama yang melibatkan integrasi mata pelajaran agama dengan ilmu sosial, pengembangan kegiatan ekstrakurikuler dengan tema agama, dan studi moderasi agama. Pendekatan ini bertujuan untuk membantu siswa memahami agama secara mendalam dan mengamalkannya dalam kehidupan sehari-hari, serta membantu siswa mengembangkan potensi spiritual mereka secara optimal.*

**Kata Kunci:** Kurikulum pendidikan Islam; madrasah; kecerdasan spiritual.

## Introduction

Humans were created as caliphs in religion with the task of caring for and managing the earth wisely. The concept of khalifah in Islam teaches responsibility human responsibility as a leader. He is responsible for maintaining biological and cultural diversity and contributing positively to the development of society (Rosowulan, 2019). On the other hand, the characteristics of a spiritually healthy individual are connected to his or her various beliefs, believing that every positive action he or she takes will certainly have a positive impact on his or her life (Majid et al., 2018).

Indeed, humans are equipped with a variety of intelligences. One of them is spiritual intelligence (Spiritual Quotient). Spiritual intelligence or SQ can be defined as a form of intelligence that arises from one's inner self. This intelligence encourages creativity when facing personal problems, contemplates the meaning hidden in them, and can solve them well in order to achieve peace and tranquility (Inayatussalamah, 2016).

In education, improving spiritual intelligence is important as a response to the problem of moral decadence and bullying behavior among students. The diversity of students' social identities and educational backgrounds results in diverse understanding and appreciation of religion. In senior high schools or Madrasah Aliyah, moral decadence is a major problem faced by students. This is also the case with State (MAN) 2 Pamekasan.

Basically, students' spiritual intelligence can develop in various situations. Modernization and rapid cultural changes affect students' ability to adapt. These social dynamics make students vulnerable and at risk. Hence, it is the responsibility of the madrasah to develop students to be more responsive to change and prevent the worst possibilities. Improving spiritual intelligence (SQ) in MAN 2 Pamekasan is a solution to create a learning environment that supports students' moral and ethical development.

The improvement of spiritual intelligence is in fact a very important discussion because spiritual intelligence is seen as the top level of intelligence. It does not rely solely on rational thinking or emotions, but also emphasizes the spiritual dimension in guiding humans towards success in life. It has very diverse purposes and impacts, especially in its functioning in various educational institutions (Basuki, 2015).

Based on the observations of Syaparuddin and Maisah (Maisah, 2016) and Hasanah et al. (Hasanah et al, 2019) show that Spiritual Intelligence can be done through habituation in daily activities, especially in educational institutions. This conditioning is done through school policies that are integrated into learning materials and methods by teachers. These efforts can gradually help learners as humans in their healing and personal growth holistically, as the spiritual dimension refers to the deepest core that is closely connected to wisdom and consciousness, which allows humans to not only recognize existing values, but also innovatively discover new values (Ridho, 2016).

SQ enhancement cannot only be achieved through the development of one aspect alone. Holistic development of spiritual intelligence through various aspects is also needed. This is so that all the values of one's spirituality can become positive values in his or her life (Pasek, 2017). So that a person will easily adapt and perform their functions (Herlena & Seftiani, 2018). Thus, spiritual intelligence focuses on interesting abilities such as adaptability and function. The strategy of increasing SQ through sustainable cultural habituation is one of the various determinants of the achievement of optimal spiritual intelligence (Laksmi Rizky Ardewi & I Ketut Sujana, 2017).

This awareness inspires the implementation of SQ improvement at MAN 2 Pamekasan, which is not enough if it only relies on one strategy. However, it also depends on the active role of teachers and student participation, educational institution policies, and integration with various learning materials, especially Islamic Education (PAI) materials. These various important elements are certainly summarized in the madrasah curriculum. With curriculum development efforts, especially the Islamic Education curriculum, various forms of aspects developed in improving spiritual intelligence can be optimized so that they can show significant results in overcoming the problem of moral decadence experienced by students.

## **Method**

This research is a type of qualitative research. This type of research was chosen with the aim of understanding the focus of the research in depth. This research was conducted at MAN 2 Pamekasan. The subjects in this study are Educators, especially PAI teachers, Waka Curriculum, and students as active subjects who are directly involved in efforts to develop character education and increase spiritual intelligence in Madrasah. The focus of this research is the Improvement of Spiritual Quotient (SQ) through PAI Curriculum Development at MAN 2 Pamekasan. The data collected in this research is by using observation, interview, and documentation methods to active research subjects. Observation is an activity that seeks to investigate the research environment through direct observation. This technique can be done repeatedly, according to the needs and availability of data in the field (Haryono, 2020). Through the observation process, observations were made of the image displayed by each PAI Subject Teacher as well as students at MAN 2 Pamekasan during the learning process as the research subject.

The interview method contributes to the development of knowledge resulting in a deeper understanding of concepts through this process (Janah et al., 2018). The data collected from the interview method was obtained from several informants, namely PAI teachers including Al-Quran Hadith, Fiqh, SKI, and Aqidah Akhlak teachers. Other informants who were no less important were also the administrative staff, the Head of Curriculum, as well as 5 students collected from Class X and Class IX. Documentation was also conducted as concrete evidence that can describe the situation and conditions observed during the

research process. The results of the documentation carried out in this study are focused on all forms of activities related to the development and improvement of SQ at MAN 2 Pamekasan.

The data collected became material for analysis and reinforcement in explaining the various aspects of SQ improvement that had been found. With these various data collection techniques, the data obtained was then selected and sorted as needed and then analyzed and interpreted to obtain relevant information. The results are presented in the form of descriptive narratives in solving problems and providing understanding related to the improvement of spiritual intelligence through the development of PAI Curriculum at MAN 2 Pamekasan.

## **Result and Discussions**

### **Basis for Improving Spiritual Quotient (SQ) in PAI Curriculum**

The enhancement of SQ in the Islamic Education Curriculum (PAI) at MAN 2 Pamekasan is based on the vision of MAN 2 Pamekasan which states "The realization of students who are superior, skilled, environmentally cultured and berakhlaqul karimah". The vision describes the moral image expected by the school in the future. One form of implementation of the vision is through efforts to improve the appreciation and practice of religious teachings among students. The PAI curriculum is the main means in this endeavor to increase students' emotional and spiritual potential.

The PAI curriculum has great importance in supporting the formation of a strong personality in faith and piety to God Almighty, as well as in developing noble attitudes and behavior. Religious education at MAN 2 Pamekasan aims to form students who not only focus on raising intelligence in the intellectual aspect, but also provide space to be able to increase intelligence in the spiritual aspect. The learning process in PAI must be able to integrate spiritual aspects with intellectual and emotional aspects. This is so that students get the opportunity to be able to continue to improve all their intelligence even though the focus of learning is spiritual intelligence (Fitri & Wati, 2023).

The principles and references used at MAN 2 Pamekasan in developing the PAI Curriculum are also the basis for improving students' SQ. The curriculum accommodates the diversity of student characteristics, based on consideration of the local environmental situation and respect for all existing heterogeneity. In its development, MAN 2 Pamekasan prioritizes an inclusive approach, where all students feel accepted and valued. The curriculum also encourages a deep understanding of Islamic values, such as justice, compassion, and tolerance.

In learning, teachers use interactive and participatory methods to enhance students' understanding and engagement. Thus, MAN 2 Pamekasan is committed to creating an inclusive, ethical, diverse, and equitable educational environment for all its students. The application of ethical values in daily life is an important principle in the development of SQ. Habituation carried out by students will shape the character they have because of this habituation. In the context of SQ

enhancement, ethical values such as integrity, honesty, responsibility, and mutual respect that are applied become principles that will guide students' actions and decisions in doing something (Parmitasari et al., 2018).

Of all the elements of endeavor in developing the curriculum of Islamic Religious Education (PAI) at MAN 2 Pamekasan, the improvement of SQ becomes a very vital aspect to direct the morality of students to become more religious. This is in line with the efforts to achieve the objectives of the development of the Islamic Education Curriculum and the goals of the madrasah universally at MAN 2 Pamekasan. The aim is that the madrasah can quickly respond to the times, as well as the madrasah's goal of preparing students as resilient individuals who are able to adapt to the challenges of the times (*Kurikulum 2013 Madrasah Aliyah Negeri 2 Pamekasan Tahun Pelajaran 2022/2023*, 2022).

Through religious education that can improve spiritual intelligence, positive attitudes in building social harmony of the community can be developed. This is a consideration for MAN 2 Pamekasan in developing its curriculum. Especially the social facts about an increasingly connected and globalized world, society is in a differentiated order in various aspects, both religion, culture, and outlook on life.

This requires attitudes and actions that bridge the gap in the social sphere of society. Tolerance and mutual respect are powerful weapons in building unity to prevent conflict and division. These two attitudes can foster awareness to respect the rights of different beliefs and values, build stronger relationships, and create an inclusive and harmonious environment. Tolerance and mutual respect also encourage cooperation, mutual learning, and innovation that can lead to progress for society and human civilization (Haryanto, 2017).

Tolerance and mutual respect are included in the development aspect of Spiritual Intelligence (SQ) at MAN 2 Pamekasan. SQ in Islam is defined as the ability to expand and deepen the understanding of Islamic teachings, as well as practicing attitudes based on Islamic morals and ethics in harmony with the rules of social life. The concept of SQ also includes the development of self-awareness, strengthening religious identity, empathy for others, and meaningful relationships with God and other humans (Irsad, 2016).

Therefore, the objectives of SQ development in the PAI curriculum at MAN 2 Pamekasan include developing students' spiritual awareness, strengthening moral and ethical values, deeper understanding of Islamic teachings, and developing good character. Thus, high SQ will shape students into responsible, positively contributing, and noble individuals in accordance with the vision of MAN 2 Pamekasan.

### **Aspects Developed in the PAI Curriculum**

To form students' spiritual intelligence (SQ) at MAN 2 Pamekasan, the school always tries to actualize and develop the Islamic Religious Education (PAI) curriculum. Significance of Islamic Education curriculum development This stems

from the main foundation of the state in the form of the 1945 Constitution which affirms the government's obligation to regulate and implement a system innational education that aims to increase belief and piety in God Almighty, as well as improve good and noble behavior, as an effort to provide enlightenment in the life of the nation (Suprihatin, 2017).

Based on these reasons, Islamic Religious Education is an integral part of the National Education System that cannot be separated. By actualizing and developing the Islamic religious education curriculum, MAN 2 Pamekasan students can gain a knowledge and understanding of Islamic teachings and religious practices. This isfunctioned to help develop themselves into humans with good personalities and usefulin the community.

Here are some aspects that become the main highlight to be developed to strengthen and improve the spiritual, moral, and ethical dimensions which will affect the SQ of MAN 2 Pamekasan students.

**Table 1. Aspects of SQ Improvement in the Development of PAI Curriculum MAN 2 Pamekasan**

Aspect	Objective	Material	Strategy
Development Knowledge and Faith	Improve understanding and student knowledge about the teachings of Islam and deepen their faith.	Studies on the Qur'an, Hadith, Islamic history, aqidah (belief), and worship.	Use of discussion, reading and comprehension methods of religious texts, case studies, as well as maximizing prayer workshops and LAB Al-Qur'an, Pondok Ramadhan.
Morality and Ethics	Form students who have strong moral and ethical character and can apply Islamic values in daily life.	Islamic ethics, akhlakul karimah (noble morality), social relations, responsibility, and justice.	Entering the Madrasah area shaking hands with teachers, praying before the lesson starts, praying and shaking hands before leaving, getting used to greeting teachers with greetings.
Attitude of Religious Moderation	Integration between spiritual intelligence and forming an attitude of moderation in religion that respects differences in beliefs, avoids extremism, and can establish cooperation with adherents of other religions.	Equitable education for religious harmony (eradicating <i>bullying</i> habits, equalizing gender, differences between religions, umrah euphoria, differences between groups)	The study of the internalization on of religious moderation, all subjects must support moderate religious life behavior, strengthening character education.

Integration between spiritual and emotional intelligence	Integrating students' spiritual and emotional intelligence to cultivate inner harmony and enable them to effectively face life's challenges.	Self-awareness, emotional management, gratitude, inner peace, and the balance between the material and spiritual worlds.	Meditation, breathwork exercises, learning through art and music, self-reflection journals, and the use of inspirational stories.
Tahfidzul Qur'an	Forming students who can memorize the Qur'an properly, understand the meaning contained in it, and apply the values of the Qur'an in everyday life.	Memorization of the Qur'an, Interpretation of the Qur'an	Getting students used to reading the Qur'an before starting lessons, and listening to the recitation of the Qur'an, especially during recess or before the entrance bell, special coaching from PAI teachers, for tahfidz classes included in mulok.

Source: Documentation from MAN 2 Pamekasan

Based on this table, with the development of these aspects, the Islamic Religious Education Curriculum at MAN 2 Pamekasan is committed to shaping student character with a balance of spiritual and emotional intelligence, an attitude of moderation, love for the Qur'an, and having a deep understanding of Islam so that students can build a good character. A solid foundation in living a religious life (Afiatin, 2016). In addition, students are also formed with a strong moral character as a reflection that illustrates a change and improvement in one's lifestyle (Hidayat, 2021).

These efforts are consistently made to foster and develop awareness and caring attitudes in students towards social issues around them, as well as a sense of caring for others. So that it can prevent bad habits in the scope of student association, especially *bullying* (Fitriani & Yanuarti, 2018). Thus, MAN 2 Pamekasan plays an important role in shaping a generation that is inclusive, equitable, and has a high SQ, so that they can contribute positively to society and civilization in the future.

### Spiritual Quotient (SQ) Improvement Strategy

MAN 2 Pamekasan realizes the importance of developing spiritual aspects in the Islamic Religious Education curriculum, so it involves several strategies and special programmes to strengthen students' SQ:

*The first*, implementation of Islamic culture is one of the key strategies implemented by MAN 2 Pamekasan. The school is committed to creating an environment that encourages the practice and understanding of Islamic culture. This is reflected in daily activities such as the congregation for prayers, fostering the habit of reading and understanding the Quran, as well as instilling and reinforcing Islamic values in social interactions. This is done through various

practices, such as greeting and showing respect to teachers, praying before and after lessons, and greeting teachers with salutations to cultivate noble character. By consistently applying Islamic culture, MAN 2 Pamekasan strives to create an atmosphere that supports the spiritual development of students and the cultivation of good character.

*The Second*, the tahfidzul Qur'an program is also an important part of the SQ improvement strategy. By providing opportunities for students to memorize the Qur'an. This program not only strengthens students' relationship with the holy book, but also helps them gain a deeper understanding of the spiritual values contained therein. The tahfidzul Qur'an program is run with a structured approach and personalized guidance, so that students can achieve optimal progress. Through this program, students are given the opportunity to hone their sensitivity to the spiritual messages and values in the Qur'an. This makes the Qur'an memorization program an important part of enhancing students' SQ and deepening their connection to the primary spiritual source in Islam.

*The third*, Musabaqah Tilawatil Qur'an (MTQ) activities are also a significant part of the strategy to increase Spiritual Quotient (SQ). MTQ is a form of talent nurturing and a competitive event where students from various schools participate in reading and memorizing the Qur'an. Through active participation in MTQ, students can strengthen their love for the Qur'an, improve their reading and memorization skills, and develop a disciplined and competitive attitude in line with Islamic principles. Therefore, MTQ has an important role in developing students' spiritual aspects and enriching their understanding of the Qur'an, becoming a strong foundation for their spiritual growth.

*The fourth*, Pondok Ramadhan is a strategy used to improve students' SQ during the holy month of Ramadan. In this program, students carry out a series of scheduled religious activities at school. The core activities include zakat collection, internalization of religious moderation studies, Qur'an learning, congregational prayer, dhikr, and the practice of values. the value of kindness. Pondok Ramadhan gives students the opportunity to have a deep religious experience and strengthen their bond with Islamic values. The program also gives students the opportunity to deepen their understanding of Islam and strengthen their connection with spirituality during the holy month of Ramadan. Thus, Pondok Ramadhan becomes an important tool in enhancing students' SQ.

*The fifth*, MAN 2 Pamekasan also integrates Islamic modern art in its SQ enhancement strategy. Through arts, such as painting, calligraphy, and Islamic music, students can express their creativity while exploring deeper spiritual meanings. It also helps them develop an appreciation for Islamic art and strengthens their connection to the religious aspect. Through these artistic expressions, students can feel the spiritual presence in their own works and explore a deeper understanding of Islamic values. By integrating Islamic modern art, MAN 2 Pamekasan creates an environment that blends creativity and religion, providing students with a holistic experience in their SQ development.



The sixth, The establishment of Ma'had Al-Haromain (*Kurikulum 2013 Madrasah Aliyah Negeri 2 Pamekasan Tahun Pelajaran 2022/2023*, 2022). This Ma'had focuses on developing and understanding Islamic spirituality. In this case, enhancing spiritual intelligence refers to the endeavor to expand spiritual understanding and experience in daily life. Self-awareness, empathy, gratitude, a meaningful life, and a deeper connection with God are all outcomes of spiritual intelligence. Ma'had Al-Haromain has been established to provide people with the opportunity to deepen and enhance the spiritual aspects of students. Its curriculum focuses on understanding the Qur'an and hadith, tafsir, Islamic teachings, and worship practices, providing a well-rounded education to enhance spiritual intelligence.

In all these strategies, MAN 2 Pamekasan emphasizes the cultivation of moderation by every teacher. Each teacher is required to practice and convey the values of moderation in everyday life, as well as being a role model for students in practicing religious moderation. Based on interviews with Islamic Studies teachers, the attitude of religious moderation within the school environment is an effort to maintain order and peace among students. This is because the educational background of students who become students at MAN 2 Pamekasan, the majority are alumni of institutions that are not under the auspices of the Ministry of Religion, which incidentally does not overemphasize religious understanding to students. So that the cultivation of religious moderation is a step taken by MAN 2 Pamekasan to straighten out their spiritual or religious understanding, especially in the concept of religious moderation.

Through this approach, MAN 2 Pamekasan endeavors to teach students about the importance of maintaining religious balance and tolerance. Teachers in this school play an important role as guides and facilitators in developing a moderate understanding of religion. They deliver subject matter in a way that is inclusive, values diversity, and encourages open conversations and discussions about different religions and beliefs. Extracurricular and social activities that support the value of moderation are also implemented at MAN 2 Pamekasan. Students are encouraged to participate in activities related to local communities, places of worship, and other religious institutions. Through these experiences, students can see firsthand how religious moderation can be used in the real world and how it can help build good relationships with everyone.

All these efforts aim to form a young generation with a foundation of deep understanding of religion and have an attitude of tolerance, mutual respect, and being able to establish cooperation in the scope of social interactions during different community heterogeneity, especially in terms of religious appreciation. Thus, MAN 2 Pamekasan plays a role as an active educational institution in building an inclusive and peaceful society, as well as producing individuals who can adapt in a religiously and culturally diverse environment.

Based on the results of the interview, the cultivation of religious moderation can also help students to change their attitudes or behavior in a better direction by exploring the substance of the contents of all existing programs. Poor attitudes such as *bullying* that occur between students due to gender, religion or class will automatically be eroded and exhausted. Students will have a broad view to respect each other even though among them there are some differences that exist from gender differences, group differences, even from religious differences. This is also an action that will form the basis of students' understanding of the negative impact of bullying habits. Planting an understanding of Islamic moderation at MAN 2 Pamekasan is to introduce the concept of *lita'arofu* as has been the content in the Qur'an Surah Al-Hujurat verse 13 (Department Agama RI, 2015).

Through these strategies, MAN 2 Pamekasan endeavors to improve students' SQ by providing real experiences and an environment that supports spiritual development. Hopefully, with a holistic and comprehensive approach, students can obtain a significant increase in SQ, as well as become individuals with integrity, justice, and contribute positively to society.

## Conclusion

The PAI curriculum at MAN 2 Pamekasan is developed based on the vision of the madrasah. This is done by considering the differentiation and diversity of student characteristics. MAN 2 Pamekasan implements various strategies and programs which are These include the development of knowledge and faith, morality and ethics, integration of spiritual and emotional intelligence, attitudes of religious moderation, tahfidz Al-Qur'an, and the establishment of Ma'had Al-Haromain. In this view, the main objective is to enhance students' SQ by strengthening their bond with religious values, developing character and moderation, and teaching the appreciation of religious practices in daily life. Through holistic strategies and programs, MAN 2 Pamekasan hopes to form a generation with integrity, justice, and a positive contribution to society, with a deep understanding of religion, an attitude of tolerance, and skills in facing the times.

In the context of improving Spiritual Quotient (SQ) at MAN 2 Pamekasan, partnerships with parents and communities are indispensable in strengthening students' SQ. Activities that involve the active participation of parents and religious communities can have a positive influence on students' spiritual development. The development of more diverse and interesting extracurricular programmers, such as religious discussion groups, scripture studies, and religion-based social activities, can also provide a space that can attract students' interest in studying Islam in depth. In addition, the provision of facilities and infrastructure that support PAI learning, such as a library with an adequate collection of religious literature, innovative learning technology, and comfortable worship facilities, can also be an input in achieving the madrasah's goals in developing the PAI Curriculum. With the implementation of these suggestions, MAN 2 Pamekasan is

expected to be more effective in improving the SQ of its students and producing a spiritually resilient generation.

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