

Management of an Integrated Islamic Education System in Developing Students' Spiritual Intelligence

Suci Anggraeni¹, Ade Tutty R. Rosa², R. Supyan Sauri³, Agus Mulyanto⁴

¹ islamic university nusantara Bandung.
EM: sucianggraeni@uninus.ac.id

² islamic university nusantara Bandung.
EM: adetuttyrosa@uninus.ac.id

³ islamic university nusantara Bandung.
EM: supyansauri@uninus.ac.id

⁴ islamic university nusantara Bandung.
EM: agusmulyanto@uninus.ac.id

*Corresponding author: Suci Anggraeni (sucianggraeni@uninus.ac.id)

Received: 20 January 2023 **Accepted:** 15 April 2023

Citation: S Anggraeni, Rosa ATR, Sauri RS, Mulyanto A (2023) Management of an Integrated Islamic Education System in Developing Students' Spiritual Intelligence. *History of Medicine* 9(1): 1372–1380
<https://doi.org/10.17720/2409-5834.v9.1.2023.163>

Abstract

The problem that arises today is the occurrence of a crisis of spirituality in children and adolescents. The purpose of this study is to know and analyze the management of an integrated Islamic education system in developing students' spiritual intelligence. This research uses a qualitative approach with descriptive analytical methods. The results showed that the planning, organizing, implementing, supervising, and evaluating integrated Islamic education system programs in improving students' spiritual intelligence was carried out with strategic management principles through learning process activities and extracurricular activities. Thus, the integrated Islamic education system has a positive impact on being able to treat some parents' anxiety about the impact of modernization and materialism without alienating their children from modern life.

Keywords

Islamic Education System, Spiritual Intelligence.

Education is a major factor in the formation of the human person. Education plays a role in shaping the good or bad of the human person according to normative measures. Realizing this, the government is very serious about handling the field of education, because with a good education system, it is hoped that the next generation of the nation will emerge who are qualified and able to adapt to life in society, nation and state. Education in general aims to equip individuals with values and norms that will guide attitude. Educating not only provides knowledge and skills but also instills noble and noble moral values and norms.

The problem that arises today is the occurrence of a crisis of spirituality in children and adolescents. Not infrequently we see crimes committed by children such as robbery, gambling, brawls between schools, murder, drug addiction and others. This is because there is no balance between religious values in individuals with the development of an increasingly advanced era. For this reason, moral or moral problems require special attention so as to be able to fortify children from unwanted things. Given the potential that students have must be developed so that they have direction and purpose in life, the development of spiritual intelligence for

students is very necessary. The development of spiritual intelligence is intended so that students have a complete understanding of Islamic teachings and can apply them correctly in everyday life. Students are also expected to become human beings who believe and are devoted to Allah SWT and are able to actualize themselves in accordance with the teachings and norms of Islam with Islamic personality and charity.

Education can affect human development in all aspects of life and livelihood. Education has a dynamic influence on human life in the future. Education can develop its various potentials optimally, namely the development of the highest potential of individuals in physical, intellectual, emotional, social and spiritual aspects, in accordance with the stage of development and characteristics of the physical environment and socio-cultural environment in which he lives.

This is where the responsibility of educational institutions that must pay attention to the future of this nation's generation by equipping them with intelligence that allows them to achieve a bright future, namely with spiritual intelligence. Although it must also be realized that to achieve spiritual intelligence one cannot except also have intellectual intelligence and emotional intelligence, which is high, besides of course living the spiritual life itself.

Spiritual Intelligence is an intelligence that is rarely developed in various educational institutions. This is related to the statement of the inventors of spiritual intelligence Danah Zohar and Ian Marshall (2000: 206) because in the history of science and scientific psychology has not found a way to discuss the issue of meaning and its role in our lives. In addition, spiritual intelligence is also considered an awkward subject for academics because current science is not equipped with the tools to study something that cannot be measured objectively. In fact, according to Danah Zohar and Ian Marshall, there is a lot of scientific evidence for the existence of Spiritual Qoutient (SQ). And it actually already exists in current neurological, psychological, and anthropological studies of human intelligence, thinking, and linguistic processes.

Spiritual power has no known limits or boundaries. And only spiritual power is able to

communicate with God. Especially in today's era of rapid progress in the field of science and technology. As a logical consequence, we must prepare quality human resources, not meaning humans who only master science and technology alone, but must also have faith and piety. Thus the Indonesian nation is always able to keep up with developments in the field of Science and Technology, and is also expected to be able to anticipate external influences that can damage or threaten the living arrangements, ideology, personality and culture of the nation.

Especially in facing the era of globalisation, education has a task that is not light. In addition to preparing students to improve science and technology, education is also expected to increase faith and devotion to God Almighty. Increasing faith and devotion is done to anticipate the negative impact of the development of science and technology.

To develop morally and spiritually, formal school education is required to assist students in developing their morals and spiritually, so that they can become moralist and religious human beings. In fact, education should not produce mentally benefactor humans in society, namely formal education graduates who only depend on formal work. Education should instill independence, hard work and creativity that can equip people to survive and be useful in society. Such spiritual intelligence is reflected in a tolerant, open, honest, loving and compassionate attitude towards others and able to solve life's problems. This is what we call the highest level, spiritual intelligence.

Research Methods

This research uses a qualitative approach. The qualitative research approach is also called naturalistic research because the research is carried out on natural objects. The term naturalistic indicates that the conduct of research occurs naturally, as it is in normal situations and emphasizes description naturally. Data collection or phenomenon screening is carried out from reasonable circumstances.

As the reason the author took this qualitative method because the method is very appropriate for researchers to make direct contact with

informants or respondents as a research tool in order to observe their behavior, opinions, attitudes, and utilization based on research subjects.

The research method used by the author is the analytical descriptive method. The analytical descriptive method is a method that is more concerned with efforts to obtain information and serves to describe or provide an overview of the object under study through data that has been collected and make conclusions that apply to the public. In other words, analytical descriptive research takes problems or decides to pay attention to problems as they are when the research is carried out, the results of the research are then processed and analyzed to draw conclusions. The data collection techniques used in this study were observation, interviews, and documentation studies.

Analysis was also carried out before coming to the field, carried out on the results of preliminary studies which were then used as the focus of research. Furthermore, analysis in the field is carried out in three stages, namely data reduction, data presentation, and making conclusions.

Results and Discussion

In this session, a description of research findings will be presented along with discussions related to the management of an integrated Islamic education system in relation to improving students' spiritual intelligence.

Planning Management of an Integrated Islamic Education System in Developing Students' Spiritual Intelligence

Integrated Islamic education system management programme planning in developing students' spiritual intelligence is carried out through the following efforts: environmental analysis, adjusting planning to the vision and mission of the school, formulating goals and determining objectives.

The planning of an integrated Islamic education system in developing students' spiritual intelligence is contained in the vision and mission that has been determined. Based on the vision and mission, it is then elaborated in various forms of programmes to support the successful development of students' spiritual

intelligence. The results of the observation show that the planning of the integrated Islamic education system programme in developing students' spiritual intelligence is carried out through well-compiled efforts and a certain period of time that has been determined.

Based on the results of research that the author obtained from the institution where the research is conducted, it can be analyzed that the concept of an integrated Islamic education system in both educational institutions has a theological, philosophical, juridical and scientific theories. The framework relied on by the management institution is in line with various theories put forward by experts.

The concept of integrated and holistic education has a comprehensive pattern of implementing an education system in viewing and placing students as complete human beings, as well as unique creatures of God through their dynamic potential. With its potential, making humans as dilemmatic creatures. Because, in addition to having constructive power, humans also have destructive power, both in their function as individual beings, and as social beings. Consequently, man has rights and obligations that he must carry out and obey as best as possible.

Education processes in an Islamic perspective (teaching and learning process), must be able to show the potential of students as optimally and as early as possible, both physically and spiritually, in accordance with the period of development. These efforts are continuous and simultaneous. Education must be in accordance with the demands of the times. Teachers must also be able to be a means of agent of social culture and the noble ideals of their nation, in accordance with the demands of the complex development of the times. With this process, it is hoped that it will be able to deliver and create the figure of students to become religious people, as well as cultured. To create such an atmosphere, a constructive form of education is needed, namely a form of education that is able to deliver students to become independent humans both in the process of developing and fostering their potential and being responsible,

both individually and socially. In this context, of course, the intended form of education is integrated education that is able to develop Islamic humanistic values.

All components of education carried out, such as teachers, materials, methods, evaluations, and so on, are required to be able to develop all the potential that exists in students as optimally as possible, so that the formation of a perfect and quality. The education offered must be able to touch and be adjusted to the physical and psychological needs of students as educational subjects. Otherwise, the educational process offered and planned, namely delivering students to their hanif and quality nature, will experience stagnation and failure. Harmonization of these dimensions will grow individuals who have the value of responsibility, both vertically and horizontally lose their direction and always do mafsadah on earth.

The concept of integrated and holistic Islamic education is a concept of science that directly talks about the internal factors of students which include the potential and world of spiritual, as well as external factors as part of social beings. With this concept, man is placed as a free being with his noble dignity. He is free to create to the extent of freedom that has been regulated by the values of religious morality that are believed. Such a concept of education will be able to respond to the growth and development of all the potential of students optimally, through the touch of the divine spirit. The development of this system will also be able to create qualified academic people, both intellectually and faithfully. This is because, because the education system offered is the result of a long process of thought analysis and has been sterilized through the touch of religious values. By adhering to this system, it is hoped that it will be able to create sensitive and responsible humans, both vertically and horizontally. This pattern will be able to create individuals who have a complete personality, namely a person who integrates religion and science, and applicative with the value of worship.

Based on the concept of humanistic, Islam as a religion and moral reference has its own foundation in the field of education This concept is a normative foundation for the

development of human qualities (students) through the educational process carried out. The development of the above view, can be seen from the design of the integrated and holistic Islamic education system offered is comprehensive-integralistic, namely First, the education system has a vision and orientation of the humanistic period. The development of spiritual intelligence is a major agenda in Islamic education. Moral formation is the spirit of Islam, and the attainment of perfect morals is the ultimate goal of the educational process. There is a close relationship between Islamic education and spiritual attitudes. Without the formation of spiritual attitudes, Islamic education loses its vitality because this is where the spirit of education lies the entire educational activity, both cognitive developments. Affective as well as psychomotor will lead to the attainment of the perfection of spiritual attitude as the ultimate goal.

In principle, moral development that is part of general education in any institution must be fundamental and comprehensive, so as to achieve the expected target, namely the formation of a human person who is human (Tafsir, 2012)

Religious education as one of the bridges of moral education should not be limited to pure religious teachings, but should also include extracurricular activities such as scouts, paskibra, nature lovers, social activities, and so on. Thus the importance of internalizing the values of spirituality into all subjects is absolutely necessary.

In the two schools studied, the development of students' spiritual intelligence has been adjusted to the vision and mission as well as the goals made by the school. With the creation of a plan, it describes the responsibility of the school towards the direction of achieving goals. This is in line with the opinion of Saud and Makmun (2007) that the planning process is very important to determine the clarity of the direction of the next educational process Mission formulation that describes the focus towards which the planning process is directed. Content and mission in the two research sites, is the result of deliberation with all stakeholders based on program references that have been made previously. Thus, the

current principal only continues the vision and mission that has been created and formulated, the vision and mission in the school always refer to the order and scope and analysis of its own abilities so that it cannot be separated from the strategic school environment. The program derived from the vision and mission is very flexible in accordance with the times.

School principals have an indispensable role in efforts to lead to quality education, in line with that professional principals are needed who can encourage education personnel to collaborate and cooperate in improving school quality, and realizing their vision and mission. According to Mulyasa (2007: 97) the school in achieving the vision and mission of education needs to be supported by the ability of the principal to run the wheels of leadership.

The most crucial thing in planning after setting the vision and setting of the school is the policy making and setting of school goals. Based on the results of the interview, it is known that school policy is divided into two things, namely financial policy and school program policy. The school program policy held by the principal is arranged into two, namely the five-year strategic plan and the annual school work program. And this school policy is known to be the school's five-year term goals and expectations of each school hold. The school program is designed by the principal based on input from teachers, employees and the school committee. The first stage of the headmaster is to develop the school program referring to the vision, mission, goals and strategic plan of the school. The results are then brought into the school meeting for deliberation, this is where input and corrections are made and then the results are agreed upon by all school components to be ready to be implemented. However, because these two institutions are under the foundation, they are inseparable from the intervention of the foundation, so collaboration is also carried out with the foundation.

Good planning pays attention to the nature of the upcoming conditions, in which effective decisions and actions are implemented. That is why based on the time period known as annual planning or short-term plans, medium-term plans and long-term plans with adequate

financial support and socialized in a structured and thorough manner.

Organizing Management of An Integrated Islamic Education System in Developing Students' Spiritual Intelligence

The essence of organizing is the distribution of duties and authority to each part of an organization which is described in an organizational structure that is in accordance with the goals to be achieved. In Islamic educational institutions, these duties and authorities must be carried out with trust and professionalism. This means that the tasks assigned to a person or to a work group must be in accordance with the competencies they have and not solely because of a certain relationship. The assignment must be adjusted to the ability of the person assigned the task so that the task given can be carried out properly.

Leaders and led people are two things that must exist in an organization. These two parts must run according to their respective main tasks and functions. Likewise, organizing requires good communication and coordination between individuals in the group. This is what is key in this organizing activity. All rules and other provisions that have been determined in an organization must be obeyed and implemented with discipline and a sense of responsibility. In carrying out an organizational task/activity, the principle of deliberation that provides opportunities and space for freedom of opinion in accordance with the conditions and needs of each is important. The division of work tasks contained in the main tasks and functions of the organization is carried out based on the parts in an organizational structure. The goal is that the overall performance of the organization can run efficiently and effectively. The task and function that has been arranged in an organization also describes the rights and obligations of each section. The division of tasks and authority in Islamic educational institutions must also pay attention to the principles of moral and ethical values such as equality in complying with and implementing applicable regulations, fairness and openness and deliberation by upholding policies in virtue.

Organizing in the author's research place is carried out by forming a solid team work, which determines reliable personnel and high dedication in preparing program plans. In the two institutions, a set of rules has also been made in the form of rules, division of duties and authorities of principals, vice principals, homeroom teachers, religious education teachers and counseling guidance teachers, development of religious culture in schools, development of extracurricular activities. Awareness of responsibility, discipline and hard work of all parties of the school is decisive in shaping the successful development of students' spiritual intelligence in both schools.

This team work is formed through deliberation in the form of work meetings, and school meetings with school committees and foundations. In addition, a curriculum development team was formed as the person in charge of preparing a boarding school-based curriculum that prioritizes Islamic spiritual values. In this case, the headmaster has a role to coordinate various resources in the school and perform its leadership functions.

Implementation Management of An Integrated Islamic Education System in Developing Students' Spiritual Intelligence

The actuating/implementation of the education system in an Islamic perspective is an effort to direct the optimization of the basic potential of students. For this reason, in this dimension, the position and task of educators is nothing more than a facilitator, dynamicator, motivator, and guide of students in functioning all their potential, in accordance with Divine values manifested in the development of a quality Muslim person, wrapped in faith and piety. This pattern views and positions students as active and independent learners, not as passive and shackled learner objects by certain systematics that have been formulated by the education system.

Education in the perspective of integrated and holistic Islamic education is closely intertwined with one another in an integral and harmonious manner. The educational model offered has material and spiritual content, to

prepare students to live dynamically, both for life in the world and in the hereafter.

In general, this study found data and both schools that the implementation of an integrated Islamic education system in developing spiritual intelligence is carried out with steps: 1) compiling lesson plans that contain integrating spiritual values to be developed, and, 2) carrying out the learning process inside and outside the classroom.

The model of developing students' spiritual intelligence used is a combined model that integrates science with spiritual values taught both in teaching and outside of teaching in an applicative manner in the school environment. The learning process that takes place shows active learning. Learning is made interesting, making students not bored and more familiar with Islam with fun. One example is through various games that are inserted with wisdom, conveying Islamic historical stories by role-playing and so on. More interesting is the moral teaching that is applied by learning by doing and also taught directly by their teachers. The main focus is to form Islamic morals.

The implementation of the spiritual values instillation program is carried out through routine activities to familiarize students with carrying out a worship activity so that inherent in him is a form of disciplined learning process. Presenting symbols, events, traditions that live in the boarding school environment or build a sense of pride, unity and unity of the boarding school, vision and mission, values and norms of boarding schools can deliver students in a strong discipline attitude.

Integrated Islamic education in learning is the introduction of values, gaining awareness of the importance of values, and internalizing values into the daily behavior of students through the learning process, both inside and outside the classroom in all subjects. Basically, learning activities, in addition to making students master targeted competencies), are also designed to make students recognize, realize, and internalize values and make them behavioral. In the curriculum structure of primary and secondary education, basically each subject contains materials related to spiritual values. The integration of Islamic spiritual values in school subjects leads to the

internalization of values in daily behavior through the learning process of planning, implementation, and assessment.

Extracurricular activities are also seen as very relevant and effective in developing students' spiritual intelligence. Spiritual values such as politeness, independence, cooperation, patience, empathy, conscientiousness and others can be internalized and realized in every extracurricular activity. Extracurricular activities can be interpreted as educational activities carried out outside of face-to-face class hours. These activities are carried out inside the school and / or outside the school environment in order to expand knowledge, improve skills, and internalize religious values or rules and social norms both locally, nationally, and globally to form a complete human being. In other words, extracurricular is an educational activity outside of class hours aimed at helping the development of students, according to their needs, potentials, talents, and interests through activities specifically organized by educators and / or education personnel who are capable and authorized in schools.

The process of developing students' spiritual intelligence cannot be separated from fostering the religious life of students in totality. Good example is very important in moral formation. With a tendency to enjoy imitating it, students easily duplicate whatever they see, not only the good, but also the bad. In connection with this, the educator must seize opportunities both by his personal performance and by conditioning the environment around the student.

Efforts to cultivate good behavior are a shared responsibility, namely family, school, government, and community. The four institutions have a shared responsibility to ingrained charity, especially among the younger generation. Almost every day through the mass media we are treated to the emergence of violent behavior, bullying, radicalism, and extremism. Therefore, to avoid the recurrence of this series of events, in addition to finding the root of the problem and solving it, the phenomenon should be used as a trigger for the nation's morality education movement, by making spiritual mentality as the main reference.

In Islamic education, it not only prepares a student to play his role as an individual and a member of society, but also fosters his attitude towards religion diligently and obeys religious regulations, and lives and practices the values of religious spirituality in everyday life.

Supervision Management of An Integrated Islamic Education System in Developing Students' Spiritual Intelligence

Basically, supervision is something that is very essential in the life of the organization to keep the activities carried out do not deviate from the plan that has been set. With supervision, advantages and weaknesses in the implementation of management will be known, from the beginning, during the process, and the end of management implementation.

Supervision consists of activities that are an effort to make events and activities in the organization in accordance with the plan. Although each organization has different characteristics (depending on the mission, type, form and so on), in supervisory activities all organizations carry out the same basic stages. These stages are: determination of standards, measurement, comparison of measurement results with standards, and efforts for "correction action".

Supervision carried out at this research site consists of 2 types, namely internal supervision and external supervision. Internal supervision is carried out in accordance with the organizational structure of the institution, where the principal plays a role in directly or indirectly supervising the sustainability of school programs in general. Supervision is also carried out by teachers on students directly inside and outside the classroom during the learning process and after completion of learning. Internal supervision is also carried out by the foundation on the performance of principals and teachers, as well as receiving reports on the results of supervision from the principal related to the sustainability and implementation of activities carried out by the school. External supervision is carried out by school superintendents which are ideally

carried out on managerial and academic supervision.

The implementation of supervision in schools should include administrative and academic control or the teaching process. But in practice, the implementation of education that has been applied tends to only concern material aspects such as inspection of finances, facilities, administration, offices, while observation and control of the teaching and learning process often goes unnoticed. Even supervision of all aspects of the management function is still not implemented.

School supervisors have been emphasizing the physical aspects, such as the management of funds, equipment, buildings and staff. What has received less attention, even though it is a very important target, is the supervision of the organization of the teaching and learning process that takes place in the classroom. Attention to schools should be devoted to examining the technical educational difficulties faced by teachers, rather than examining matters of formal technicality. The centralized, authoritarian nature of the bureaucracy, which faces a multitude of complex problems, also makes it difficult for effective supervision to take place.

Evaluation Management of an Integrated Islamic Education System in Developing Students' Spiritual Intelligence

Educational evaluation is a process of determining value or decision in the field of education or everything that has to do with the field of education. The decision is preceded by data or information collection activities, so that a leader can formulate a policy on a program that is being developed or being implemented. Everyone involved in education, regardless of the type and scope of the educational decision, the decision requires complete and precise information. This kind of information will be obtained through evaluation.

The evaluation system implemented in this research site develops a continuous evaluation system that focuses on the process and results. The evaluation of the implementation and results of the program is conducted by the school as a self-evaluation and by other related parties, namely the Foundation and the Education Office. The evaluation is conducted

at the end of program and activity implementation. Instruments can be developed in this evaluation by referring to the grids developed in the program and activities to instill character values. In other words, this instrument is to measure the extent to which the objectives are achieved. The instrument models developed are open and closed. The evaluation technique used is more dominant by means of observation, because what will be evaluated is including the results of people's behavior or character (in addition to evaluating the implementation of programs and activities). Collaboration between schools and stakeholders in carrying out school supervision and evaluation for certain programs is needed, for example, supervision and evaluation of curriculum development and implementation, evaluation of the utilization of educators and education personnel, evaluation of other aspects.

Both the implementation of the evaluation and its results are shown openly with the aim of, among others: (1) Building public trust in the school (2) Improving the image of the school (3) Utilizing and optimizing communication channels from all school resources (4) Obtaining feedback for the improvement or refinement of school evaluation implementation.

Efforts to develop students' spiritual intelligence in schools require the same perception among the school community, both principals, teachers, education personnel, and students, even the perception of parents and the community (school committee), because the development of students' spiritual intelligence in schools will be successful if supported by high awareness and the entire school community, parents, and the community to make it happen.

Summary

After the findings and discussion regarding the management of an integrated Islamic education system in developing students' spiritual intelligence, it can be concluded that the management of an integrated Islamic education system in improving students' spiritual intelligence if implemented optimally will be able to solve the problem of spirituality

crisis in children and adolescents. The position and task of educators is nothing more than a facilitator, dynamizer, motivator, and guide students in functioning all their potential, in accordance with spiritual values that are realized in the development of a quality personal figure. Educational materials in the perspective of integrated and holistic Islamic education are closely intertwined with one another in an integral and harmonious manner. The education model offered has both material and spiritual content, to prepare students to live dynamically, both for life in the world and in the hereafter. Management of the Integrated Islamic Education System in improving students' spiritual intelligence is still constrained both internally and externally. Internal constraints include not optimal planning, organizing, implementing, monitoring and evaluating processes carried out by the school, due to a weak understanding of the concept of stakeholder management, work mechanisms that are not followed up with standard operating procedures. While the external obstacle is the low involvement of parents and the environment in improving students' spiritual intelligence.

This research provides recommendations to various parties to pay greater attention to the development of students' spiritual intelligence so that the quality of graduates and public trust in schools will increase and be high.

Recommendations from the results of this study include the following: (a) conduct the preparation of the plan by involving all stakeholders, prepare funds for its preparation and socialise the planning document in a structured and comprehensive manner; (b) In terms of organisation, set up a special organisational structure for the development of noble character, follow up with the creation of work systems and procedures and standard operating procedures, so that implementation, supervision and evaluation are easy to do; (c) implementation must be a shared responsibility, arrange a strong work team and conduct socialisation, coordination and good communication to build the program; (d) for good internal and external supervision, it is important to compile and agree together on guidelines for supervision techniques, records of supervisory findings and follow-up

supervision; (e) as one of the sources of planning is evaluation, in this case do a good evaluation pattern from the start of determining the type of evaluation. evaluation techniques, preparation of evaluation results and follow-up evaluation; (f) the school committee and foundation as one of the stakeholders must be involved in the entire programme from planning, organising, implementing, monitoring and evaluating.

References

- Agustian, Ginanjar Ary. 2010. *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ*. Jakarta: Agra.
- Jahja, Yudrik. 2011. *Psikologi Perkembangan*. Jakarta: Kencana Prenada Media Group.
- Kuntowijoyo. 1991. *Paradigma Islam: Interpretasi untuk Aksi*. Bandung: Mizan.
- Moleong, Lexy J. 2012. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Nata, A. 2010. *Ilmu Pendidikan Islam*. Jakarta: Kencana.
- Nizar, Samsul. 2007. *Paradigma Pendidikan Integral*. Padang: IAIN Imam Bonjol
- Mulyasa, H.E. 2007. *Manajemen Pendidikan Karakter*. Jakarta: bumi Aksara.
- Sanusi. 2017. *Sistem Nilai*. Bandung: Nuansa Cendekia.
- Sugiono. 2015. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.
- Tafsir, A. 2012. *Ilmu Pendidikan Islami*. Bandung: Remaja Rosdakarya.
- Wahab, Abdul dan Umiarso. 2011. *Kepemimpinan Pendidikan dan Kecerdasan Spiritual*. Jogjakarta: Ar Razz Media.
- Zohar, Danah dan Marshall, Ian. 2001. *SQ: Memanfaatkan Kecerdasan Spiritual dalam Berpikir Integralistik dan Holistik untuk Memaknai Kehidupan*. Bandung: Mizan Media Utama.