

## THE INTERNALIZATION OF RELIGIOUS CULTURAL VALUES IN SHAPING THE SPIRITUAL INTELLIGENCE OF STUDENTS AT SD ALAM PALEMBANG

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### Abstract

*This research examines the internalization of religious and cultural values at SD Alam Palembang and its impact on students' spiritual intelligence formation. The research results show that SD Alam Palembang has successfully integrated religious values into various aspects of school activities, both in the curriculum and extracurricular activities. This integration is carried out through holistic learning methods that link subject matter to religious values, moral and religious stories, and good interaction with nature. School facilitators play a crucial role in instilling religious values through creative and integrative approaches. Research also reveals that the internalization of religious and cultural values significantly contributes to the formation of students' spiritual intelligence. Students understand and apply religious concepts in everyday life through congregational worship, joint prayer, social activities, and love of nature, which refers to activities Green Lap SD Alam Palembang. This internalization process has proven effective in forming intellectually intelligent students with strong spiritual and moral depth.*

**Keywords:** internalization; religious; cultural values; spiritual intelligence; holistic learning; character education.

### Abstrak

Penelitian ini mengkaji internalisasi nilai-nilai budaya religius di SD Alam Palembang dan dampaknya terhadap pembentukan kecerdasan spiritual siswa. Metode penelitian yang digunakan pada penelitian ini adalah metode penelitian kualitatif dengan pendekatan fenomenologi. Hasil penelitian menunjukkan bahwa SD Alam Palembang telah berhasil mengintegrasikan nilai-nilai religius dalam berbagai aspek kegiatan sekolah, baik dalam kurikulum maupun kegiatan ekstrakurikuler. Integrasi ini dilakukan melalui metode pembelajaran holistik yang mengaitkan materi pelajaran dengan nilai-nilai keagamaan, penggunaan cerita moral dan religius, serta interaksi yang baik dengan alam. Fasilitator sekolah memainkan peran kunci dalam menanamkan nilai-nilai religius melalui pendekatan kreatif dan integratif. Penelitian juga mengungkap bahwa internalisasi nilai-nilai budaya religius secara signifikan berkontribusi terhadap pembentukan kecerdasan spiritual siswa. Siswa tidak hanya memahami konsep-konsep keagamaan, tetapi juga menerapkannya dalam kehidupan sehari-hari melalui kegiatan seperti ibadah berjamaah, doa bersama, kegiatan sosial, dan cinta terhadap alam merujuk pada kegiatan Green Lap SD Alam Palembang. Proses internalisasi ini terbukti efektif dalam membentuk siswa yang cerdas secara intelektual serta memiliki kedalaman spiritual dan moral yang kuat.

**Kata Kunci:** internalisasi; nilai-nilai budaya religius; kecerdasan spiritual; pembelajaran holistik; pendidikan karakter.

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## Introduction

Education plays a strategic role in developing human resources, shaping prepared individuals, and enhancing the quality of society. Education is not merely about transferring knowledge and values but also advancing civilization and preparing the younger generation to lead a better future. This implies that education plays a role in socializing new abilities to students so that they can face the dynamic changes in society, both the nature of the times and the nature of the world, which we often refer to as the era of technological and informational advancement, with its rapid development. The important role of an educator is to achieve effective educational goals. Beyond delivering material in the learning process, educators also function as mentors, facilitators, and developers of students' personalities.

Educators can detect students' attitudes or affective domains by observing their daily habits. Gradually, in the process, educators instill values, attitudes, knowledge, and skills in students, which then become an integral part of their personality, preparing them for life in society. However, the reality in the field is that many educational institutions today focus only on intellectual understanding, where the material is completed but does not leave a lasting impression after the learning process. The educational realm often neglects the development of emotional, spiritual, social, and moral intelligence. This impacts the moral decay among students.

A perfect Muslim personality, or "syakhsiyatul muslimu al-kaaffah" in Arabic, reflects the culmination of the Islamic religious education process. Religious awareness influences the formation of one's character and personality and even impacts mental and physical health. Therefore, holistic religious awareness is essential in shaping a strong personality. An educational approach that only emphasizes intellectual intelligence is a flawed view, resulting only in material and grades. The true goal of education is to practice knowledge in achieving happiness in this world and the hereafter. Learning is worship, a path to attaining Allah's pleasure, reflected in achieving happiness in both worlds. Therefore, the intention to develop and preserve Islamic values must be present in every aspect of the learning process. Education focuses on enhancing students' intelligence and preparing them to engage in society.

The importance of developing various aspects of intelligence will help students overcome various future challenges. Many educational studies often link intelligence with abilities in science and technology, frequently overlooking the relationship between intelligence and religious experience. In this context, they shift the focus to worldly instincts while neglecting the hereafter, often leading to a dichotomy in scientific disciplines. Strong faith helps a person live according to religious teachings, manifested in societal life by prevailing norms. The verses in the Qur'an highlight the importance of human intellect and thinking ability, which, in the Islamic context, are closely related to faith and comprehensive religious awareness.

Human nature brought since birth is the nature of monotheism, as stated in the Qur'an, Surah Al-A'raf verse 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ  
قَالُوا بَلَى ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And (remember) when your Lord brought forth from the loins of the children of Adam their descendants and made them testify about themselves (saying): "Am I not your Lord?" They said: "Yes (You are our Lord), we bear witness." (We did this) lest you should say on the Day of Judgment: "Indeed, we were unaware of this (Oneness of the Lord)."

The strong desire of every educator, especially Islamic Education (PAI) teachers, as inheritors of moral values and Islamic teachings, is to continually strive to develop spirituality in students. This is closely related to the function of schools, whose primary responsibility is to help students develop their abilities while preparing them to become individuals who are faithful and pious to God Almighty and possess noble character, and even more, to become pioneers of

cultural change. One of the steps that can be taken to enhance the portion of spiritual intelligence (spiritual quotient) through formal education is the internalization of religious and cultural values. The inculcation of religious culture is unique and interesting because it involves a correlation between educators and students. The religious culture of a school represents the thinking and actions of the school community based on religious values.

By consciously or unconsciously making religion a tradition in the school, when the school community follows the established tradition, they are essentially practicing religious teachings. Thus, religious culture is very important in enhancing students' spiritual intelligence. Creating a religious culture in educational institutions is crucial because these institutions are responsible for transforming values or conducting value education. Religious culture serves as a medium to transfer values to students. Without religious culture, educators will find it difficult to transfer values (transfer of value) to students, and this cannot be achieved solely through classroom learning, which typically emphasizes cognitive aspects only.

Further observations at Sekolah Dasar Sekolah Alam Palembang (SaPa) revealed information about the Green Lab activities to introduce students to new experiences. Adjusting the learning process at home and school makes a difference in shaping students' character, particularly in fostering a religious culture that can enhance spiritual intelligence.

Based on previous studies and initial observations, this research aims to uncover how internalizing religious and cultural values can enhance spiritual intelligence (spiritual quotient) through Green Lab activities at SaPa. The selection of SaPa as the research subject is based on the fact that it is the first nature school in Palembang that combines the nature school curriculum with the independent curriculum, making it an interesting subject for study. The researcher found three studies on nature schools with different aspects.

First, "The Learning Design at Sekolah Alam Palembang" by Nurlaeli et al., 2021, focuses on how the learning process at Sekolah Alam enables it to achieve international recognition. The study concludes that Sekolah Alam has a unique and engaging curriculum compared to other schools, emphasizing noble character, logical knowledge, leadership, and entrepreneurship. Students engage in direct learning activities related to nature (naturalistic), achieving international acclaim amidst the bustling direction of Indonesian education.

Second, "The Role of Teaching Islamic Religion at Sekolah Alam Indonesia Palembang" (Sukirman et al., 2015) discusses how Islamic education at Sekolah Alam emphasizes habituation and exemplification as the basis for Islamic education, providing meaningful learning aligned with the current curriculum.

Third, "Character Values Inculcation at Sekolah Alam Palembang" (Miftha Indahsari, 2018) focuses on instilling character values in students and ensuring that the learning process yields good character preparation for life in society. The study concludes that the planning, implementation, and assessment of character education at SD Sekolah Alam Palembang are well-executed and developed based on the school's characteristics. The assessment system for character education involves daily monitoring and evaluation at the end of each semester and academic year.

Therefore, this research aims to support previous relevant studies with a different version, corresponding to the current phenomenon where students are resuming direct learning and interacting with peers, teachers, and their environment based on their competencies. The novelty of this research lies in the internalization of religious and cultural values to enhance spiritual intelligence. The objective is to understand the implementation and role of Green Lab activities in internalizing religious and cultural values to enhance spiritual intelligence. This aligns with the current use of the independent learning curriculum. Spiritual intelligence in preparing students for society is crucial for their future success.

Various phenomena have been examined, and previous research sources have been reviewed, leading to the title "The Internalization of Religious Cultural Values in Shaping the Spiritual Intelligence of Students at SD Alam Palembang."

### **Research Methodology**

Research methods are ways or efforts of thinking in carrying out actions that are prepared as best as possible to conduct research and achieve research objectives. In conducting research on "The Internalization of Religious Cultural Values in Shaping the Spiritual Intelligence of Students at SD Alam Palembang," the researcher chose a qualitative method with a phenomenological approach.

Phenomenological research is qualitative research that closely observes and listens to detailed explanations and individual understandings of their experiences. Qualitative research uses a naturalistic approach to seek and find understanding or comprehension of phenomena within a specific contextual setting. According to Moleong, qualitative research is used to analyze phenomena related to various aspects found in the research object, such as behavior, perception, motivation, actions, and others, holistically in the form of words and language in a natural and specific context, utilizing various forms of natural methods.

In this study, the instruments for collecting data are observation, interviews, and documentation from April 2024 to May 2024 at SD Alam Palembang (SaPa). The analysis stage conducted by the researcher includes preparing an interview question list, data collection, and data analysis performed by the researcher using the theories outlined in the theoretical review.

### **Results and Discussion**

After explaining the research background, underlying theories, and methods used, this chapter presents the research findings. The results are presented based on interviews, observations, and documentation. The discussion in this chapter is derived from data collected through documentation studies, observations, interviews with relevant informants, and discussions focused on the research problem.

In this chapter on research results and discussion, various aspects of field research findings are described, with the researcher serving as the main research instrument. Data collection was conducted through observation, interviews, and documentation from April 2024 to May 2024 at SD Alam Palembang (SaPa). This research uses a qualitative approach with a case study. In qualitative research, the researcher must collect data by extracting information based on what the data sources say, see, feel, and do. This research focuses on the facts occurring in the field as indicated by the data sources, not merely on the researcher's thoughts.

The analysis stage conducted by the researcher includes preparing an interview question list, data collection, and data analysis performed by the researcher using the theories outlined in the theoretical review. This research aims to understand how religious and cultural values are internalized in daily activities to form the spiritual intelligence of students at SD Alam Palembang. Referring to relevant theories and methods used, this chapter explains the research results. Research data were obtained through interviews, observations, and documentation with relevant informants. This chapter describes various aspects of the observations, interviews, and documentation carried out from April 2024 to May 2024 at SD Alam Palembang. The informants interviewed by the researcher included three people (a Grade 2 Facilitator/Teacher, a Religious Facilitator, and the Head of SD Alam Palembang). The research findings were obtained through semi-structured interview techniques with informants as a form of data collection and non-participant observation in the field, which were then analyzed by the researcher.

The research findings, encompassing observations, interviews, and documentation with several informants, revealed the following from interviews and observations at SD Alam Palembang:

1. Internalization of Religious Cultural Values at SD Alam Palembang

a. The form of internalization of religious and cultural values of SD Alam Palembang

Internalization of values is a religious educational technique conducted through deep cultivation and a profound understanding of religious values integrated with educational values as a whole. This process ultimately integrates into the students' personalities, shaping their character. Psychologically, internalization refers to the merging or unification of attitudes, behavioral standards, opinions, and so forth within one's personality. Freud believed that the super-ego or moral aspect of personality originates from the internalization of parental attitudes.

Religious culture comprises norms with religious values acknowledged by society and collectively agreed upon for implementation by all members. School culture refers to a system of values, beliefs, and norms accepted collectively. Cultivating religious values can be achieved through school leadership policies, classroom teaching practices, extracurricular activities, and consistent traditions and behaviors of school community members, thus creating a religious culture within the school environment.

Religion is often equated with religion itself. According to Frazer, as cited by Nurcholis, "Religion is a belief system that continuously changes and evolves according to an individual's cognitive level." Meanwhile, Clifford Geertz, as cited by Roibin, views religion not as a matter of spirit but as an intense relationship between religion as a source of values and religion as a cognitive source. Thus, religiousness is understood as the spiritual condition that colors one's behavior, flexibly adapting to changes in knowledge and diverse experiences. The richer one's knowledge and experience of religion, the more it influences their behavior, indicating a higher level of religiousness.

Regarding the religious knowledge dimension, it is expected that religious individuals possess at least a minimal level of knowledge, including foundational traditions. Traditions serve several functions, such as providing a medium for religious expression, fostering group cohesion, and guiding the path toward goals.

According to Nurcholis Madjid, religion encompasses more than ritual actions like prayer and supplication. It extends to all commendable human behavior done to seek Allah's consent. Religion thus encompasses all human behavior that shapes moral excellence based on belief or faith in Allah and personal responsibility in the hereafter. Islam teaches that even before birth, values must be instilled in children to become religious individuals. As children grow, this religious upbringing should intensify. In the family, fostering religious values is achieved by creating an atmosphere conducive to internalizing religious values in children. Parents, especially, must continuously provide advice (*mauidzatul hasanah*) and serve as role models (*uswatun hasanah*) for their children to become religious individuals. In the formal realm, teachers act as facilitators, accompanying students in the learning process as learners.

Darmiati Zuhdi states that religious culture is one of the comprehensive methods of value education because it includes the inculcation of values, the provision of examples, and the preparation of young generations to become independent by teaching and facilitating responsible moral decision-making and other life skills. Religious culture in educational institutions is an effort to realize religious teachings as behavioral traditions and organizational cultures followed by all members of the educational institution. By making religion a tradition in educational institutions, consciously or unconsciously, when institution members follow embedded traditions, they are practicing religious teachings. Religious culture is created through

the habitual practice of religious atmosphere, which is consistent and continuous until all educational institution members are aware of practicing those religious values. The initial basis of religious culture is practicing religion as a whole. By practicing religion as a whole, one has internalized religious values. From the theories of religious culture, teachers can internalize religious cultural values in students.

Regarding the internalization of religious and cultural values, data was obtained through in-depth interviews, which the researcher used as a key instrument. In the interviews, several informants provided research data; the first informant was a facilitator in class 2 at SD Alam Palembang, stating that:

"In internalizing religious cultural values, we try to integrate these values into all subjects. For example, when teaching science about ecosystems, I emphasize the importance of preserving nature as a trust from God. Moreover, I often use stories containing moral and religious values, highlighting the greatness of God in creating such a vast universe" (NAR/22/04/2024).

In the above statement, it is clear that competent educators can apply religious culture through value internalization. By observing several aspects of its application, including creating a religious atmosphere by conditioning the school environment with religious values and behaviors (religiosity). Leading by example is an absolute factor that educators must possess. Good examples arise from a long educational process, involving enrichment of materials, contemplation, internalization, experience, resilience, and consistency in actualization. Leading by example involves behavior that sets an example for others, and with exemplary religious and cultural values, students will be motivated toward such behavior. Consistent role modeling will lead students to mature in religious culture, which, when good, will lead to other good behaviors. Many learning aspects reflect participant role modeling practice. Participants mimic the behavior of a) respecting the elderly, especially parents who have followed our growth process as children, b) speaking kind words and polite language, c) wearing Muslim clothes that look great, and d) saying hello and greeting the person around us.

It looks like every morning, parents bring students to class, who have neatly and neatly used the uniform, to the front gate of Alam Palembang School, where students appear to salute parents who bring them to the school gates, which are then greeted by facilitators in front of school gates. Then students remember to greet the board of teachers. Alam Palembang SD students have fostered religious values, as seen by sincere smiles, greetings, and handshakes in the presence of teacher advisors.

Furthermore, NAR as the teacher who acts as a 2nd-grade class facilitator at SD Alam Palembang, stated that the role of the activity is to support the internalization of religious and cultural values, which in practice involves making oneself used to good role models. The Prophet Muhammad was a perfect role model.

"There are many activities such as congregational prayers every day, prayers before and after lessons, and the 'Morning Sharing' program where students bring food to share with classmates, which is served together. These activities help students understand and directly experience religious values" (NAR/22/04/2024).

Slowly but surely, according to Ary Ginanjar Agustian in the book *Tasmara*, aspects of spiritual intelligence, namely: shiddiq, istiqomah, fathanah, amanah, and tabliq. Attributes of good guidance are found in the personality of the Prophet Muhammad. Emulating him is a behavior that reflects us as a generation of excellent people, capable of understanding spiritual, intellectual, emotional, and social aspects holistically.

In the internalization of religious cultural values, educators in the field of religious education play a crucial role. Religious culture is closely related to spiritual intelligence in mastering religious knowledge, which ultimately leads to spirituality. Islamic religious education aims to develop a complete human being; religious awareness influences the formation of one's character and personality, and even impacts mental and physical health. Therefore, enhancing comprehensive religious awareness is essential in forming a strong personality.

Educational approaches that solely emphasize intellectual intelligence are misguided, resulting primarily in material and academic outcomes. The true domain of education aims to apply knowledge in achieving happiness in both the present life and the hereafter. Learning is worship, a path to achieving Allah's satisfaction, reflected in the attainment of happiness in both worlds.

Thus, the intention to develop and preserve Islamic values must permeate every aspect of the learning process. The educational realm focuses on enhancing students' intelligence to prepare them for societal engagement. It is crucial to develop various aspects of intelligence to help students overcome future challenges.

In various educational studies, intelligence is often associated with abilities in science and technology, often neglecting the relationship between intelligence and religious experiences. This diversion from spiritual focus to worldly pursuits can create dichotomies in academic disciplines.

The importance of spiritual intelligence awareness necessitates religious facilitators to design learning experiences that nurture religious intelligence and cultivate it through internalizing religious cultural values in students. As exemplified in the statement from the religious facilitator of SD Alam Palembang facilitating student learning, methods such as daily reflection on good deeds and group discussions on moral stories are highly effective. Activities like 'Morning Sharing' and daily prayers also significantly support students in learning to share and start their day with good intentions.

By making religion a tradition within schools, consciously or unconsciously, school members following embedded traditions are practicing religious teachings. Hence, religious culture plays a crucial role in enhancing students' spiritual intelligence. Religious culture is essential and must be fostered within educational institutions, as they transform and convey educational values. Without a strong religious culture, educators struggle to impart values to students, and classroom learning, focused mainly on cognitive aspects, may not suffice.

Sekolah Alam Palembang demonstrates a strong commitment to internalizing religious and cultural values, evident in its curriculum. This includes collaboration between the government-promoted independent curriculum and Sekolah Alam Palembang's curriculum. The study of the curriculum emphasizes the internalization of religious and cultural values at Sekolah Alam Palembang, as researchers analyze data from documentation in the official school portal, which includes the school's vision and mission, as well as detailed curriculum points guiding the learning process at the school.

Regarding the curriculum applied at Sekolah Alam Palembang, statements from SD Alam Palembang affirm, "Our vision is to develop students who are not only academically intelligent but also have high spiritual intelligence, one of which is fostering religious roles. Our mission is to integrate religious values into all aspects of education and school life." They integrate religious values into the curriculum by emphasizing the importance of ethics and morals in all

subjects. Additionally, extracurricular activities such as scouting, Quran memorization (tahfidz), and the 'Morning Sharing' program all support the strengthening of these values.

The motto of Sekolah Alam Palembang, "The most beautiful school in my life," encapsulates a curriculum that prioritizes Character Building (noble character), teaching people to submit to the Creator; Science Logic (logical thinking), teaching the workings of the universe for the benefit of life; Leadership (leadership), teaching humans to be leaders on Earth; and Entrepreneurship (entrepreneurship), teaching how to seek halal and blessed livelihoods. The best school is one that can facilitate students' interests and talents to grow and develop independently. Dr. Yuwono, M.biomed, the founder of SaPa (Sekolah Alam Palembang), emphasizes the importance of these curriculum aspects in the educational process.

b. The role of facilitators in the religious culture of students at SD Alam Palembang

Zakiah Daradjad in her book on Islamic education explains that a teacher is a professional educator, implicitly accepting and shouldering a significant portion of the educational responsibility. Nurturing individuals in learning involves facilitating students, which includes teaching, training, guiding, supervising, and setting an example for someone to achieve the intended learning outcomes. Instruction that only provides lessons, training, and guidance creates individuals who lack spirit, emphasizing solely knowledge. Conversely, supervision and exemplary behavior alone foster less creativity. Therefore, effective nurturing should encompass all these efforts, integrating each aspect.

Without instilling religious values, as highlighted in this study on religious Buddhist values, achieving the development of a righteous servant of Allah becomes remote. A servant optimizing oneself as a servant acknowledges their position in the world as Allah's steward on earth who must worship Him, maintain good relations with fellow human beings, and help preserve nature. Such awareness arises when someone truly understands, comprehends, and lives by the teachings of Islam.

From the definition of a teacher above, it can be concluded that a teacher is someone who imparts education or knowledge to students with the goal that they understand and practice it in daily life. Teachers, known as facilitators or often referred to as "Fasil" among fellow educators at SD Alam Palembang, truly facilitate the entire learning process of their students.

The definition of an Islamic education teacher is someone who teaches Islam and guides students toward maturity while shaping a Muslim personality of good character, thus achieving balance in this world and the hereafter. A profound explanation of Islamic education, which in its purpose aims to cultivate awareness as a servant, shows that education is not limited to formal education alone. Islamic education must encompass all dimensions of human beings, including physical, intellectual, moral, faith-based, spiritual, aesthetic, and social aspects. Zakiah Drajat's concept of Islamic education ultimately serves as the pathway to forming morally upright individuals. This is consistent with the first foundation of the SaPa (Sekolah Alam Palembang) curriculum, which is Character building (akhlak mulia), teaching humans to submit to their Creator and optimize themselves as servants.

Ahmad Tafsir quotes Al-Ghazali's opinion stating that whoever chooses teaching as a profession has indeed chosen a great and important occupation. Therefore, the position of an Islamic education teacher is highly esteemed in Islam and is a realization of Islamic teachings themselves. Hence, the role or profession of an Islamic education teacher is no less important than that of a teacher of general education. Thus, the definition of an Islamic education teacher here refers to educating in the field of religion, as known in SD Alam Palembang as a religious facilitator.



According to E. Mulyasa, as an educator in the development of religious values, this is realized through habituation, exemplification, partnership, and internalization of values. To create a religious culture in schools, there are several tasks of Islamic education teachers in building religious culture, including:

#### 1) Creating a Religious Atmosphere through the Internalization of Values

Creating a religious atmosphere involves conditioning the school environment with religious values and behaviors. This can be achieved through a) Leadership, b) Religious atmosphere creation scenarios, c) Facilities for worship, and d) Support from the community. The technique of religious education through internalization involves deep and heartfelt nurturing of religious values combined with comprehensive educational values, aimed at integrating them into the personality of students, thereby shaping their character.

In SD Alam Palembang, both class facilitators (homeroom teachers) and religious facilitators (Islamic education teachers) collaborate in teaching to cultivate religious culture among students. They encourage honesty in admitting when students don't understand the lesson, and promote active listening and interaction during teaching sessions. They cultivate gratitude before engaging in any activity, from starting lessons to sharing meals, and even during outdoor activities such as the focus of this study, the green lab activities, which begin with collective prayers. Patience during the learning process is emphasized, ensuring students stay focused on the learning objectives. They also foster a culture of service and mutual aid, exemplified by teachers assisting in classroom cleaning through communal efforts, reflecting mutual benefit among peers.

#### 2) Exemplary behavior and habituation

Exemplary conduct is an essential factor that every teacher must possess. It stems from a lengthy educational process involving knowledge enrichment, contemplation, internalization, experience, resilience, and consistency in actualization. Exemplary behavior sets an example for others. Examples include a) respecting elders, b) speaking kindly with polite language, c) dressing modestly in Islamic attire, and d) greeting and offering salutations to those around.

These habits are crucial in Islamic education because, through habituation, students are expected to consistently practice their religious teachings, both individually and collectively, in their daily lives. Habitual practices also help individuals develop awareness and cultivate religious culture.

With professional teachers, the learning process is fully supported. We observe teachers at SD Alam Palembang setting examples for their students, such as properly disposing of waste, which is directly practiced by the facilitators and followed by the student's active participation, demonstrating how to organize and tidy up storage lockers, and consciously uttering "istighfar" (seeking forgiveness) upon making mistakes.

#### 2. Religious Culture in Shaping Spiritual Intelligence of Students at SD Alam Palembang

According to Suyanto, spiritual values include truth, honesty, simplicity, caring, cooperation, trustworthiness, purity of heart, humility, gratitude, perseverance, patience, justice, sincerity, wisdom, and steadfastness. Meanwhile, according to Toto Tasmoro, there are eight indicators of spiritual intelligence: feeling the presence of Allah, engaging in remembrance (dhikr) and prayer (du'a), possessing patience, inclining towards goodness, having empathy, having a noble spirit, serving and helping others.

The learning process at Palembang Nature School (SD Alam Palembang) adopts the concept of nature as a learning space. This enables students to understand the relationship between humans and nature (hablumminal'alam). Our duty is to preserve the environment granted by the Creator, accompanied by reflection. With complete awareness, many learning

outcomes can be achieved concerning the creation of the universe. Spiritual intelligence serves as the foundation for future generations; it guides individuals toward becoming wholesome humans, which is the culmination of Islamic education.

Even a simple activity can contribute to the development of spiritual intelligence. At Palembang Nature School, students engage in learning processes accompanied by facilitators through programs like Green Lab. It is hoped that these activities will shape the spiritual intelligence of students. The fundamental pillar of education, particularly Islamic education, focuses on optimizing the role of humans as servants. Created by Allah SWT, humans serve as *khalifatullah fil ardh* (stewards of the Earth), necessitating readiness and high levels of intelligence.

The school's curriculum encompasses Character Building (teaching noble morals), Science Logic (understanding the workings of the universe for life's benefit), Leadership (developing leaders), and Entrepreneurship (teaching halal and blessed livelihoods). To achieve this, Palembang Nature School designs specialized programs for all students, focusing on grades 1 through 6. One fundamental program implemented at SD Alam Palembang is the Green Lab activity.

This explanation is supported by the vision and mission, as well as the existence of Green Lab activities at SD Alam Palembang under the auspices of Palembang Nature School (SaPa). Its realization is evident in an integrated curriculum where 80% of learning is nature-based, emphasizing outdoor and experiential learning methods. SaPa's integrated curriculum combines national and Palembang nature school curricula, utilizing nature as the foundation, approach, method, and learning medium.

The implementation of Green Lab activities at SD Alam Palembang involves several stages, including:

- a. Initiate the activity with a collective prayer before starting the Green Lab session. Participants, accompanied by facilitators, begin by establishing the practice of praying together. Additionally, they perform the daily practice of praying *Dhuha* together, followed by preparing for the Green Lab activities held in the front yard of the classroom, designed as a space for beneficial plants such as medicinal plants, green vegetables, and flowers.
- b. Engaging in seed planting activities into pots already named by the students. At this stage, students are grouped and assigned tasks to plant various types of seeds.
- c. Watering the plants in the pots. Students are tasked with nurturing the planted seeds in the pots to ensure they grow vigorously.
- d. Applying fertilizer to each pot. Fertilization is done periodically, taking into account the plants' growth requirements.
- e. Participating in communal planting activities in the school garden with various types of plants. With the facilitators' guidance, students enthusiastically carry out these activities.
- f. Sweeping fallen branches from trees. After planting, the next step involves collective efforts to tidy up overgrown grass that may hinder plant growth and contribute to maintaining an aesthetically pleasing environment.
- g. Proper disposal of plant waste. This practice instills in students a sense of responsibility for environmental conservation and prevents potential disease outbreaks caused by accumulated waste.
- h. Fostering a sense of cooperation through mutual efforts in plant care. Once the plants have grown, regular maintenance activities ensure their continued healthy growth.

The Green Lab activity carries implicit meaning, embedding aspects of intelligence within it, much like plants that grow and develop, so too will intelligence grow and develop as it should. The goal of nurturing and forming spiritual intelligence in students will lead to preparing a generation that excels with high levels of intelligence.

"The Green Lab activity is part of the student's learning process, incorporated into the weekly activity schedule (RPP) of Palembang Nature School. We design this Green Lab activity once a week." (NAR/22/04/2024)

"This activity aims to familiarize students with productivity, rooted in nature. Learning about nature and the contained lessons within Green Lab is about loving and fostering a good relationship with nature, known as *hablumminal'alam*." (NAR/22/04/2024)

In the Green Lab activity, spiritual intelligence internalization is reflected in religious culture through engagement with nature. The aspects of intelligence, according to Ary Ginanjar Agustian, analyzed by researchers in the Green Lab activity, are as follows:

1) Honesty

Honesty is an inherent quality within a person and is crucial to practice in everyday life. It involves describing things as they are, conveying information clearly, and presenting facts that align with reality.

2) Cooperation

The culture of service and assistance (salvation) is an integral part of the self-image of a Muslim. They are aware that their existence is inseparable from responsibility towards the environment. Such individuals always keep their hearts open to the presence of others and feel a strong inner calling or a deep-seated urge to help.

3) Gratitude

Gratitude is being thankful for all the blessings and favors bestowed upon us by Allah SWT. In its manifestation, gratitude enhances the goodness of those who are grateful, and it flows with immense benefits throughout its beautiful journey.

4) Patience

Patience, in essence, is the ability to untangle the complexities of the heart and surrender oneself to God. In practice, it involves trusting wholeheartedly, letting go of complaints, and battling inner turmoil with steadfastness. It assures oneself of the divine decree set by the Almighty and refrains from hasty reactions.

5) Culture of Service and Assistance

Benefiting others, taking responsibility for the environment, and acknowledging the presence of others. In the process of learning Islamic religious education, humans should be spiritually intelligent by having a good relationship with the Creator (*habluminAllah*), fostering positive relationships with others for mutual benefit (*habluminannas*), and maintaining a harmonious relationship with the universe (*hablumminal'alam*).

The green lab activities interpret the good relationship with the universe (*hablumminal'alam*), forming spiritual intelligence that leads to the completeness of humans, who are leaders on earth, which is the goal of Islamic education. Humans will always pay attention to and cultivate spiritual intelligence optimally, believing that all matters are interconnected and fully ordained by the Almighty Creator.

In-depth, the culture of serving and helping others is outlined in key points as objectives in examining this matter. The essential points of spiritual intelligence aspects according to Ari Ginanjar Agustian, chosen as indicators in this research, regarding the culture of serving and helping others include:

(a) Culture of Service and Assistance

(i) Emphatic and Love

Spiritual intelligence enhances the ability to understand and feel the suffering of others, motivating individuals to assist. Compassion is the drive to help others often rooted in genuine care and the desire to see others happy and prosperous.

In the green lab activities, students work together in solidarity throughout the process. Empathy in adjusting shared tasks, such as planting plants divided into group assignments, is evident as students adapt to their respective groups. When fellow group members start moving, students naturally engage in the learning process during the green lab session, preparing planting media together, then preparing plant seeds, and fetching water for irrigation. During execution, it is clear that students are enthusiastic about cultivating empathy among their peers and dedicating themselves to caring for others, which, of course, is guided by the class facilitator who continually stimulates students to continue learning and growing.

(ii) Practicing Service and Being Aware of Others' Existence

Social engagement is crucial for students to develop high spiritual intelligence. Students with developed spiritual intelligence tend to be active in social activities such as group learning, being sensitive to the condition of their peers, and participating in sharing activities. Students who practice serving others show a willingness to allocate their time, energy, and resources for the benefit of others, which is characteristic of a culture of service influenced by spiritual intelligence. Gradually, in the green lab learning process, students engage with each other in groups and actively participate by observing each other's characteristics. Facilitators stimulate students comprehensively in this process by ensuring active participation among peers in learning realization.

Being aware of the existence of others besides ourselves means interacting harmoniously within an environment. Tolerance and understanding are manifestations of spiritual intelligence that encourage tolerant attitudes towards differences and teach the importance of peaceful coexistence with others. Also, it is about being aware that collaboration and solidarity can drive us towards achieving positive shared goals in the learning process.

"In the green lab activities, we plan it in the lesson plans, and we strive for active participation from all students. Therefore, we create groups for this activity, carefully considering each student's character. Some are active and some are not, and in this regard, we pay close attention to ensure learning together without discrimination based on students' participation levels." (NAR/22/04/2024)

An educator's perspective guides that all students are equal learners who have the same opportunity to achieve the culmination of learning. With the view of a professional educator, the realization is directed with planned stages and clear objectives, not just completing the learning process but also instilling meaningful values. Ultimately, these values will lead students to develop character, becoming lifelong learners who firmly hold onto the excellence of spiritual intelligence.

(b) Being Responsible for the Environment

(i) Ecological Awareness

Ecological awareness involves respecting nature, as emphasized in Islamic education known as *hablumminal'alam*. Individuals with spiritual intelligence appreciate the beauty and wonders of nature as manifestations of something greater than themselves. Much learning revolves around the creation of the universe, an extraordinary gift from the Creator. Being

interconnected with nature and fostering harmonious interactions among all of God's creatures, humans with spiritual intelligence feel connected to nature and see themselves as part of a larger ecosystem. This connection motivates them to take action for environmental conservation. The simple aim of the green lab learning process is to raise awareness that nature and humans should coexist peacefully and be mutually integrated.

#### (ii) Conservation Actions

Conservation actions aim to reduce carbon footprint. In the green lab learning process, practices include adopting an environmentally friendly lifestyle, such as using non-chemical fertilizers like organic waste, reducing energy consumption, planting in open land with sunlight to naturally energize plant growth, and supporting eco-friendly products evident in every corner of SaPa's facilities, marked with an eco-label (eco canteen, eco library, eco coop, etc.), promoting an eco-school ethos.

Conservation efforts also involve preserving resources. Resource conservation broadly includes participating in conservation activities like tree planting, river cleaning, and supporting wildlife preservation efforts. In practice, the green lab learning process instills habits of planting, caring for, and preserving plants to maintain a positive relationship with nature, ultimately fostering strong spiritual intelligence rooted in *hablumminal'alam*.

### Conclusion

Based on the research findings, it can be concluded that SD Alam Palembang has successfully internalized religious values in various aspects of school activities. These religious values are systematically integrated into the curriculum and extracurricular activities, with a particular focus on integrating spiritual intelligence values with positive interaction with nature. Holistic teaching methods, such as linking lesson materials with religious values and using moral and religious stories, have helped create a conducive learning environment for the development of students' religious character. School facilitators play a key role in instilling religious values through creative and integrative approaches.

The internalization of religious values in shaping the spiritual intelligence of students at SD Alam Palembang has been significantly shown through the research. Students not only understand religious concepts but also apply them in their daily lives. Through activities such as congregational worship, communal prayers, social activities, and a love for nature rooted in religious values, students learn to develop deeper relationships with God, fellow human beings, and the environment. This process of internalization has proven effective in forming students who are not only intellectually capable but also possess strong spiritual and moral depth.

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