

Islamic Philosophy Of Education As A Basis To Form Spiritual Intelligence And Intellectual

¹Firmansah Kobandaha, ²Muh. Rusli, ³Rakhmawati, ⁴Annisa Nuraisyah Annas

IAIN Sultan Amai Gorontalo ¹²³, Gorontalo, Indonesia

Universitas Muhammadiyah Gorontalo⁴ Gorontalo, Indonesia

¹firmansah@iaingorontalo.ac.id, ²muhammadrusli@iaingorontalo.ac.id,

³rakhmawati@iaingorontalo.ac.id, ⁴annisanuraisyahannas@umgo.ac.id

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Abstract

The Philosophy of Islamic Education serves as the main foundation that guides the spiritual and intellectual development of each individual. As a solid foundation, this philosophy not only acts as a conceptual framework, but also spreads into the essence of education, shaping personality, and directing the mind towards a deeper understanding of knowledge and spirituality. This article aims to contribute to a deeper understanding of how Islamic educational philosophy can be a strong foundation for forming spiritual and intellectual intelligence. The method used is descriptive qualitative with library research, this research does not need to go into the field, but simply utilizes several sources of data in this article is done by searching the literature from various sources online according to the focus of the research. Data acquisition techniques are carried out by searching online books, scientific journals, and Google Scholar sources. The results of the discussion in this article show that Islamic Education Philosophy is the basis for creating spiritual and intellectual intelligence by emphasizing the integration of Islamic values in forming character through holistic education, and involving the principles and indicators of spiritual and intellectual intelligence., as well as the integration of Islamic teachings in the process of forming a balanced character and personality.

Keywords:

Ice Berg Analysis, U Process, Al-Qur'an Hadist

Abstrak

Filsafat Pendidikan Islam berfungsi sebagai pijakan utama yang membimbing perkembangan rohaniah dan intelektual setiap individu. Sebagai dasar yang kokoh, filsafat ini tidak hanya berperan sebagai kerangka konseptual, melainkan menyebar ke dalam esensi pendidikan, membentuk kepribadian, dan mengarahkan pikiran menuju pemahaman yang lebih mendalam terhadap ilmu dan spiritualitas. Artikel ini bertujuan untuk memberikan kontribusi pemahaman yang lebih mendalam tentang bagaimana filsafat pendidikan Islam dapat menjadi landasan yang kuat untuk membentuk kecerdasan spiritual dan intelektual. Metode yang digunakan adalah deskriptif kualitatif dengan penilitan kepustakaan (library research), penelitian ini tidak perlu terjun ke lapangan, tapi cukup memanfaatkan dari beberapa sumber Data dalam artikel ini dilakukan cara penelusuran Pustaka yang berasal dari berbagai sumber secara online sesuai dengan fokus penelitian. Teknik perolehan data dilakukan dengan cara menelusuri buku online, jurnal ilmiah, dan sumber Google Schoolar. Hasil pembahasan artikel ini menunjukkan Filsafat Pendidikan Islam sebagai landasan menciptakan kecerdasan spiritual dan intelektual dengan menekankan integrasi nilai-nilai Islam dalam membentuk karakter melalui pendidikan holistik, dan melibatkan prinsip-prinsip serta indikator kecerdasan spiritual dan intelektual, serta integrasi ajaran Islam dalam proses pembentukan karakter dan kepribadian yang seimbang.

Kata kunci : Filsafat pendidikan islam, Kecerdasan Spritual, Kecerdasan Intelektual

INTRODUCTION

The term Philosophy has its origins in English and Greek. In English, the word is "philosophy", while in Greek it consists of "philein" or "philos" meaning love, and "sofein" or "sophia" meaning wisdom. Basically, the basis of philosophical thought is knowledge, which involves curiosity as the root, uncertainty as the starting point, and philosophy as the unification of the two. Knowledge, as one of the main elements, is studied in an effort to understand all aspects of life. The philosophical approach encourages an understanding of what is known and what is not yet known. Philosophical thinking reflects a humble

attitude, realizing that not all knowledge can be obtained within the framework of this seemingly infinite universe.

Philosophy is an integral part of human life, because the development of philosophy is interrelated with past historical events of mankind. The philosophical outlook on life is closely correlated with the values of humanity recognized by a community or country as a true guide to life to understand the essence of philosophy (Semadi, 2019). Therefore, the continuity of philosophy in a society or nation is closely related to the education system accepted by the entity. The philosophy of education itself functions as an effort to introduce the concept of educational philosophy and its related aspects. The philosophy of education is a branch of science that explores and seeks to reveal educational problems that have a philosophical dimension.

Education, etymologically, comes from the term "didik" which is given the suffix "an". Literally, education includes the act of teaching, doing, and providing guidance. In the Arabic context, education is known as Tarbiyah, which has a broad meaning including protection, learning process, and guidance (Jazilurrahman, Ubaidillah and Fajri, 2024). Simply put, education is often interpreted as an individual's effort to develop their identity in accordance with applicable norms and culture. Evolutionarily, the concept of education or pedagogy refers to deliberate direction or guidance by adults to assist development towards maturity. Education is a stage that facilitates the personal growth of each person.

Education plays a significant role in guiding individuals throughout their life span, starting from birth to death. The success of this education is closely related to the development of the psychology of character and personality of each individual (Fauzian, 2020). Therefore, the Philosophy of Education is a branch of philosophy that highlights the essence, goals, methods, and results of the educational process. Within this scope, a critical analysis is carried out on the structure and benefits of education, as well as efforts to formulate thoughts on various educational issues, such as educational policy, human resources, curriculum theory, and learning methods. The philosophy of education also plays an important role in developing educational theories and methods in order to orient educational activities towards the development of quality human resources.

The philosophy of Islamic education aims to review and find solutions to all problems related to education, by referring to Islamic principles. In addition, this philosophy serves as a guide in implementing and developing the Islamic education system so that it can have a positive impact on the lives of Muslims. In its structural framework, the philosophy of Islamic education is considered an integral part of Islamic philosophy, and has a special role and purpose related to the universal character of Islam as a religious system. Therefore, functionally, the philosophy of Islamic education cannot be separated from Islamic education itself. The goals and roles of the philosophy of Islamic education can be identified in two main aspects. First, it involves the development of philosophical concepts about Islamic education, which basically produce new theories that can be applied in Islamic education. Second, it aims to improve, innovate, and develop the implementation of Islamic education better. The conceptual foundation of Islamic education involves fundamental, systematically organized, rational, and comprehensive ideas about education, by referring to the teachings of the Qur'an and Hadith (Anwar, 2021). Meanwhile, Islamic principles and beliefs serve as the main guide in daily life because they contain true and absolute values of truth for every follower. The central difference between general educational philosophy and Islamic educational philosophy lies in the source of their knowledge. While general educational philosophy relies on human theories and systems of thought, Islamic educational philosophy is based on thoughts derived from divine revelation.

The main foundation that guides the spiritual and intellectual journey of every individual is the Philosophy of Islamic Education (Maisaroh, 2024). More than just a conceptual framework, this philosophy penetrates to the core of education, shaping personality, and directing thinking towards the depths of knowledge and spirituality. Amidst the turmoil and dynamics of this era, a deep understanding of Islamic philosophical principles is becoming increasingly crucial as a basis for developing spiritual and intellectual intelligence. This concept includes the development of intellectual potential in a comprehensive and integrative manner, with an emphasis on the integration of Islamic teachings to optimize the formation of balanced character and personality. The principle of spiritual intelligence from an Islamic perspective involves a person's ability to be steadfast in spiritual values, while effectively applying reason and heart according to Islamic religious guidelines.

The purpose of this research is to contribute to a deeper understanding of how Islamic educational philosophy can be a strong foundation for forming spiritual and intellectual intelligence in the context of Islamic education. In this case, the discussion of the article with the title "philosophy of Islamic education as a foundation for forming spiritual and intellectual intelligence" to explore the Principles and Values in Islamic education that support the development of spiritual and intellectual intelligence, as well as the integration of Islamic teachings in the process of forming a balanced character and personality. In addition, this article can also discuss the relevance of the concept of spiritual and intellectual intelligence in the context of Islamic education, as well as the importance of balance between intellectual, emotional, and spiritual intelligence in forming intelligent individuals with noble morals and able to apply Islamic teachings in everyday life.

METHOD

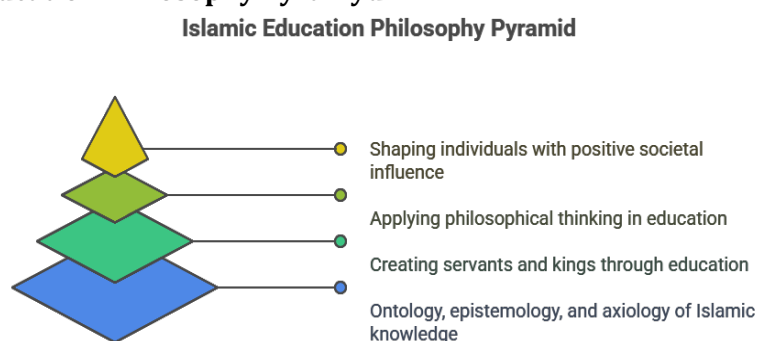
This research is a qualitative research with library research, this research does not need to go into the field, but simply utilizes several library sources as research sources. Data in the research is carried out by searching the library from various sources online according to the focus of the research. The focus of this study is to discuss the learning of Islamic educational philosophy as a foundation for forming spiritual and intellectual intelligence. Therefore, this study was conducted by reviewing relevant reading sources that are in accordance with the research discussed, and using a literature review of relevant previous research findings. Data acquisition techniques were carried out by browsing online books, scientific journals, and Google Scholar sources.

RESULTS AND DISCUSSION

A. Understanding the Philosophy of Islamic Education as a Foundation

Clearly, Jalaluddin explains that the philosophy of Islamic education refers to the concept of implementing education that is based on the principles of Islamic teachings. This includes the application of philosophical thinking related to Islamic education in the implementation of the educational process (Mustadi and Qomaruddin, 2023). This understanding means that the philosophy of Islamic education is both theory and practice. This is in line with what was written by Muhaimin, philosophizing and educating are two stages in one activity. Philosophizing as an activity of thinking carefully about better values and ideals. While educating is an effort to realize values and ideals in human life and personality. The definition of Islamic educational philosophy refers to the conception and principles that form the basis for implementing Islamic education. Islamic educational philosophy involves interpretations of the goals and principles of educational values within the framework of Islam, as well as how education can shape individuals who have commendable morality, strong faith, and have a positive impact on society. The philosophy of Islamic education as a foundation is a branch of philosophical research that investigates the nature, goals, methods, and results of Islamic education.

Figure 1.1 Islamic Education Philosophy Pyramid



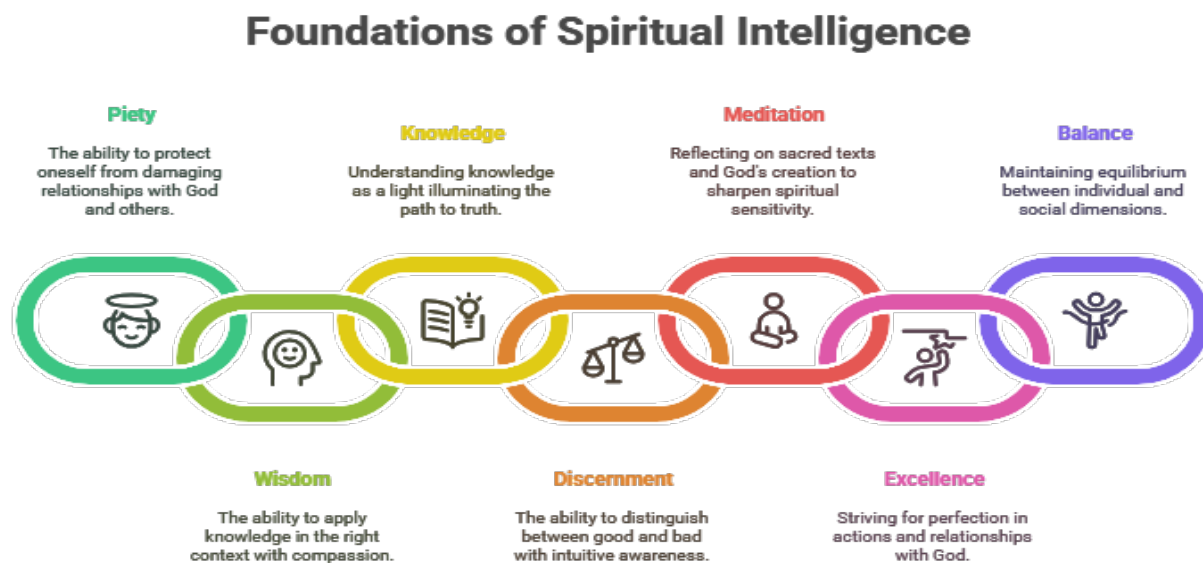
The direction of the philosophy of Islamic education should focus on two aspects, namely the goal of creating humans as servants and kings. In the philosophy of Islamic education, there are three main foundations that can be used to understand the nature of Islamic education, namely ontology, epistemology, and axiology of Islamic religious knowledge (Halik, 2020). Islamic education in the realm of philosophy involves a critical evaluation of the framework and impact of education, and seeks to investigate

educational issues, including educational policy, human potential, curriculum theory, and research.

B. The Concept of Spiritual Intelligence in Islam

Intelligence has a very broad meaning. In the big Indonesian dictionary, intelligence is defined as being intelligent (as a noun), or the perfect development of one's intellect to think, understand (Irfani, 2023). Spiritual Intelligence consists of two combined words, intelligence and spiritual. Intelligence comes from the word intelligent, which means the development of the mind that thinks and understands completely. Spiritual, on the other hand, comes from the word spirit, which comes from the Latin word *spritus*, which means breath. In modern language, it refers to non-physical internal energy such as emotions and personality.

Figure 1.2 Foundations of Spiritual Intelligence



Spiritual intelligence refers to a form of intelligence that is applied to achieve the meaning of life, values held, deepest goals, and highest personal motivations (Mubarok, 2022). This involves the integration of these meanings, values, goals, and motivations in every aspect of the thinking process, decision-making, and implementation of actions. These decisions also include strategies for managing and allocating material wealth. Spiritual Intelligence, also known as Spiritual Quotient (SQ), is a concept of intelligence that emerged after Intelligence Quotient (IQ) and Emotional Quotient (EQ). Placed as the third intelligence, SQ emerged sequentially after IQ and EQ. Interestingly, the popularity of SQ began to compete with the fame of IQ and EQ. Before going into further detail about the benefits of spiritual wisdom, we should first understand the meaning of this concept, both in terms of language and the terms used. (Lubis, 2018)

Spiritual intelligence comes from the depths of the heart, involves the capacity to manage oneself in facing and resolving challenges, and has the ability to understand the hidden meaning behind it (Lestyningrum). *et al.*, 2022). In addition, spiritual intelligence also includes inner drive in the thinking process when making decisions and engaging in actions that are considered important and meaningful. Individuals who have high levels of spiritual intelligence tend to be dedicated leaders, who hold the responsibility to guide others by bringing higher visions and values, providing direction and inspiring them. In other words, they become a source of inspiration for others.

Spiritual intelligence in the Islamic perspective is not only measured through formal worship rituals, but is reflected in the integration of divine values into all aspects of life (Annas, 2017). Individuals who have high spiritual intelligence make God's law the main compass in acting and thinking. They understand that upholding His law is not only about carrying out religious commands literally, but also about creating justice, balance, and mercy for all creatures. This awareness is born from a deep belief that every human step on earth is part of transcendental accountability, so they always try to align personal will with divine principles.

The main characteristic that stands out is piety which is the basis of every decision. Taqwa here is interpreted as the ability to protect oneself from everything that damages the relationship with God and others, as well as being consistent in doing good (Kobandaha, 2017). Pious people not only avoid major sins, but are also sensitive to "small sins" that are often overlooked, such as prejudice or negligence in fulfilling the rights of others. They make piety a moral filter that filters every thought, speech, and action, so that their lives are always framed by the awareness of Divine supervision (*muraqabah*).

Wisdom or prudence is another characteristic of spiritual intelligence. It is not just intellectual intelligence, but the ability to place knowledge in the right context. Wise people are able to read complex situations with depth of insight, then respond to them with fair and compassionate solutions. For example, when faced with conflict, they do not rush to judge, but seek the root of the problem with empathy, then resolve it without damaging the dignity of any party. This wisdom is what makes them mediators (*wasath*) in social dynamics, always bringing peace amidst differences.

Spiritual intelligence is also supported by a deep and multidimensional mastery of knowledge. Knowledge is not only understood as a collection of information, but as light (*nur*) that illuminates the path to true truth. Those who have this trait are not satisfied with surface knowledge, but dig to the root of concepts, both in religion and science. This understanding gives birth to a humble attitude, because the deeper a person dives into knowledge, the more he realizes how vast the unknown is. Knowledge becomes a tool to reflect on the greatness of Allah, not just academic prestige.

The ability to distinguish between good and bad (*furqan*) is a crucial manifestation of spiritual intelligence. It goes beyond the normative understanding of halal-haram, but touches the realm of intuitive awareness of the ultimate truth. Such individuals have a sharp "moral radar," able to detect falsehood disguised in beautiful rhetoric or truth hidden behind negative impressions. They are not trapped in a black-white dichotomy, but are able to see the shades of gray in every issue, then choose the path that is closest to Divine justice.

The habit of meditating (reflecting on the verses of the Quran) and *tafakkur* (reflecting on God's creation) become a daily ritual that sharpens spiritual sensitivity. Through *tadabbur*, they not only read the sacred text, but delve into the implied meaning, connect the verses with current reality, and make it a solution to life's problems. While contemplation of the universe opens the heart to the majesty of the Creator from the perfect design of human cells to the balance of the ecosystem. This contemplative process revives a sense of awe (*ta'zhim*) and absolute dependence on God, which then gives birth to an attitude of gratitude and sincerity.

The choice to always do the best deeds (*ihsan*) is concrete evidence of spiritual intelligence. For them, worship is not just an obligation, but an opportunity to achieve perfection in their relationship with Allah. When praying, they experience every movement as if they were seeing Him; when giving alms, they choose the way that best preserves the self-esteem of the recipient. This concept of *ihsan* extends to all aspects of life—from work done with professionalism to social interactions full of gentleness. Every action is used as a medium to get closer to Allah through the best qualities.

Spiritual intelligence is also seen in the ability to balance between individual and social dimensions. On the one hand, they are diligent in personal worship such as *tahajud* and *sunnah* fasting, which are sources of inner strength. On the other hand, individual piety does not make them run away from social responsibility. They become pioneers in solving community problems—feeding the hungry, reconciling conflicts, or fighting for systemic justice. The awareness that vertical worship (*hablum minallah*) and horizontal worship (*hablum minannas*) are two sides of the same coin that cannot be separated becomes an unshakable principle of life.

The dynamics of emotions and reason in these people are governed by the principle of *tawazun* (balance). They are not trapped in rigid religious extremism, but they are also not lost in moral relativism. In the face of worldly temptations, they take a critical distance—enjoying God's gifts without excessive attachment. When faced with tragedy, they show fortitude (patience) which does not mean surrender, but actively seeks wisdom and solutions. This balance is born from the understanding that worldly life is a field of testing as well as a gift that must be managed wisely.

Finally, their spiritual intelligence is reflected in their ability to be inspiring life examples. They do not preach, but attract others through concrete examples. The simplicity of their lives becomes a silent critique of materialism; their sincere smiles become medicine for the wounded; their steadfastness in

principle becomes a beacon amidst the fog of moral crisis. In them, one finds the friendly, profound, and liberating face of Islam a real manifestation of the rahmatan lil 'alamin mission carried by every Muslim.

C. The Concept of Intellectual Intelligence in Islam

Intellectual intelligence according to Islamic education does not only concern reason but also moral education in every explanation, so in Islam it is not only about fostering intellectual intelligence but also fostering spiritual intelligence which is reflected in good human morals according to the guidelines of the Qur'an that have been stated, such as friendship, silaturahmi and those related to moral goodness.

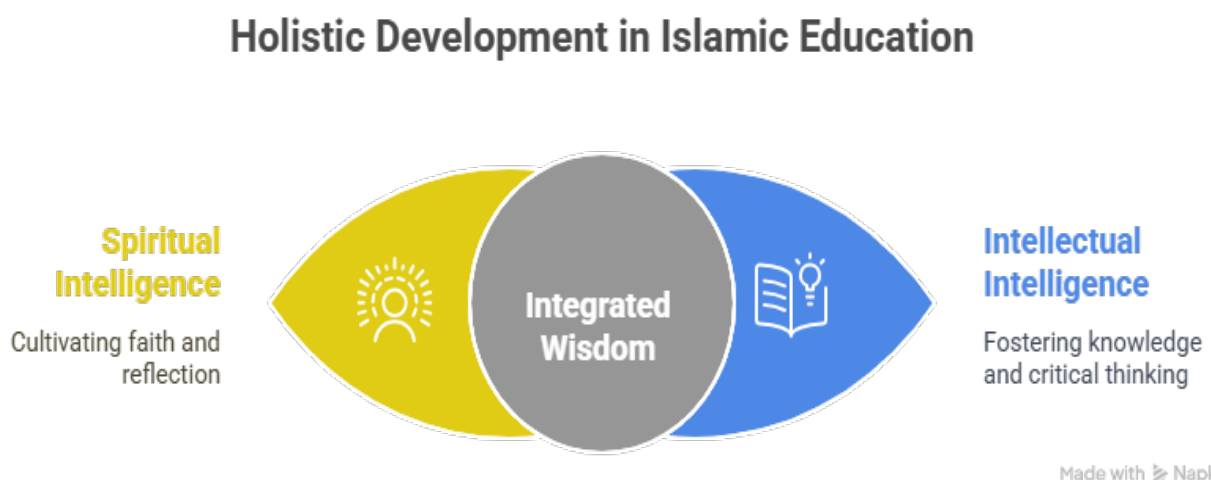
According to Joseph, intelligence has a general meaning as a general ability that distinguishes the quality of one individual from another (Asy'ari, 2018). Intellectual intelligence, known as intelligence, is the cognitive ability of organisms to adapt effectively in a complex and ever-changing environment, which is also influenced by genetic factors. The importance of intellectual intelligence is a major highlight in the context of the Islamic education system. Therefore, it is necessary to formulate concepts and strategies for implementing them in the Islamic education system in order to develop the intellectual intelligence of students. Intelligence is closely related to an individual's cognitive abilities, which can be measured through psychometric tools commonly referred to as IQ tests.

The process of intellectual intelligence growth according to Islamic education is marked by the existence of moral education. Islamic education, in addition to trying to foster intellectual intelligence, also fosters intellectual intelligence and spiritual intelligence. Humans are equipped with intelligent intelligence by Allah SWT. Among them are sharp memory, systematic thinking and formulating problems, responding to problems simply and so on, such as the ability of Muslims to memorize the Qur'an and Hadith and formulate thinking in science. This specialty is due to the love of Allah SWT for believers. The faith that resides in the hearts of believers leads them to have intellectual intelligence. (Kafi and Hanum, 2020)

D. Forming Spiritual and Intellectual Intelligence in Islamic Education

Islamic education adopts a holistic approach that involves the development of spiritual and intellectual intelligence as a whole (Syahid, 2024). The main focus lies on the formation of good morals as the main effort in enriching intellectual intelligence. Moreover, Islamic education places special emphasis on a deep understanding of the Qur'an and the ability to speak properly. The spiritual intelligence segment is also integrated comprehensively to shape students' character. The principles and concepts of the Islamic education curriculum are designed with the aim of forming individuals who are not only intellectually intelligent, but also have noble morals, have an Islamic perspective, and are able to apply Islamic values in everyday life. The teaching materials in the Islamic religious curriculum include the study of the Qur'an, Hadith, Fiqh (Islamic law), Akidah (Islamic theology), Islamic history, and other subjects. Thus, Islamic education does not only focus on the development of intellectual intelligence, but also emphasizes aspects of spiritual intelligence and moral and ethical values applied in everyday life.

Figure 1.3 Holistic Development in Islamic Education



The principle of spiritual intelligence in the context of Islamic education includes the ability of belief

and dedication to spiritual values, as well as the ability to apply thoughts and feelings appropriately according to Islamic teachings. Spiritual intelligence also encompasses the capacity to provide a religious dimension to every action through the natural process of thought and reflection. In Islamic education, the principles of spiritual intelligence are combined with intellectual and emotional intelligence, forming individuals who are intelligent, highly moral, and have an Islamic personality, who can integrate Islamic values into their daily routines. Therefore, Islamic education aims to develop not only intellectual intelligence, but also emotional and spiritual intelligence, as well as moral and ethical values in everyday life.

In a study on the development of spiritual intelligence, Danah Zohar and Ian Marshall through a quote from Abdul Wahab (Puspitasari, 2022) offer a holistic framework that emphasizes the process of self-reflection. This process begins with the individual's awareness of their position in the context of their current life, including recognizing internal dynamics such as shifts in values or emotional changes experienced. The next stage involves deep reflection on the underlying motivations that are the driving force of life, as well as efforts to identify psychological or spiritual barriers that hinder growth. After that, the individual is invited to explore various opportunities for transformation and finally chooses a commitment to a life path that is in line with core values, forming an integrated spiritual awareness.

Islamic education responds to the need to develop intellectual intelligence with principles rooted in the Islamic scientific tradition. One of its main pillars is the concept of *thalab al-'ilm* (seeking knowledge) which is not only seen as a religious obligation, but also as a manifestation of dynamic intellectual intelligence. This principle is reinforced by a culture of critical thinking that encourages in-depth analysis of information, testing the validity of beliefs, and constructing knowledge through reflective dialogue. More than just mastery of theory, intellectual intelligence from an Islamic perspective demands the concrete application of knowledge to solve social problems, accompanied by respect for the diversity of perspectives as part of intellectual wisdom. The ethical aspect is at the heart of this entire process, where academic honesty, justice, and social empathy are parameters for the success of intelligence integrated with noble morals.

Wiramarihardja in Rahman and Alfatoni (2021) enriches this discussion by articulating indicators of intellectual intelligence through three cognitive domains. First, abilities in the form domain that include visual-spatial skills and structural analysis of concrete phenomena. Second, linguistic competence that includes mastery of language as a tool for expression, reasoning, and knowledge construction. Third, numerical understanding that is the basis for quantitative logic and systemic thinking skills. These three domains intersect each other, creating a multidimensional intelligence framework.

The integration of spiritual and intellectual intelligence in Islamic education offers a unique paradigm. The process of self-awareness of Zohar and Marshall's concept finds its resonance in the Islamic tradition of *muhasabah* (introspection), while the principle of ethical application of knowledge bridges intellectual intelligence with social responsibility. This approach not only sharpens analytical skills in understanding physical and metaphysical realities, but also fosters awareness that every intellectual achievement must be accompanied by spiritual depth.

This dynamic shows how holistic education can embrace the complexity of modern human beings. By combining spiritual reflection, intellectual acuity, and ethical awareness, this framework produces not just technically intelligent individuals, but also whole human beings who are able to navigate the challenges of our time with wisdom rooted in self-integrity and collective care.

CONCLUSION

The philosophy of Islamic education aims to produce individuals who are not only academically intelligent but also have a deep spiritual dimension. This aims to create individuals who can have a positive impact on society and enrich Islamic moral and ethical values in everyday life. Overall, this paper highlights the significance of a holistic approach in Islamic education in order to form empowered, well-mannered individuals who internalize Islamic values. Islamic education is directed at holism, encompassing the development of spiritual and intellectual intelligence. Emphasis on character building, understanding the Quran, and proper communication skills are integral parts of forming intellectual intelligence.

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