



Internalization of Spiritual Intelligence Values and Emotional Intelligence Values of Post-Islamic Senior High School Students Through the Service Program

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ABSTRACT

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This study aims to analyze the process and outcomes of internalizing spiritual intelligence and emotional intelligence among post-madrasah aliyah santri through the khidmah program in Islamic boarding school education. This research employed a qualitative approach with a phenomenological design to understand the meaning and experiences of santri in carrying out service-based activities. Data were collected through observation, interviews, and documentation, while the data analysis technique used data condensation, data display, and conclusion drawing/verification to obtain comprehensive findings. The results of the study indicate that the internalization of spiritual and emotional intelligence was carried out through exemplary practices, habituation, value understanding, reflective awareness, and service-oriented responsibilities within the khidmah program. The program successfully fostered religious attitudes, sincerity, discipline, patience, humility, emotional control, cooperation, responsibility, and social awareness among santri. In addition, the khidmah program contributed to the development of independence and emotional maturity through direct interaction and social engagement in daily activities. The implications of this study show that service-based educational programs can become an effective strategy for strengthening holistic character education by integrating spiritual and emotional dimensions in Islamic educational institutions.

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INTRODUCTION

Education plays a strategic role in shaping the quality of human resources, which has become one of the primary determinants of a nation's progress in the era of globalization. A country's competitiveness is no longer measured solely by its natural resources, but also by the intellectual, emotional, and spiritual capacities of its people. Therefore, educational institutions are expected to

develop learners who are academically competent and morally grounded. This objective is aligned with the Indonesian National Education System Law No. 20 of 2003, which emphasizes the importance of producing individuals who are faithful, morally upright, knowledgeable, creative, and socially responsible. In Islamic education, spiritual values are regarded as the foundation of personal development because they guide individuals toward inner peace and ethical behavior (Kurniawan, 2022; Ahmad, 2024). Emotional intelligence also becomes essential because it influences one's ability to manage emotions, interact positively with others, and maintain social harmony (Hermawan & Maghfiroh, 2025). Consequently, strengthening spiritual and emotional intelligence among students is crucial to building individuals who are resilient, ethical, and capable of responding wisely to contemporary social challenges (Wahyuni & Ilman, 2025; Mustofa & Shodikin, 2022).

Despite the significant role of education in character formation, various moral problems among students and santri continue to emerge in society (Aksoy, 2025; Kartikowati et al., 2026). Cases of bullying, violence, intolerance, and unethical behavior among adolescents indicate that educational processes have not fully succeeded in internalizing moral and spiritual values. Several incidents occurring in Islamic boarding schools have attracted public concern, including acts of physical violence committed by senior santri against junior students in pesantren environments. These incidents demonstrate that religious education alone is insufficient if it is not accompanied by the cultivation of emotional maturity and spiritual awareness (Kamilah, 2026; Surur et al., 2026; Tsoka, 2026). Emotional instability often causes students to react aggressively, while weak spiritual values reduce empathy and self-control in social interactions. As a result, moral degradation among santri becomes a serious issue that requires immediate educational solutions. Previous studies also revealed that the internalization of Islamic values and emotional development among students remains a major challenge in educational institutions (Muslim, 2022; Nurmiati et al., 2025). Therefore, pesantren are expected to strengthen holistic character education through transformative educational practices.

Field realities further reveal that many santri experience difficulties in controlling emotions, building empathy, and maintaining discipline despite living in a religious environment. This phenomenon suggests that the process of value internalization has not yet been fully effective in shaping mature personalities among students. At the same time, pesantren possess unique educational traditions that potentially support character formation, one of which is the khidmah program. Khidmah refers to service or devotion carried out by santri as a form of obedience, responsibility, and dedication toward the kiai, pesantren, and surrounding community (Samsudin & Kuncoro, 2022). Through direct involvement in daily service activities, santri are trained to develop

humility, sincerity, patience, discipline, and social awareness. In Pondok Pesantren Darumafatihil Ulum Podokaton Pasuruan, the khidmah program is implemented through various activities such as assisting the kiai, managing pesantren responsibilities, serving the community, and mentoring junior santri. These activities are believed to foster both spiritual intelligence and emotional intelligence because santri learn values not merely through theoretical instruction but also through practical experiences and direct interaction with role models in everyday life (Fathurrohman & Arifi, 2024; Ihsanillah, 2024).

Previous studies have widely discussed the internalization of spiritual and emotional values in Islamic educational settings. Heriadi et al. (2024) examined the internalization of spiritual values in Islamic Religious Education learning among elementary school students and found that habituation and religious activities strengthened students' spiritual awareness. Rahmat et al. (2023) explored spiritual internalization among children of Indonesian migrant workers and highlighted the role of teachers in shaping students' religious character. Meanwhile, Mutmainah and Mufid (2018) focused on the role of Islamic Religious Education teachers in improving students' emotional and spiritual intelligence in senior high schools. Other researchers such as Rambe (2024) emphasized teachers' strategies in spiritual value internalization, while Nuryadi et al. (2024) analyzed the role of Tahfidz programs in developing students' spirituality and character. These studies collectively demonstrate that spiritual and emotional intelligence significantly contribute to character formation. However, most previous research focused on formal classroom learning, teacher-centered strategies, or Qur'anic memorization programs rather than practical service-based educational traditions within pesantren environments.

In addition, several studies have specifically discussed pesantren traditions and khidmah programs as instruments for character development. Arifin et al. (2025) examined the tradition of haul as a medium for spiritual internalization in pesantren, emphasizing the influence of spiritual leaders in shaping religious awareness. Jannah and Yusuf (2024) investigated the effectiveness of khidmah programs in building excellent santri character, while Siregar and Winarno (2024) analyzed the cultivation of independence and responsibility through santri service programs. Furthermore, Latifah et al. (2022) studied the relationship between religious culture and emotional intelligence in shaping students' morality. Although these studies confirm that spiritual values, emotional intelligence, and khidmah traditions contribute positively to character development, they still tend to examine each aspect separately. Limited attention has been given to how spiritual intelligence and emotional intelligence are simultaneously internalized through khidmah practices among post-Madrasah Aliyah santri. Therefore, there remains a significant research gap regarding the integration of spiritual and emotional intelligence within pesantren service traditions as a holistic model of character education.

This study offers a new perspective by examining the integration of spiritual intelligence and emotional intelligence internalization through the khidmah program among post-Madrasah Aliyah santri in an Islamic boarding school context. Unlike previous studies that mainly focused on classroom learning, teacher-centered instruction, or single dimensions of spirituality and emotional development, this research emphasizes direct experiential learning through service activities. The novelty of this research lies in its focus on khidmah as a transformative educational medium that combines spiritual cultivation, emotional maturity, and character strengthening simultaneously. The study also highlights how santri internalize values through direct interaction with kiai, practical responsibilities, and continuous habituation within pesantren culture. This issue is important to address because contemporary moral challenges require educational approaches that are not only theoretical but also practical and contextual. By exploring the implementation of khidmah in shaping santri character, this research is expected to contribute to the development of holistic Islamic education models that are capable of responding to moral crises among the younger generation.

Based on the background above, this study investigates how the process and outcomes of internalizing spiritual intelligence and emotional intelligence are carried out through the khidmah program at Pondok Pesantren Darumafatihil Ulum Podokaton Pasuruan. This research argues that khidmah is not merely a tradition of service within pesantren culture but also an effective educational strategy for developing emotionally stable and spiritually mature individuals. Through continuous service activities, santri are expected to cultivate self-discipline, empathy, sincerity, responsibility, emotional control, and strong spiritual awareness. The study assumes that direct involvement in khidmah activities enables santri to internalize values more deeply because they experience moral learning through real-life practice rather than abstract instruction alone. Therefore, this research contributes theoretically to the discourse on Islamic character education and practically to the development of pesantren-based educational programs that integrate spiritual and emotional intelligence in preparing morally resilient generations for modern society.

RESEARCH METHODS

This study employed a qualitative research design with a phenomenological approach to explore the process of internalizing spiritual intelligence and emotional intelligence through the khidmah program among post-Madrasah Aliyah santri (Denny & Weckesser, 2022; England, 2021). A qualitative approach was chosen because this research aimed to understand social phenomena holistically by focusing on participants' experiences, perceptions, behaviors, and interactions within their natural setting. The

phenomenological approach was considered appropriate because it enables researchers to examine the meaning and lived experiences of santri involved in khidmah activities in the pesantren environment. Through this approach, the researcher attempted to understand how spiritual and emotional values were internalized through daily service practices, direct interaction with kiai, and habituation within pesantren culture. This study was conducted at Pondok Pesantren Darumafatihil Ulum because the pesantren actively implements a khidmah program for post-Madrasah Aliyah santri as part of character and spiritual development. The selection of this location was also based on the uniqueness of the program in fostering sincerity, responsibility, discipline, emotional maturity, and spiritual awareness among santri through direct service activities (Fathurrohman & Arifi, 2024; Jannah & Yusuf, 2024).

The data in this study consisted of primary and secondary sources. Primary data were obtained directly from caregivers (kiai), administrators, teachers, and santri involved in the khidmah program, while secondary data were collected from books, journal articles, institutional documents, and other relevant literature related to spiritual intelligence, emotional intelligence, and pesantren traditions. Data collection techniques included observation, interviews, and documentation. Observation was conducted in a non-participant manner by observing educational activities and khidmah practices carried out by the santri in their daily lives. In-depth interviews were conducted openly and flexibly to gain comprehensive information regarding participants' experiences, perceptions, and understanding of the internalization process. Documentation techniques were also used to support the validity of the findings through written documents, photographs, institutional archives, and other relevant records. These techniques were selected to obtain comprehensive and contextual data regarding the implementation of khidmah as a medium for developing spiritual and emotional intelligence among santri (Samsudin & Kuncoro, 2022; Ihsanillah, 2024).

The data analysis technique used in this study was qualitative descriptive analysis based on the interactive model developed by Miles and Huberman, consisting of data condensation, data display, and conclusion drawing or verification. Data condensation was carried out by selecting, simplifying, categorizing, and focusing the collected data according to the research objectives. In this stage, irrelevant information was reduced while essential findings related to the internalization of spiritual and emotional values were retained. The next stage involved displaying the data in the form of descriptive narratives to facilitate understanding and interpretation of the findings systematically. Finally, conclusion drawing and verification were conducted continuously throughout the research process to ensure the validity and consistency of the findings. To

strengthen data credibility, this study also applied triangulation techniques, including source triangulation, method triangulation, and time triangulation. These procedures were intended to ensure that the research findings accurately reflected the realities experienced by santri in the khidmah program and contributed to the discourse of Islamic character education in pesantren contexts (Rahmat et al., 2023; Heriadi et al., 2024).

RESULTS AND DISCUSSION

Results

Overview of Research Site

This study was conducted at Pondok Pesantren Darumafatihil Ulum, an Islamic boarding school located in Podokaton, Bayeman Village, Gondang Wetan District, Pasuruan Regency. The pesantren is widely recognized for maintaining the salaf tradition while integrating educational activities oriented toward character building, spirituality, and social responsibility. Historically, the pesantren was founded by KH. Zainal Abidin and has experienced significant development across generations, particularly in strengthening Islamic learning traditions through kitab kuning studies, sorogan, and bandongan methods. In addition to formal and non-formal educational institutions, the pesantren also emphasizes religious habituation through structured daily activities, including congregational prayers, Qur'anic recitation, kitab studies, musyawarah, and night prayers. The pesantren vision emphasizes the formation of knowledgeable, faithful, morally upright, and socially useful santri. These educational traditions and religious environments support the implementation of the khidmah program as a medium for developing spiritual intelligence and emotional intelligence among post-Madrasah Aliyah santri.

The Process of Internalizing Spiritual and Emotional Intelligence Values Through the Khidmah Program

The findings of this study revealed that the internalization of spiritual intelligence and emotional intelligence values among post-Madrasah Aliyah santri through the khidmah program was conducted systematically through various pesantren educational approaches. The khidmah program was not merely interpreted as service or assistance in pesantren activities, but also as a medium for shaping character, spirituality, emotional maturity, and social responsibility among santri. The internalization process was carried out continuously through direct involvement in religious, social, and organizational activities within the pesantren environment.

The internalization of spiritual intelligence values was implemented through several methods, namely role modeling, habituation, value understanding, reflective awareness, transcendental approaches, and organizational involvement. Role modeling was demonstrated through the attitudes and behaviors of kiai, ustadz, and pesantren administrators who consistently showed sincerity, patience, discipline, humility, and responsibility in daily activities. Through continuous interaction with these figures, santri gradually imitated and adopted positive values into their own behavior. In addition, habituation methods were applied through congregational prayers, Qur'anic recitation, kitab kuning studies, night prayers, and disciplined participation in pesantren routines. These repetitive activities encouraged santri to internalize religious values and develop spiritual awareness in everyday life.

Furthermore, the process of value understanding was carried out by providing guidance and explanations regarding the meaning of khidmah as a form of worship, devotion, and self-development. Santri were taught that service activities were not solely physical tasks but also spiritual exercises intended to strengthen sincerity, responsibility, obedience, and respect toward others. The transcendental approach also strengthened the internalization process because santri were continuously encouraged to connect all activities with spiritual purposes and closeness to Allah SWT. Through these approaches, khidmah became a reflective process that shaped santri's spiritual identity and moral consciousness.

Meanwhile, the internalization of emotional intelligence values was developed through various forms of responsibilities assigned to santri within the khidmah program. These responsibilities included teaching junior students, participating in bahtsul masail activities, managing pesantren cooperatives, serving as kitchen staff, assisting the kiai, and becoming pesantren drivers. Through these tasks, santri learned how to manage emotions, communicate effectively, cooperate with others, solve problems wisely, and maintain patience in facing social challenges. The implementation of khidmah also trained santri to develop empathy, social concern, self-control, and responsibility. Therefore, the khidmah program functioned as an experiential learning process that integrated spiritual formation with emotional development in the daily lives of santri.

The Results of Internalizing Spiritual and Emotional Intelligence Values Through the Khidmah Program

The findings also demonstrated that the internalization of spiritual intelligence and emotional intelligence values through the khidmah program produced significant positive impacts on the character and personality development of santri. The khidmah program successfully became a

transformative educational medium that shaped both spiritual awareness and emotional maturity among post-Madrasah Aliyah santri at Pondok Pesantren Darumafatihil Ulum. The results indicated that santri developed stronger religious commitment, emotional stability, and social responsibility through continuous involvement in service-based activities within the pesantren environment.

The results of spiritual intelligence internalization were reflected in the emergence of religious attitudes such as sincerity, discipline, patience, humility, responsibility, and obedience. Through the role-modeling method, santri became accustomed to imitating the positive behaviors demonstrated by kiai, ustadz, and pesantren administrators in carrying out daily activities sincerely and responsibly. The habituation process through congregational worship, kitab studies, Qur'anic recitation, and night prayers also strengthened santri's spiritual discipline and consistency in worship practices. In addition, the guidance provided by pesantren leaders enabled santri to understand that khidmah was not merely social service but also a spiritual journey to seek knowledge, purify intentions, and strengthen their relationship with Allah SWT. As a result, santri demonstrated greater awareness in maintaining adab, respecting teachers, and practicing Islamic values in daily life.

On the other hand, the internalization of emotional intelligence values resulted in improved emotional control, communication skills, cooperation, empathy, and social awareness among santri. Various khidmah responsibilities exposed santri to diverse social interactions and practical challenges that required patience, adaptability, and problem-solving abilities. Through direct involvement in pesantren service activities, santri learned how to manage stress, interact respectfully with others, and maintain harmonious relationships within the pesantren community. The program also contributed to the development of independence and maturity because santri became accustomed to serving others, managing responsibilities, and maintaining discipline in everyday activities. Consequently, the khidmah program succeeded in forming santri who possessed balanced spiritual and emotional intelligence, enabling them to build harmonious relationships both with Allah SWT (*hablum minallah*) and with fellow human beings (*hablum minannas*).

Discussion

The findings of this study demonstrate that the internalization of spiritual intelligence and emotional intelligence through the khidmah program at Pondok Pesantren Darumafatihil Ulum was carried out systematically through role modeling, habituation, value understanding, transcendental approaches, and organizational involvement. These findings confirm that pesantren education

does not merely emphasize cognitive religious learning but also prioritizes experiential character formation through continuous interaction between santri, kiai, and the pesantren environment. The implementation of congregational worship, kitab studies, and service activities reflects the pesantren's effort to cultivate spiritual awareness and emotional maturity simultaneously. This finding is in line with previous studies which state that the internalization of Islamic values through habituation and religious activities contributes significantly to the development of students' spirituality and character formation (Heriadi et al., 2024; Nuryadi et al., 2024; Ajrul et al., 2025). However, this study expands previous findings by showing that khidmah activities function not only as religious habituation but also as practical training for emotional development and social responsibility among santri.

The process of spiritual intelligence internalization identified in this study highlights the importance of role modeling and reflective awareness within pesantren culture. Kiai, ustadz, and pesantren administrators became central figures whose attitudes and behaviors were directly imitated by santri in their daily lives. Through continuous interaction and service activities, santri gradually internalized values such as sincerity, humility, discipline, patience, and obedience. This finding supports the argument that spiritual values are more effectively transmitted through direct examples and social interaction than through theoretical instruction alone (Rambe, 2024; Parhan et al., 2024; Aziz & Fikri Fathul, 2024). Furthermore, the transcendental orientation embedded within khidmah activities encouraged santri to perceive service as a form of worship and spiritual devotion. This condition strengthened their awareness that every activity carried moral and religious meaning. Therefore, the study confirms that the pesantren environment plays a strategic role in constructing santri spiritual identity through contextual and value-based educational experiences.

In addition to spiritual development, this study also found that the khidmah program significantly contributed to the development of emotional intelligence among santri. Through responsibilities such as teaching, participating in bahtsul masail, managing pesantren cooperatives, assisting the kiai, and serving the pesantren community, santri learned how to control emotions, communicate effectively, cooperate with others, and solve social problems wisely. These experiences shaped emotional maturity because santri were directly confronted with various social situations requiring patience, empathy, and responsibility. The findings are consistent with previous research emphasizing that emotional intelligence can be strengthened through social interaction, religious culture, and practical educational experiences (Latifah et al.,

2022; Wahyuni et al., 2025). Nevertheless, this study offers a broader understanding by revealing that emotional intelligence in pesantren settings develops organically through collective service traditions and direct engagement with community responsibilities rather than solely through classroom-based learning.

Another important finding of this research is the integration between spiritual intelligence and emotional intelligence within the khidmah tradition. Previous studies generally examined spirituality and emotional intelligence separately or focused only on formal educational activities (Mutmainah et al., 2018; Muslim, 2022). In contrast, this study found that both dimensions were interconnected and mutually reinforced through the daily practices of khidmah. Spiritual values such as sincerity and obedience strengthened emotional stability, while emotional skills such as empathy and self-control supported the implementation of spiritual values in social interactions. This integration created a balanced character formation process that enabled santri to maintain harmonious relationships both with Allah SWT and with other people. Thus, the findings indicate that khidmah functions as a holistic educational model that integrates moral, spiritual, emotional, and social dimensions simultaneously within pesantren life.

The novelty of this study lies in its focus on post-Madrasah Aliyah santri and the use of khidmah as a medium for integrating spiritual intelligence and emotional intelligence internalization. Unlike previous studies that primarily concentrated on classroom learning, Tahfidz programs, or teacher-centered approaches, this research emphasizes experiential learning through service-based educational traditions in pesantren. The study demonstrates that khidmah is not merely a cultural tradition or pesantren obligation but also a transformative educational strategy capable of strengthening character, emotional maturity, and spiritual awareness simultaneously. This finding contributes to the development of Islamic education studies by offering a contextual model of character education rooted in pesantren traditions and social interaction. Consequently, the research provides an alternative perspective for Islamic educational institutions in addressing moral degradation and emotional instability among younger generations.

This study also contributes theoretically and practically to the discourse of Islamic character education. Theoretically, the findings enrich discussions regarding the relationship between spiritual intelligence, emotional intelligence, and experiential learning within pesantren culture. Practically, the study offers recommendations for pesantren and other educational institutions to optimize service-based programs as media for character development and emotional strengthening among students. The implementation of khidmah demonstrates

that educational processes become more meaningful when learners are directly involved in real social responsibilities and reflective religious practices. Therefore, the integration of spiritual and emotional intelligence through khidmah can serve as a relevant educational approach for preparing morally resilient, emotionally mature, and socially responsible generations in facing contemporary societal challenges (Fathurrohman & Arifi, 2024; Binti Ulfatul Jannah & Yusuf, 2024).

CONCLUSION

The findings of this study demonstrate that the khidmah program at Pondok Pesantren Darumafatihil Ulum Podokaton Pasuruan serves as an effective medium for internalizing spiritual intelligence and emotional intelligence among post-madrasah aliyah santri. The process was carried out through exemplary behavior, habituation, value understanding, and various forms of service-based responsibilities that encouraged the development of religious awareness, sincerity, discipline, patience, humility, responsibility, emotional control, cooperation, and social concern. The most important lesson obtained from this research is that the integration of spiritual cultivation and emotional development can be strengthened through direct involvement in real service activities within the pesantren environment. Through continuous interaction with kiai, administrators, and fellow santri, the khidmah program was able to create a balance between *hablum minallah* and *hablum minannas*, so that santri were not only spiritually devoted but also socially mature and emotionally stable individuals. This study also contributes academically by expanding the discourse on Islamic boarding school education, particularly regarding the integration of spiritual intelligence and emotional intelligence through experiential learning and service-based character education in pesantren traditions.

However, this study has several limitations. First, the research was conducted only at one pesantren institution, which limits the generalizability of the findings to other pesantren contexts with different cultural and managerial characteristics. Second, the study focused mainly on qualitative descriptions of the internalization process and its outcomes without measuring the long-term impact of the khidmah program on santri development. Therefore, future research is recommended to involve comparative studies across different pesantren, employ mixed-method approaches, and examine the sustainability of spiritual and emotional character formation after santri return to society. Further studies may also explore the role of leadership, curriculum integration, and social identity in strengthening the effectiveness of khidmah programs as a model of holistic Islamic character education.

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