



The Relevance Of Spiritual Intelligence In The Independent Curriculum: Responding To The Challenges Of Digital Disruption In Islamic Educational Institutions

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Abstract

Digital disruption has give birth to various challenge Serious for institution Islamic education, such as flood information unfiltered, exposure content negative that is not unstoppable, and moral crisis marked with cyber disorientation, the spread of hoaxes, and moral disengagement among participant education. Research This aim For analyze relevance spiritual intelligence in Independent Curriculum as solution answer challenge mentioned in the institution Islamic education. Type of research This is studies library with analyze various source relevant literature. Research results show that First, spiritual intelligence in Islamic perspective is based on the concept of fitrah and is very urgent in the era of digital disruption as moral compass and internal fortress of spiritual degradation. Second, the Independent Curriculum through Profile Pancasila Students and Profile Students Grace Lil Alamin provides room open for integration values spiritual intelligence in general holistic through approach transinternalization and projects strengthening profile. Third, spiritual intelligence plays a role significant in fortify participant educate from cyber disorientation, hoaxes, and moral disengagement through awareness transcendental will supervision divine. Fourth, there is four implementation models effective that is integration curricular, habituation and acculturation, projects strengthening profile, as well as necessary role models combined in a way synergistic. Research This conclude that spiritual intelligence has strong relevance with Independent Curriculum and become inevitability in institutions Islamic education. Implementation results study covers compilation policy integrated, improved teacher capacity in spiritual pedagogy, creation healthy digital ecosystem, exemplary behavior consistent from educators, as well as monitoring and evaluation sustainable.





Keywords: Spiritual Intelligence, Independent Curriculum, Digital Disruption, Islamic Educational Institutions.

INTRODUCTION

Wave digital disruption that is hitting all over joints life people human in two decade final has present something landscape the same civilization very new, where the boundaries are between reality physical and virtual reality are increasingly blurry, while speed current information and transformation technology ongoing in a way exponential beyond capacity adaptive part big institutions social social, no except institutions education that has been centuries become fortress final for transmission values civilization and formation character generation successor nation. The digital revolution is marked with massive internet penetration, intelligence artificial intelligence, the internet of things, big data, and the increasingly social media ecosystem immersive has change fundamentally the way man learn, interact, access knowledge, and even method man understand himself Alone as creatures that have spiritual and transcendental dimensions. In the Indonesian context, the phenomenon this digital disruption find its most intense momentum when the COVID-19 pandemic forced all over system education For migrate in a way force to in ecosystem online learning in a very short time, a leap quantal that is not only reveal gap infrastructure and digital literacy is still very broad, but also gives rise to awareness collective about urgency strengthening spiritual and character dimensions participant educate as moral compass in navigate in the middle the increasing complexity and ambiguity of the digital world difficult predicted (Syafei et al., 2025).

Islamic educational institutions, which are historical carry out trust double that is as institutions transmission knowledge knowledge at a time as fortress defense spiritual values and religious morals, now is at a very crucial and decisive crossroads future direction in the middle vortex increasing digital disruption No unstoppable. In one side, institution Islamic education is required For respond in a way adaptive and progressive to development digital technology so as not to left behind in global and constant competition relevant for generation of digital natives whose daily lives No can released from dependence to device technology and internet connectivity without limits. However, on the other hand, the institution Islamic education must also be still consistent and consequent in operate mission mainly as guard orthodoxy deep spiritual and moral values of Islam Lots matter precisely contradictory with current main digital culture that tends to materialistic, hedonistic, and secularistic. Tension dialectical between demands modernity technological and imperative This Islamic spirituality is what then give birth to need urge will existence something framework capable curricula bridge both of them in a way





harmonious and productive, not with method reject or deify technology in a way blindly blind, but with method integrate values spiritual intelligence in all over aspect experience education so that technology can utilized as means or means For reach goals more education high and meaningful spiritually (Gunawan et al., 2025).

Independent Curriculum launched by the Ministry of Education, Culture, Research, and Technology Republic of Indonesia in 2022 is present as something response visionary and strategic policies to various fundamental problems that hit system education national, including among others crisis learning that has been lasting longer and getting worse exacerbated by the pandemic, the gap quality education between areas that are still very unequal, and need urge will existence more curriculum flexible, contextual, and development - oriented competence holistic participant education that includes No only dimensions cognitive and skills technical, but also dimensions character, spiritual, and social-emotional that during This tend neglected in paradigm too much education focused on achievement academic measured through test test standardized. One of the The most fundamental breakthrough proposed by the Independent Curriculum is formulated Profile Pancasila students consisting of from six dimensions main, namely believe, be pious to God Almighty, and have morals noble ; global diversity ; mutual cooperation ; independent ; reasoning critical ; and creative, which in explicit put spiritual and moral dimensions as foundation main at a time objective highest from the entire educational process that must be internalized and actualized by each participant educate throughout his life (Andriansyah et al., 2022).

Although spiritual dimension in normative has get a very honorable place in framework Independent Curriculum, however reality implementation in the field Still face various challenges and obstacles that are not light, especially when face to face with current heavy increasingly massive and intensive digitalization in life daily participant educate. Various study latest show that participant education in Indonesia, including those studying at the institution Islamic education, spending an average of more from four until six hours every the day For accessing the internet and social media, a frequent duration exceed the time they allocate For Study in a way structured in schools and For interact in a way direct with family and environment social. Excessive and frequent exposure No filtered to these digital contents has cause various impact increasingly negative worrying, like the phenomenon of cyber disorientation or disorientation of the virtual world that makes participant educate lost ability For differentiate between reality and illusion, between facts and hoaxes, and between values packaged truth and falsehood in a way attractive and persuasive by social media algorithms. In addition, the phenomenon of moral disengagement or moral detachment is also increasing rampant



happening among participant educate, where they tend lost sensitivity ethical and empathetic to fellow consequence used to interact in anonymous and low- consequence virtual spaces social, so that behaviors like bullying cyber, speech hatred, and the spread of content negative become the more difficult controlled and normalized (Fadilawati et al., 2025).

In facing the various challenges and impacts negative digitalization mentioned, development participants' spiritual intelligence educate become something very urgent and unavoidable needs can bargained for again, because only with a solid and internalized spiritual foundation in a way in-depth, participants educate will own kind of internal compass capable of guide they For navigate in a way thoughtful, ethical, and meaningful in the middle complexity and ambiguity digital ecosystem. Spiritual intelligence in Islamic perspective is not just ability For understand religious teachings in general cognitive or carry out religious rituals formalistic, but rather something condition deep spirituality that makes it possible somebody For always feel the presence and supervision of Allah Subhanahu wa Exalted in every aspect life, take wisdom and lessons from every events he experienced, as well capable interpret all over his activities as part from devotion and servitude self to the Creator. Spiritual intelligence that is rooted in fundamental concepts in Islam such as taqwa, tawakkal, muraqabah, and muhasabah, provide participant educate with capacity For develop what the experts say Islamic psychology is called as al- furqan, namely ability intuitive For differentiate between what is right and what is false, between truth and falsehood, as well between the path that pleases Allah and the path that He is angry with, which is deep the context of the digital era becomes very crucial and determining competencies for safety cognitive, psychological, and spiritual aspects of participants education (Misnatun & Ummah, 2023).

Urgency integration spiritual intelligence in Independent Curriculum in institutions Islamic education is increasingly find its relevance when We realize that institution Islamic education has uniqueness and excellence comparative that is not owned by an institution education in general in matter development spiritual dimension of participants educate, namely existence tradition knowledge and spiritual practices that have been institutionalized and tested during centuries, such as tradition Islamic boarding school with system halaqah and its sorogah, practices riyadhah and mujahadah spiritual, as well as treasury Islamic intellectuals who are very rich in discourses about tazkiyatun nafs, ma'rifatullah, and the spiritual journey towards degrees human Kamil. However unfortunately, wealth this spiritual tradition often Not yet integrated optimally and systematically to in formal curriculum in institutions Islamic education, so that what happens is kind of dualism curricular where religious and spiritual education takes place in a way parallel However separated from education general and science, without existence



earnest effort For create organic and functional integration and interconnection between both of them. Independent Curriculum with its flexible, contextual, and data - based approach project, open very broad opportunities for institution Islamic education for design and implement curriculum operational which is creative and innovative integrate values spiritual intelligence in all over eye lessons and activities learning, not only limited to the eyes Islamic Religious Education and Character Education lessons, but also penetrate and color eye subjects lesson general like Mathematics, Science Knowledge Nature, Science Knowledge Social, Language, and Arts (Shalicha & Alghiffary, 2026).

In the middle wave increasing digital disruption massive, development participants' spiritual intelligence educate through The Independent Curriculum must also directed For equip they with what can called as digital spiritual literacy, namely ability For use digital technology in wise, responsible answer, and meaningful with always base every his decisions and actions on the spiritual and moral values that have been internalized. This digital spiritual literacy covers ability For sorting and selecting information in a way critical and ethical with based on the principle tabayyun or verification that is taught in the Qur'an, the ability For guard manners and morals in interact in virtual spaces with based on awareness that God always supervise every the movements of His servants, as well as ability For use digital technology as means For get closer self to God and give benefit for fellow humans and nature universe, not on the contrary make technology as the goal being pursued in a way blindly blind until neglect from objective essential creation human. With Thus, integration spiritual intelligence in Independent Curriculum in institutions Islamic education is not only is something choice strategic, but rather something the inevitability and moral imperative that must be realized in a way serious and sustainable If We want to prepare generation of Indonesian Muslims who do not only competent in a way academic and professional, but also mature spiritually, solid morally, and capable become mercy little alamin in the middle vortex increasing digital disruption complex and full uncertainty (Syuhada et al., 2025).

Leave from various consideration and anxiety academics who have described above, research This present For study in a way in-depth and comprehensive about relevance spiritual intelligence in Independent Curriculum as response strategic to challenge digital disruption in institutions Islamic education. Research This No only make an effort For explore and analyze draft spiritual intelligence in Islamic perspective as well as its relevance with sixth dimensions Profile Pancasila students who become orientation main Independent Curriculum, but also trying For identify various implementation models and strategies spiritual intelligence that has practiced by institutions Islamic education in Indonesia, analyzing role spiritual intelligence in





fortify participant educate from various impact negative digitalization, as well as formulate recommendations strategic for stakeholders interest Islamic education in frame optimize integration values spiritual intelligence in Independent Curriculum as answer on challenge increasing digital disruption complex and urgent.

METHOD

Study This use approach study literature or deep terminology methodological common called as a research library, which is fundamentally based on exploration, identification and analysis critical to various source literature relevant written with focus studies, both originating from from books text academic, articles journal scientific reputable, reports results study previous documents policy education, as well as sources literature others who have relatedness substantive with theme spiritual intelligence, Independent Curriculum, and challenges digital disruption in context institution Islamic education (Saebani, 2024). Research literature as something approach methodological own characteristics distinctive features that distinguish it from type study others, namely that the entire research process ongoing in room library or room virtual reading with utilise various collection literature as primary data source, without must do data collection directly in the field through interaction with subject study or observation to phenomenon empirical in progress ongoing (Connaway & Radford, 2021).

Data sources in study literature This outline can classified to in two category main, namely primary data sources and secondary data sources, each of which has its own different positions and functions in build argumentation and construction theoretical research. Primary data sources in study This referring to documents authoritative and publication scientifically which direct discuss themes central which becomes focus studies, such as manuscripts policy Independent Curriculum. Meanwhile that, secondary data sources covers books text academic about methodology research, books reference about philosophy Islamic education, literature about spiritual psychology and spiritual neuroscience, as well as reports results study relevant previous works as supporting data For enrich perspective and strengthen runway theoretical research (Ilyas & Ilyas, 2023). The research process This is also equipped with snowball technique or snowballing technique, namely with browse the bibliography from articles the key that has been found For identify sources literature relevant additions However Not yet detected through keyword search conventional, so that coverage literature reviewed become more comprehensive and representative (Pettalongi et al., 2025).

Data collection techniques in study literature This implemented through a series systematic and structured procedures, which begin with stage identification and inventory





relevant literature with topic research, continued with stage classification and categorization literature based on themes specifics that become subfocus study, then to be continued with stage extraction and documentation information key from every literature that has been selected, and ended with stage verification and validation cross between source For ensure accuracy and credibility information collected. At this stage identification, researcher do search in a way extensive to various source published literature in range five years lastly, with consideration that issues related Independent Curriculum and digital disruption in education is issues contemporary that requires references latest that reflects development latest in discourse academic (Tisdell et al., 2025). Documentation results reading literature done in a way neat and structured with use matrix analysis literature containing information essential like identity literature (name author, year published, title, source publication, and DOI or link access), focus studies and questions research, framework theoretical methods used, methodology research, findings main, limitations research, as well as notes reflective researchers about relevance and contribution literature the to ongoing research done. (Rosyadi, 2023).

Data analysis techniques used in study literature This is analysis content qualitative or combined qualitative content analysis with approach analysis thematic or thematic analysis, which is operational involves the coding process or coding of textual data that has been collected from various source literature, which then grouped to in categories and themes more analytical big based on similarities meaning, patterns, and relationships conceptual framework found. The data analysis process in study This ongoing in a way iterative and cyclical, not linear and unidirectional, which means that researchers move in a way back and forth between raw data, codes analytical, categories conceptual, and themes main along with the more depth understanding researchers to complexity and nuances the meaning contained in the data (Yin, 2025). The results of the analysis produced No only rich in terms of descriptive but also sharp in a way critical and in-depth in a way interpretive, which allows researchers For offer perspectives new and truly grounded and contextual recommendations for development policies and practices education in institutions Islamic education in Indonesia (Touwe & Lasaiba, 2025).

Testing techniques validity of data in study literature own different characteristics with technique testing validity of data in study field, because the data faced not empirical data obtained through interaction direct with subject research, but rather textual data that has been documented in various source literature that has level credibility and authority vary. In the context of study this, testing data validity is carried out through four criteria main adapted from trustworthiness framework in study qualitative method developed by Lincoln and Guba, namely credibility or credibility, transferability or transferability, dependability or dependability, and





confirmability or confirmability (Murhadi, 2025). In this case this, to what extent the findings and conclusions produced truly rooted in data and not is construction subjective researchers solely (Saebani, 2024).

RESULTS AND DISCUSSION

A. Research result

1. Draft Spiritual Intelligence in Islamic Perspectives and Their Urgency in the Era of Digital Disruption

Study results library show that spiritual intelligence in Islamic perspective has a solid foundation on the concept of human nature as creatures that have potential default For get to know and get closer self to Allah SWT. Spiritual intelligence does not solely understood as ability cognitive about religion, but rather as capacity inner being that allows somebody For interpret life in a way deep, discover the meaning behind every events, as well as act with awareness divine in every aspect his life. In the context digital disruption marked with flood information, acceleration technology, and increasingly his escape limit between the real world and the virtual world, spiritual intelligence becomes the more urgent Because He functioning as a guiding moral compass individual For still based on values truth in the middle current rapid changes. The era of digital disruption has give birth to various challenge new like addicted gadgets, exposure content negative that is not unstoppable, and crisis meaning caused by style a life full of everything instant and shallow. In this situation like In this, spiritual intelligence plays a role as internal fortifications that protect individual from moral and spiritual degradation. This study find that strengthening spiritual intelligence in institutions Islamic education becomes inevitability Because He No only equip participant educate with ability technical facing the digital era, but also providing runway solid ethics in utilise technology in a way wise and responsible answer (Siregar, 2021).

2. Spiritual Intelligence Values into in Component Independent Curriculum (Profile) Pancasila Students & Profile Students Grace (lil Alamin)

Analysis results to document curriculum and various source library show that The Independent Curriculum provides very open space for integration values spiritual intelligence, especially through two component main that is Profile Pancasila Students and Profile Students Grace Lil Alamin. Profile Pancasila students with dimensions believe, be pious to God Almighty, and have morals glorious is reflection direct from spiritual intelligence which is a core value in education characters in Indonesia. Meanwhile that, Profile Students Grace lil Alamin who became the uniqueness of madrasas in The Independent Curriculum enriches framework the





with values comprehensive Islam, including dimensions ta'addub (civilized), tatawwur wa ibtikar (dynamic and innovative), as well as tawassuth (moderate) and tasamuh (tolerant). Integration of values intelligence spiritual to in second profile This No can done in a way separate, but must nature holistic and integrated in all over activity learning. Literature review This reveal that form the most effective integration is through approach transinternalization, namely the process of planting values that are not only nature cognitive but also affective and psychomotor, so that true spiritual values internalized become habits and character participant educate. Activities project strengthening profile that becomes characteristics typical Independent Curriculum becomes ideal vehicle for integrate spiritual intelligence in general practical and contextual, for example through projects social humanity that grows empathy, mutual cooperation, and concern to fellow as well as environment (Chanifah et al., 2021).

3. The Role of Spiritual Intelligence in Fortify Students from Impact Negative Digitalization (Cyber Disorientation, Hoaxes, and Moral Disengagement)

Literature review deep about impact digitalization to development psychological and moral aspects of participants educate disclose that the digital era has give birth to three a very worrying phenomenon, namely cyber disorientation (confusion) moral navigation in cyberspace), the spread of massive hoaxes, as well as moral disengagement (moral detachment) which is characterized by with decreased guilt when do violation ethics in digital space. Findings study This show that spiritual intelligence has a very significant role in fortify participant educate from third impact negative In dealing with cyber disorientation, spiritual intelligence provides framework clear values so that participant educate No lost direction when faced with a variety of mutual moral choices conflict on the internet. Spiritual intelligence also provides participant educate with ability think critical- reflective sourced from religious values, so that they No easy consumed by hoaxes and information misleading information circulating widely on social media. More Far again, spiritual intelligence becomes the most powerful fortress against moral disengagement because He implant awareness that every action, as small as whatever, will accountable before Allah SWT. Awareness transcendental this is what makes the difference moral control based on spiritual intelligence with moral control based on rule external solely. When participants educate own high spiritual intelligence, they No will do action No ethical in cyberspace even though No there is someone watching, because internal supervision in the form of faith to God far away more strong than supervision external anything (Abdalla & Memon, 2025).

4. Implementation Model Spiritual Intelligence Based Independent Curriculum in Islamic Educational Institutions: A Study of Best Practices and Recommendations





Results of the study to various best practice implementations spiritual intelligence in institutions Islamic education that has documented in literature show that there is several proven implementation models effective in context Independent Curriculum. The first model is an integration model curricular, namely enter values spiritual intelligence in every eye lesson through approach cross discipline, so that participant educate always see relatedness between knowledge knowledge learned with values divinity. The second model is a model of habituation and culturization, namely create religious madrasa environment through activities routine like prayer dhuha congregation, reading the Qur'an before learning started, and various activity religious others that form spiritual atmosphere in the institution education. The third model is a project model strengthening profile that is special designed For hone spiritual intelligence through experience directly in the community, such as project devotion social, visits to orphanage care, or activity preservation environment based on values religious. The fourth model is an exemplary model, where educators and staff education be a role model in show behavior that reflects high spiritual intelligence. Based on analysis to these four models, study This recommend that the institution Islamic education does not only apply one of the models in a separate, but combine the four models in a way synergistic and contextual in accordance with characteristics of each institution. In addition, the success implementation is very much determined by readiness source Power humans, especially teachers, in integrate spiritual intelligence in learning, so that the improvement program teacher competence in aspect spiritual pedagogy becomes prerequisite absolute that is not can offered (Ishac, 2025).

B. Discussion

1. Draft Spiritual Intelligence in Islamic Perspectives and Their Urgency in the Era of Digital Disruption

Spiritual intelligence in Islamic perspective is concepts rooted in dimensions transcendental connection between man with Allah Subhanahu wa Ta'ala, the manifested in ability somebody For interpret every incident life through lens divine as well as internalize values deity in every aspect behavior and decision making decision. In the treasury Islamic intellectuals, spiritual intelligence is not just understood as capacity cognitive For understand concepts metaphysical, but rather as something condition spirituality that allows somebody reach awareness deep about essence its existence as abdullah (servant of Allah) at once khalifatullah fil ardh (representative of Allah before the earth) earth), which is deep its implementation give birth to not quite enough moral and ethical responsibility to self alone, fellow humans and nature universe in a way as a whole. The classical scholars as Imam Al-Ghazali has said put foundation solid conceptual about spiritual intelligence through draft knowing Allah (knowing





Allah), tazkiyatun nafs (purification) soul), and ihsan (worship) as if see Allah), all of which leading to the formation of a person who has clarity heart (qalbun) salim), sharpness spiritual intuition (al- hads al- ruhani), as well as ability For differentiate between truth the real and the apparent falsehood in a way zahir (Firdaus & Azizah, 2023).

The era of digital disruption is marked by with acceleration development technology information, intelligence artificial intelligence, the internet of things, and increasingly virtual ecosystems immersive has create landscape the same existential very new for people humans, especially for generation that was born and grew up in digital natives ecosystem whose daily lives No can released from dependence to device technology and internet connectivity without limits. The ongoing digital revolution in a way exponential This No only transform method man work, study, and interact social, but also fundamentally changing construction identity, perception about reality, and orientation meaning life that lasts centuries become foundation civilization man based religious spiritual and moral values (Rahmawati & Nugroho, 2024). Digital disruption has create what sociologists say contemporary called as a " paradox" connectivity ", where humans the more connected virtually but at a time experience alienation and estrangement in a way emotional and spiritual, a deep phenomena Islamic perspective can understood as consequence from uprooted dimensions transcendental from relation man with reality life everyday (Hidayat, 2025).

Urgency spiritual intelligence in context digital disruption finds its most crucial relevance when We witness various pathology emerging social as consequence from use digital technology that is not balanced with spiritual and moral maturity. The phenomenon of digital fatigue, nomophobia (fear of excessive lost access to digital devices), social media anxiety (anxiety due to social media), to crisis identity among teenagers and adults young is manifestation concrete from what the experts say transpersonal psychology is called as spiritual void or spiritual emptiness in the midst abundance of material and information (Ramadhan & Syahputra, 2022). In perspective Sufism, conditions This reflect what Imam Al-Ghazali termed as maradh al- qalb (disease heart) that arises consequence domination air lust and negligence from dzikrullah (remembering Allah), which is in context digital modernity manifested in form addiction to validation social through likes and followers, consumption content that is not meaningful in a way excessive, and disappearance ability For do contemplation and reflection deep to reality life (Rahman & Ismail, 2023).

Spiritual intelligence in Islam offers framework comprehensive paradigmatic For respond challenge digital disruption through strengthening awareness divine (God-consciousness) that functions as moral and ethical compass in navigate in the middle the complexity and ambiguity





of the digital era. The concept piety which is the core of Islamic spiritual intelligence does not only meaningful piety ritualistic which is limited to the implementation of mahdhah worship, but rather covers distant dimensions more wide that is awareness constant will the presence of God in every aspect later life give birth to attitude of muraqabah (feeling always supervised by Allah) and muhasabah (introspection) self in a way sustainable) (Hassan & Abdullah, 2021). In practice, spiritual intelligence enables somebody For develop what is called as digital wisdom or digital wisdom, namely ability For use technology in a way wise, selective, and responsible answer with always consider spiritual, moral, and social impacts from every digital interactions and consumption carried out (Kurniawan & Wijayanti, 2025).

More Far again, spiritual intelligence in Islamic perspective provides runway solid ontological and epistemological for man For understand essence technology as trust and vigilance (means), no as ghayah (goal) that is pursued in a way blindly blind without consider implications ethical and spiritual aspects that accompany it. The Qur'an in its entirety explicit remind people man about danger glorify material and technological achievements without accompanied with spiritual awareness, as reflected in the story of Qarun that was given wealth and knowledge abundant technology but Then experience destruction Because his arrogance and incompetence For see mix hand divine behind all his achievements (Yusuf & Fauzan, 2023). In the context of the digital era, this commemoration of the Qur'an find its increasing relevance strong when We witness How progress intelligence artificial and automated has create illusion about independence and self-sufficiency humans are increasingly keep him away from awareness will dependence the fundamentals to the Creator (Chandra & Pratiwi, 2024).

Spiritual intelligence also plays a role as mechanism defense psychological and spiritual protection individual from impact negative digital disruption such as cyber disorientation, digital addiction, and the brain rot phenomenon which according to various study contemporary the more worrying among generation young people who spend part big time productive they in digital ecosystem that is not filtered and minimal guidance value. Studies in field neuropsychology and spiritual neuroscience have prove that spiritual practices such as dhikr, contemplation, and prayer solemn own effect positive neuroplasticity to structure and function brain, especially in areas related to with regulations emotions, taking decision ethical, and capacity very vulnerable attention affected by excessive and inappropriate digital exposure controlled (Wijaya & Nuraini, 2025). Findings This the more confirm that development spiritual intelligence is not something luxury or choice addition in curriculum education, but rather something inevitability and fundamental needs that must be met integrated in a way systemic and sustainable in the entire education and coaching process character participant education in



the era of increasing digital disruption complex and full uncertainty (Hakim & Rosyadi, 2022).

2. Spiritual Intelligence Values into in Component Independent Curriculum (Profile) Pancasila Students & Profile Students Grace (lil Alamin)

Integration of values spiritual intelligence in component Independent Curriculum, in particular in framework Profile Pancasila Students and Profile Students Grace lil Alamin, is something step strategic and visionary that reflects awareness collective of stakeholders policy education national about urgency development spiritual dimension in formation character and competence participant educate Indonesia in the middle current increasing globalization and digitalization The Merdeka Curriculum launched by the Ministry of Education, Culture, Research, and Technology Republic of Indonesia as response to crisis learning that has been exacerbated by the COVID-19 pandemic, not only emphasize on mastery competence cognitive and skills technical only, but also in a explicit put strengthening character and spiritual values as foundation the main thing that must be developed in every learning process and experience education experienced by participants educate throughout level education (Kusumawardhani & Maulana, 2024). Approach holistic concept promoted by the Merdeka Curriculum in line with draft Integral education in Islam that views man as unity whole consisting of from dimensions jismiyah (physical), aqliyah (intellectual), and ruhaniyah (spiritual) which must be developed in a way balanced and harmonious For reach degrees human Kamil or man plenary session that became objective highest from Islamic education (Rahmawati & Hidayat, 2025).

Profile Pancasila students consisting of from six dimensions main, namely believe, be pious to God Almighty, and have morals noble ; global diversity ; mutual cooperation ; independent ; reasoning critical ; and creative, providing framework very conducive conceptual For integrate values spiritual intelligence in the educational process national in a way systemic and sustainable. Dimensions the first one that is explicit emphasize aspect faith and piety to God Almighty as well as morals glorious is door enter main at a time fundamental foundation for instill and develop participants' spiritual intelligence educate in framework Independent Curriculum, which in its implementation No only limited to teaching religious knowledge in general cognitive, but also must be covers internalization values, spiritual appreciation, and habituation behavior that reflects depth spirituality and elevation morals in life daily life (Santoso & Purnamasari, 2023). Research latest in field psychology education and neuroscience education has prove that development spiritual dimension of participants educate correlated positive in a way significant with improvement ability regulations emotions, mental resilience, motivation Study intrinsic, as well as capacity For develop empathy and behavior much needed prosocial in context life is getting better complex and interconnected connected globally

(Wulandari & Gunawan, 2024).

Temporary that, Profile Students Grace lil Alamin which was developed by the Ministry of Religion of the Republic of Indonesia as framework conceptually which specific intended For institutions Islamic education under shade ministry such as madrasas, Islamic boarding schools and universities tall Islamic religion, offering more perspective in-depth and comprehensive about How values spiritual intelligence that originates from Islamic teachings can integrated in a way organic and contextual to in all over component curriculum and educational process. Profile Students Grace lil Alamin which includes ten mark main, namely civilized (ta'addub), exemplary (qudwah), citizenship and nationality (muwathanah), moderation (tawassut), balance (tawazun), tolerance (tasamuh), equality (musawah), deliberation (shura), inclusiveness (i'tidal), and dynamic and innovative (tathawwur wa ibtikar), is manifestation concrete from values spiritual intelligence in Islam that is not only oriented towards individual piety but also piety social and responsibility answer universal humanity (Ma'arif & Syamsuddin, 2025). Integration of values Grace this little Alamin to in curriculum Islamic education is something a very strategic endeavor For prepare generation of Indonesian Muslims who do not only own competence academic and professional excellence, but also have spiritual depth, breadth insight and concern social that becomes characteristics typical from authentic and contextual Islamic civilization (Zulkifli & Amalia, 2023).

Integration process values spiritual intelligence in component Independent Curriculum can implemented through various approaches and strategies that are holistic, interdisciplinary, and contextual, which is not only limited to the eyes Islamic Religious Education and Character Education lessons, but also must explore and color all over eye lesson as well as activity learning and coaching participant educate in the environment unit education. Approach the first one that can taken is through integration conceptual, namely with identify and articulate dot, dot, dot meeting between concepts key in various eye lesson with values Islamic spiritual intelligence, such as linking draft regularity natural universe in lesson Knowledge Knowledge Natural with the greatness and power of Allah as Al-Khaliq (The Creator), or connect draft justice social and equality in lesson Knowledge Knowledge Social with principles transactions and morals social in Islam which emphasizes justice, equality and protection to vulnerable and marginalized groups (Abdullah & Suryani, 2022). The approach second is through integration methodological, namely with adopt and adapt methods learning that is inherent contain spiritual values and encourage participant educate For do reflection, contemplation, and internalization values, such as method contemplation (reflection) deep), tadabbur (contemplation to verses of the Qur'an and phenomena nature), muhasabah (introspection) self), and learning based project social (social

project-based learning) which encourages participant educate For apply spiritual and moral values in action real that gives benefit for society and environment surrounding area (Nasution & Harahap, 2024).

Approach the third one that doesn't lost importance is integration structural and cultural, namely with create ecosystem conducive education for growth and development participants' spiritual intelligence educate, which includes development culture school or a madrasa that is full of with spiritual values, such as collective worship habits, creation spaces contemplation and reflection, development of mentoring and spiritual counseling programs, as well as exemplary behavior shown by educators and staff education in practice spiritual and moral values in life everyday life in the environment unit education (Fitriani & Hermawan, 2023). Success integration values spiritual intelligence in The Independent Curriculum is ultimately determined by the capacity and commitment of educators. as end spear implementation curriculum in the field, which is not only sued For control content and methodology learning in a way professional, but also must own spiritual depth and personal maturity that allows they For become living model for participant educate in live and practice spiritual values taught (Rahman & Putri, 2025).

3. The Role of Spiritual Intelligence in Fortify Students from Impact Negative Digitalization (Cyber Disorientation, Hoaxes, and Moral Disengagement)

The role of spiritual intelligence as fortress defense psychological and moral for participant educate in face wave increasing digitalization massive and intensive No can viewed adjacent eyes, remembering various impact negative impacts caused by an unsustainable digital ecosystem controlled and minimal guidance mark has reach very worrying and threatening levels development psychosocial and the morals of the generation young Indonesians. The phenomenon of cyber disorientation or cyber disorientation experienced by many participant educate as consequence from exposure abundant information However No verified, social media algorithms that create echo chambers and filter bubbles, as well as blurring of reality or his escape limit between reality actual and virtual reality, have create condition confusion epistemological and axiological which makes participant educate lost solid footing in understand and interpret reality life in a way whole and meaningful (Widodo & Setiawan, 2024). In such a situation, spiritual intelligence rooted in values transcendental and consciousness divine give clear and profound perspective about essence the real reality, namely that reality true No limited to what is visible in a way empirical and material, but rather covers non- physical and transcendental dimensions that only can accessible through spiritual appreciation and intuition trained spiritually (Fauzi & Rahmawati, 2025).

Spiritual intelligence provides participant educate with what 's in terminology Islamic



psychology is called as al- furqan, namely ability For differentiate between what is right and what is false, between truth and falsehood, between valid information and misleading hoaxes, which in the context of the digital era becomes very crucial and determining competencies for safety cognitive, psychological, and spiritual aspects of participants educate. The rise distribution hoaxes, misinformation, and disinformation on digital platforms consumed in a way massive by participants educate has create what the experts say digital communication is called as information disorder or chaos information, which is not only damage ecosystem communication public and cohesion social, but also threatening integrity cognitive and moral aspects of participants students who have not yet own capacity digital literacy and literacy adequate information For sorting and selecting information in a way critical and responsible answer (Pratama & Lestari, 2023). In facing challenge In this, spiritual intelligence plays a role as an internal filter that works at the level the deepest consciousness, which drives participant educate For always do tabayyun (verification and clarification) before accept, believe, what's more spread something information, as manifestation from awareness that every words and actions will accountable before Allah Subhanahu wa Ta'ala the All- Knowing everything hidden as well as what is visible (Ibrahim & Yusoff, 2022).

The phenomenon of moral disengagement or increasing moral detachment widespread among participant educate as consequence from exposure digital content that is not in accordance with moral and ethical values, as well as anonymity and lack of consequence social in virtual interactions, have create very worrying conditions where many participant educate experience moral desensitization or dullness sensitivity ethical, which makes they tend permissive to violations of behavior norms and values humanity, such as bullying cyberbullying, speech hate speech, and exploitation as well as abuse cyber sexual harassment, the victims of which are No seldom originate from circles participant educate (Nugroho & Puspitasari, 2024). Spiritual intelligence is supported by internalization values morals noble and conscious will the presence of Allah Who is All -Watching (muraqabah) can functioning as mechanism highly effective internal controls For prevent participant educate fall into to in behaviors deviant in cyberspace, because participant students who have mature spiritual intelligence will always realize that although they can hiding from supervision the human behind screen gadget they, however they No will Once can hiding from supervision of Allah, the All- Seeing and All- Knowing all gestures heart and deeds humans (Suryani & Hakim, 2025).

More Furthermore, spiritual intelligence also plays a role important in build mental toughness and resilience psychological participant educate in face various pressures and challenges that arise as consequence from increasingly digital life complex and full uncertainty,





such as pressure For always come on stage perfectionism on social media, anxiety consequence comparison social that is not healthy (social comparison anxiety), and the fear of missing out (FOMO) phenomenon that makes participant educate feel anxious and restless when feel left behind from trends and information The latest circulating in cyberspace. Spiritual practices that have become an integral part of development spiritual intelligence, such as dhikr, prayer, contemplation, and prayer solemn, has proven in a way scientific through various study in field psychoneuroimmunology and spiritual neuroscience have very positive effect in relieve stress, reduce level anxiety, increase quality sleep, and strengthen system immunity very vulnerable body distracted by digital overexposure and style life that is not balanced (Wibowo & Handayani, 2023). With Thus, development spiritual intelligence in participants educate No only is something need in frame fortify they from impact negative digitalization morally and spiritually, but also constitutes something investment term long for mental health and well-being psychological they in facing an increasingly digital era challenging and full turmoil (Setiawan & Kumalasari, 2024).

4. Implementation Model Spiritual Intelligence Based Independent Curriculum in Islamic Educational Institutions: A Study of Best Practices and Recommendations

Implementation model spiritual intelligence based Independent Curriculum in institutions Islamic education, both madrasah and Islamic boarding schools that have adopt system formal education, requires something a comprehensive, systemic, and sustainable approach that does not only limited to aspects curricular and co-curricular, but also must penetrate to in dimensions structural, cultural, and environmental education in a way overall For create ecosystem real learning conducive for growth and development participants' spiritual intelligence educate. Various studies about best practice or practices the best that has been carried out by institutions Islamic education in various regions in Indonesia show that implementation effective and impactful spiritual intelligence significant to development character and competence participant educate need harmonious blend between strengthening spiritual capacity of educators, development integrated curriculum, implementation methodology transformative learning, as well as creation culture school or a madrasa that is full of with spiritual and moral values (Asy'ari & Mulyani, 2025).

One of the implementation models that has been proven effective and can made into as references for institutions other Islamic education is an integration model holistic approach developed by several leading madrasas in Indonesia, which includes four main pillars mutual implementation related and supporting One each other in a synergistic. The first pillar is strengthening spiritual capacity of educators and staff education through development





programs sustainable professionalism and focus on spiritual aspects, such as halaqah tarbawiyah (circle spiritual guidance), tazkiyatun program self for educators, training methodology learning spiritually based, as well as spiritual mentoring and coaching programs involving experts Sufism and Islamic psychology for guiding educators in develop the spiritual depth and personal maturity required For become living role model for participant Educate (Qomaruddin & Fauziah, 2024). Research in field contemporary Islamic education show that effectiveness education character and spirituality are largely determined by the example shown by educators, not solely by transmission knowledge and values through the formal learning process in class, so that investment in development spiritual capacity of educators must become priority main in every effort implementation spiritual intelligence in institutions Islamic education (Munawwar & Sholehah, 2023).

Second pillar is development curriculum integrated which is explicit and implicit enter values spiritual intelligence in all over eye lessons and activities learning, no only limited to the eyes lesson Islamic Religious Education cluster. Integration model curriculum that can developed covers integration vertical, namely strengthening spiritual content in every eye lesson with method linking concepts key in eye lesson the with Islamic spiritual values, such as linking draft diversity biological in lesson Biology with the greatness of Allah as Al-Khaliq who created natural universe with all its amazing diversity and regularity, or linking draft justice and equality in lesson Sociology with principles transactions in Islam which emphasizes justice social and protection to weak and marginalized groups (Hidayatullah & Nisa, 2025). In addition to integration vertical, also necessary developed horizontal integration that connects various eye lesson in something theme or project development - oriented learning spiritual intelligence, such as "Ramadan Sharing " project involving eye lesson Mathematics (calculating zakat and alms), Indonesian (writing) spiritual reflection), Science Knowledge Social (mapping group communities in need assistance), and Islamic Religious Education (understanding jurisprudence of zakat and alms and the spiritual wisdom behind this worship) (Nurhadi & Sulaiman, 2024).

The third pillar is implementation methodology learning transformative that is not only oriented towards knowledge transfer and mastery skills technical, but also emphasizes the transformation process awareness and internalization spiritual values through experiences deep and meaningful learning. A number of methodology learning that can be adopted and adapted in frame develop participants' spiritual intelligence educate such as method contemplation and reflection, namely guide participant educate For do contemplation deep to verses of the Qur'an and phenomena natural as manifestation from the greatness and power of Allah, which then poured in form journal written spiritual reflections in a way routine and discussed in mentoring





sessions with a supervising teacher (Fadhillah & Zulkarnain, 2023). Other methods is learning based project social (social project-based learning) which encourages participant educate For identify problem social in the environment around them and design as well as carry out projects solution problems that are based on Islamic spiritual and moral values, such as project empowerment economy public dhuafa, projects conservation environment mosque -based, or project digital literacy for oppose hoaxes and speech hate on social media, all of which aim For grow awareness social and responsibility answer humanity as manifestation from authentic spiritual intelligence (Rahmatullah & jauhari, 2025).

fourth pillar is creation culture school or a conducive madrasah for growth and development spiritual intelligence, which includes collective worship practices like prayer dhuha congregational prayer, reading the Qur'an together, fasting on Mondays and Thursdays, as well as formation environment physical and social support spiritual practices and behavior morals noble. Creation spaces contemplation and reflection in the madrasa environment, such as gardens spiritually equipped with facility For dhikr and meditation, a library that provides spiritual literature and Sufism, as well corners spiritual counseling that provides service guidance and counseling based approach Sufism and Islamic psychotherapy for participant students who experience psychological and spiritual problems are steps concrete that can taken For create ecosystem real education support development participants' spiritual intelligence educate optimally (Zahra & Munir, 2024). In addition, the involvement of parents and the community in development programs spiritual intelligence also becomes factor key success implementation of this model, considering spiritual education is not can handed over fully to institution formal education without existence synergy and support from environment families and communities must also become room for spiritual growth and development of participants educate (Amrullah & Khairunnisa, 2025).

Based on studies on various practice the best that has been carried out by institutions Islamic education in Indonesia, can formulated a number of recommendation strategic For optimization implementation spiritual intelligence based Independent Curriculum in the future come. First, the need compilation guide practical and modules learning that is specific discuss strategies and methods integration values spiritual intelligence in various eye lessons and activities learning, which is equipped with examples concrete and instrumental assessment that can used by educators For evaluate development participants' spiritual intelligence educate in a way comprehensive and sustainable. Second, the need for development of certification and accreditation programs special for institutions education that has been succeed implementing educational models based spiritual intelligence in general consistent and impactful significant to





development character and competence participant educate, which can become incentive as well as a benchmark for institutions education other For Keep going increase quality implementation spiritual intelligence in each environment. Third, the need for strengthening collaboration and partnership strategic between institution Islamic education, college high, organization public civil, and government area in develop ecosystem supportive education development spiritual intelligence in general cross sectors and sustainability, including through development of internship and community service programs community that provides chance to participant educate For apply values spiritual intelligence in context life more real wide and diverse.

CONCLUSION

Based on results research that has been presented about relevance spiritual intelligence in Independent Curriculum for answer challenge digital disruption in institutions Islamic education, can concluded that spiritual intelligence in Islamic perspective has a solid foundation on the concept of human nature and become a moral compass that is very urgent in the era of digital disruption because functioning as internal fortifications that protect individual from moral and spiritual degradation due to flood information, acceleration technology, as well as crisis meaning. Independent Curriculum through Profile Pancasila Students and Profile Students Grace Lil Alamin provides open space for integration values spiritual intelligence in general holistic, especially through approach transinternalization and activities project strengthening profile that becomes ideal vehicle for implant spiritual values in general practical and contextual. Spiritual intelligence is proven own a very significant role in fortify participant educate from three impact negative digitalization namely cyber disorientation, the spread of hoaxes, and moral disengagement, because He give framework clear values, capabilities think critical-reflective, and awareness transcendental that every action will accountable before Allah SWT. There is four implementation models spiritual intelligence based Proven Independent Curriculum effective in institutions Islamic education, namely the integration model curricular, habituation and culturization model, project model strengthening profile, as well as exemplary role models, which should be combined in a way synergistic and contextual with supported by readiness source Power humans, especially teachers, in aspect spiritual pedagogy as prerequisite absolute success implementation.

Implementation results study This can done with first, the institution Islamic education is necessary quick compile policies and guidelines integrated operations spiritual intelligence in all over document curriculum, starting from objectives, content, process, up to evaluation learning,



with make Profile Pancasila Students and Profile Students Grace lil Alamin as framework the main thing that must be achieved in a way measurable. Second, schools or madrasas must implement improvement programs teacher capacity in general sustainable through training, workshops, and mentoring intensive about spiritual pedagogy, integration strategies values spiritual intelligence in eye lessons, as well as method development project strengthening meaningful and contextual profiles with need participant education in the digital era. Third, educational institutions education need create a healthy and supportive digital ecosystem development spiritual intelligence with method provide access to contents credible religious, implementing clear rules about use gadgets in the environment school, and involving parents and the community in effort fortification participant educate from impact negative digitalization. Fourth, the head schools and educators must in a way consistent become example in show behavior that reflects high spiritual intelligence, because exemplary behavior is the most powerful implementation model its influence in form character participant educate. Fifth, institutions education need conducting monitoring, evaluation and reflection in a way periodically to implementation the four models that have been combined, with involving all over stakeholders interest For ensure that values true spiritual intelligence internalized become habits and character participant educate, not just become material shallow and meaningless memorization meaningful.

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