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INTEGRATION OF ISLAMIC RELIGIOUS EDUCATION: SPIRITUAL AND EMOTIONAL INTELLIGENCE THROUGH THE BOOK OF *MAHFUDZOT* TO CULTIVATE MORALS

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ABSTRACTS

This study investigates the integration of spiritual and emotional intelligence in Islamic religious education at Zainul Hasan Genggong Islamic University, recognizing the urgent need for moral development amid contemporary challenges, particularly the increase of promiscuity among adolescents. Using a qualitative approach involving observation, in-depth interviews, and documentation, this study aims to explain the impact of this integration on student moral formation. Research findings show that integrating spiritual and emotional intelligence facilitated through *Hablum MinAllah* and *Hablum Minannaas* processes significantly contributes to the ethical development of students at Zainul Hasan Genggong Islamic University. In particular, educational materials such as *Mahfudzot Fadoilul Iman*, *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*, and *Genggong Pesantren Philosophy* play a central role in this comprehensive educational approach. In conclusion, the study identified three primary outcomes: the substantial influence of spiritual and emotional intelligence in shaping student morale, the interrelated nature of the selected educational material, and the adoption of the *Tikrar Method* in *Mahfudzot* to cultivate *Spiritual and Emotional Intelligence*. It emphasizes the strategic repetition of Quranic principles in Islamic Religious Education subjects as an effective means of instilling and strengthening positive values among Zainul Hasan Genggong Islamic University students.

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A. INTRODUCTION

Juridically, National Education System Law No. 20 of 2003 requires national education to foster the knowledge, skills, and morals of students in accordance with statutory provisions. In Chapter II, article 3, the National Education Law states that national education plays a role in developing abilities and shaping the character and civilization of a dignified nation in order to educate the nation's life.(Chandra 2023). National education aims to bring out students' potential to become individuals who believe in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Learning Religious Education Based on Islamic Spiritual and Emotional Intelligence has a critical role in shaping morals, especially in a college environment. As a young generation who will become future leaders, students need solid moral development to face the challenges of an increasingly complex modern world. (Sofa 2022)On the other hand, Islamic Religious Education is expected to develop individuals' spiritual and emotional dimensions, enabling them to have a depth of religious understanding and the ability to manage emotions well. (Rahmasari et al. 2024)

The philosophical foundation of Islamic Religious Education Learning is based on Pancasila, especially the first precept, the One and Only Godhead. (Crosseti 2022)Islamic Religious Education (PAI) is a conscious and planned effort to prepare students to know, understand, be pious, do noble deeds, and practice Islamic religious teachings from the primary sources of the holy book of the Quran and Hadith through guidance, education, training, and the use of experience. (Solikhah 2022)Therefore, PAI learning is an interactive process between educators and students, where they gain knowledge and beliefs and live and practice Islamic teachings.(Nuryana 2022). Islamic religious education emphasizes intellectual intelligence / IQ, but spiritual intelligence / SQ and emotional intelligence / EQ also get significant attention. With spiritual intelligence, students are directed to understand the world and its meaning, as well as where it plays a role in that world. With spiritual intelligence, they are also directed to realize the presence of God as the primary source and principle that completes their lives. (Rofiq, Nisa, and Muid 2024). Finally, with spiritual intelligence, they will find their life meaningful and valuable. Islamic religious education with spiritual intelligence is the strengthening of spiritual strength for a person and the cultivation of faith in them as a form of fulfilling their instinctive needs, arranging their nature with manners, increasing their tendencies (determination, talents), and directing them to spiritual values, principles, and role models that they get from true faith in Allah SWT, His angels, his books, his apostles, the last days, and his good and bad destinies. Spiritual education as a character cultivation to form a quality successor to the nation (Purwasetiawatik et al. 2023).

Danah Zohar of Harvard University and Ian Marshall of Oxford University emerged from comprehensive scientific research. In 1977, V.S. Ramachandran, a neuroscientist, and his California University team discovered the God Spot in human brain tissue. This God Spot is identified as a spiritual center located between the neural network and the brain. Furthermore, this God Spot is considered a source of conscience with a more profound ability to judge the truth than the five senses. The greatness of the power of conscience emanating from this God Spot became the basis of Ary Ginanjar Agustian's theory. There are many similarities with existing theories, including: "Emotional Spiritual Quotient (ESQ) in Islamic Religious Education helps strengthen faith, creed, and knowledge of God through understanding the laws, teachings, and morals of the religion. In Islamic

education, emotional intelligence is known as cognitive Qalbiyah, where the heart is considered the center of moral education. Spirituality consists of four components, namely QALB (heart/soul), spirit (*Al-Ruh*), *An-Nafs* (lust), and reason (*Al-'Aql*), which together form the spiritual intelligence of the individual to achieve perfection in life that always prioritizes work with worship, the love of God (Education, Beyaz, and Education 2021).

Intelligent Quotient (IQ): According to Howard Gardner, the capacity to understand the world is the ability to think rationally and use resources effectively when faced with challenges. (Gardner and Hatch 1989) According to Daniel Goleman, an Emotional Quotient (EQ) is a way to manage one's emotions in positive ways so that one can effectively deal with changes in life. (Goleman 2005) According to Danah Zohar and Ian Marshall, a person's spiritual quotient (SQ) is their deep intuition about the meaning and value of life. (Danah Zohar, Ian Marshall 2014). Optimistic, flexible, realistic, and successful without losing control (Supriani, Supriyadi, and Arifin 2022) Imam Ibn Maskawaih, whom Lisdianti followed in his research in the Study of Thought of Ibn Miskawaih, argued in his book *Tahdhib Al-Akhlaq Wa Tathir Al-A'raq* that Moral formation through the theory of emotional and spiritual intelligence is considered adequate because it touches the most profound elements of humans, namely the heart, soul, and feelings. After all, morals arise from the human soul, conditions or traits embedded in the soul that encourage a person to do actions without thought and consideration. (Learning et al. 2022). Other scholars, such as Iman Al-Ghazali, stated the effectiveness of emotional and spiritual intelligence in building morals because he viewed spiritual and emotional intelligence as a reasonable means to improve morals, which is done through the path of *Riyadh jiwa* (Rahmasari et al. 2024)

Implementing the mandate of the National Education Law related to religious development and the morals of students is carried out through religious education at all school levels. Besides the National Education System Law No. 20 of 2003, Indonesia has other regulations and laws related to character and morals, including 1). Law-Number 14 of 2005 concerning Teachers and Lecturers regulates teachers' qualifications, rights, and obligations, including fostering student character and morals. 2). Law on Higher Education Number 12 of 2012, which stipulates that education aims to develop religious and spiritual strength, self-control, personality, intelligence, noble character, and skills necessary for himself, society, nation, and state (Chandra 2023).

This study explores and examines several problems, covering, *First*, The planning process of Islamic Religious Education Learning by integrating spiritual and emotional intelligence using the books of Mahfudzot Fadoilul Iman and Mahfudzot Fadhoilun Nabi Wa Ash Shahabah, as well as their impact on student moral development at Zainul Hasan Genggong Islamic University. *Second*: Implementation and learning steps of Islamic Religious Education based on spiritual and emotional intelligence by utilizing the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*, as well as their influence in fostering the morals of Zainul Hasan Genggong Islamic University students. *Third*: Evaluation of the results and identification of obstacles and solutions in the implementation of Islamic Religious Education Learning that focuses on spiritual and emotional intelligence, using the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to build student morals at Zainul Hasan Genggong Islamic University.

The purpose of this study is *first* To understand and analyze the planning process of Islamic Religious Education Learning based on spiritual and emotional intelligence using the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*

and how this process can build the morals of students at Zainul Hasan Genggong Islamic University. *Second*: To investigate and describe the implementation and steps of Islamic Religious Education Learning based on spiritual and emotional intelligence using the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*, as well as their impact on the moral development of students at Zainul Hasan Genggong Islamic University. *Third*: To evaluate the results of the implementation of Islamic Religious Education Learning based on spiritual and emotional intelligence using the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* and identify obstacles that may arise and solutions that can be proposed to improve the effectiveness of student moral development at Zainul Hasan Genggong Islamic University.

B. METHOD

Based on personal experience of the phenomenon that I have witnessed as a permanent lecturer in the field, the researcher chose a location at Zainul Hasan Genggong Islamic University on Jl. Raya Panglima Sudirman No. 360, Semampir, Kraksaan District, Probolinggo Regency, East Java, because obtaining valid data is possible. The approach used in this study is qualitative. (Choiri and Sidiq 2023). The qualitative research we conducted used a phenomenological approach, which is research based on subjective or phenomenological experiences experienced by individuals. (Hasibuan et al. 2023). Phenomenological research methods are used to examine the course of the process, implementation, and evaluation in Islamic Religious Education Learning Based on Spiritual and Emotional Intelligence with the Book *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Prophet Wa Ash Shahabah* to Build the Morals of Zainul Hasan Genggong Islamic University Students. The phenomenological approach allows researchers to describe the phenomena experienced by key informants exhaustively and in detail so that research problems can be expressed with better results and solutions.

The data obtained were analyzed using an interactive model proposed by Miles, Huberman, and Saldana. (Miles, Huberman, and Saldana 2018). Analysis in this view includes three lines of activity: data reduction, data presentation, and conclusions, namely Qualitative data analysis of Milles, Huberman, and Saldana models. There are 4 (Four) stages: The data analyzed is collected at the time of research. Data is collected to obtain the information needed to achieve the research objectives. Data analysis is carried out to describe all data so that it can be understood and conclusions made. The results obtained through data analysis in this study can be helpful in the development of theories built from the data received. Data analysis in this study was conducted using interactive models from Miles, Huberman, and Saldana that apply four (4) steps in analyzing data, as shown in the figure below:

Figure 1: Interactive Data Analysis by Miles, Huberman & Saldana



C. RESULTS AND DISCUSSION

In this study, the data was analyzed using qualitative descriptive methods with phenomenological research types, then presented using three observation methods, interviews, and lecturer documentation to explore information. Information related to studying the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* at Zainul Hasan Genggong Islamic University Kraksaan Probolinggo. After conducting the research process and obtaining data in the field, various data collection techniques were used, ranging from general to specific data. Furthermore, these data will be analyzed sharply and critically to obtain accurate data. Sequentially, data that refers to the focus of research will be presented. The data to be excavated is Islamic Religious Education Learning Based on Spiritual and Emotional Intelligence with the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to Build the Morals of Zainul Hasan Genggong Islamic University Students.

1. **Planning for the Integration of Islamic Religious Education Learning Based on Spiritual and Emotional Intelligence with the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to Build Student Morals at Zainul Hasan Genggong Islamic University.**

Planning, known as preparation, is also referred to as a work plan and is used as a start before the program is implemented. Planning is prepared with steps to be implemented to achieve the goal. Learning planning is a teaching preparation that contains things that need to be done by lecturers and students in carrying out these learning activities, including learning objectives, material selection, methods, and evaluation tools. Planning is essential in determining a program's success or failure. Based on research conducted at Zainul Hasan Genggong Islamic University using observation, interview, and documentation techniques, researchers can present some data from informants related to the title "Learning Islamic Religious Education Based on Spiritual and Emotional

Intelligence with the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to Build Student Morals at Zainul Hasan Genggong Islamic University."

The following is an excerpt of an interview with Mr. Zainuddin, M.Pd as Dean of the Faculty of Tarbiyah of Zainul Hasan Genggong Kraksaan Islamic University Probolinggo, regarding the problem of planning the study of the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* applied at Zainul Hasan Genggong Islamic University with the question: "Can you attract further opinions about the planning of learning the Mahfudzot book for students which is directed to read the postulates of the Quran, Hadith, and Qoulul Ulama' related to the material..?. Then Mr. Zainuddin, M.Pd elaborated on the opinion that:

"First, I compile a learning plan, formulate specific goals, choose materials, determine teaching and learning activities, determine tools and materials for learning such as when learning the book takes place, students bring their books, and then students are told to read the postulates of the Quran, Hadith and Qoulul Ulama' related to the material repeatedly then what they read through ma'na-ma'na in the book *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* was understood to be infused and explained according to their respective understandings in turn to lecturers. For example, *Mahfudzot Fadoilul Iman* discusses the manners of a child towards parents, explaining that when speaking to polite parents, they must use good language and not use high tones complete with arguments. So students can not only memorize the propositions but also understand according to their understanding of different emotional circumstances and applications in the field, and the lecturer affirms their experience."

This can be strengthened by the results of an interview with Dr.Abdul Aziz Wahab, BA., M.Ag., the Rector of Zainul Hasan Genggong Islamic University, who stated that:

"The Rector of Zainul Hasan Genggong Islamic University is very supportive of learning the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*. The planning of the study of this book is not necessarily carried out casually. Before learning will be carried out, the impact on students will be calculated. The Rector of Zainul Hasan Genggong Islamic University is certainly the person who is most responsible for the quality of education of his students. Therefore, the planning of learning the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* before starting until the beginning must be calculated and prepared carefully and meticulously."

From the observations about the planning of learning the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* at Zainul Hasan Genggong Islamic University Kraksaan Probolinggo, deliberation, and cooperation are the first steps in setting goals and learning materials that will be carried out one year in the future. In addition to referring to the goals and vision of the academic mission, lecturers prepare learning materials on the theme of book learning that will be taught at every meeting in-class lectures.

From the analysis above, the researcher argues that in learning planning at Zainul Hasan Genggong Kraksaan Islamic University Probolinggo, a lecturer must have careful preparation, especially in learning the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot*

Fadhoilun Nabi Wa Ash Shahabah. The teacher must master the material well and can be understood by all students.

2. Implementation of Integration of Islamic Religious Education Learning Based on Spiritual and Emotional Intelligence with the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to Build Student Morals at Zainul Hasan Genggong Islamic University.


Effective learning requires a continuous, purposeful series of processes based on careful planning. The stage of learning implementation is a crucial aspect of the entire learning process because, at this stage, the success of the implementation of teaching and learning activities is determined. Based on the data obtained by researchers in the field related to the implementation of learning the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to Build Student Morals at Zainul Hasan Genggong Islamic University, the results obtained by researchers after conducting interviews with the Rector, Dean, PAI Lecturers and students are as follows:

The researcher interviewed Mr. Nur Amin, M.Pd, the book's author, regarding the problem of implementing learning at Zainul Hasan Genggong Islamic University. Then Mr. Nur Amin, M.Pd, elaborated on the opinion that:

"I carried out the study of the book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* at 09.40 - 11.20 WIB which lasted 100 minutes 2 credits on Tuesday PAI (C) class Semester IV because the learning of the *Mahfudzot* book was included in the curriculum of University Courses with the code UZH.21.4.1.11.01. The course curriculum is structurally arranged by following a certain format. This structure includes compulsory courses, electives, prerequisites, and an additional curriculum that supports understanding and mastery of an area of study. So, the nature of supporting the implementation of learning this book is mandatory because, in addition to academic aspects, the curriculum of university courses can also include elements of character development, such as morals and social skills, to form more empowered and responsible individuals. I model entering the class to carry out *Mahfudzot book learning activities* according to the day and time that academics have scheduled and determined. Learning strategies using the Tikrar (repetition) method of material include combining the postulates of the Qur'an, Hadith, and Qaul Ulama, as well as carrying out direct application through the practice of religious activities (Spiritual Intelligence) and emotional (Emotional Intelligence). *Kitab Mahfudzot Fadoilul Iman*, covering the material of Iman, Islam, Ihsan, Wudlu', Prayer, Fasting, Zakat, Shadaqah, Hajj, Haidl, Nifas, Nikah, Danger of Zina. While the book of *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* includes the material Virtues of Science, Virtues of Akhlaq, Virtues of Tasawwuf and Shufiy, Virtues of Love of Allah, Virtues of Love of the Prophet SAW, Virtues of Khulafaur Rashidin, Virtues of Abu Bakr As-Shiddiq, Virtues of Umar Al-Faruq, Virtues of Uthman Bin Affan Dzan Nurain, Virtues of Ali Bin Abi Talib Karramallahu Wajhah. The Virtues of Tawhid and Basmalah Sentences, The Virtues of the Qur'an and Hadith, The Virtues of Awliyaillah and Ulama', The Virtues of Tawassul, The Virtues of Filial Piety to Parents and Teachers, The Virtues of Worship. Taught with the Tikrar Method and applied through habituation to students carried out through the process of *Hablum MinAllah* and *Hablum Minannaas*."

Furthermore, Mr. Nur Amin, M.Pd completed his interview information in the data in the form of a table as below:

Picture 2: Material of *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* ²

 <p>محفوظات فضائل النبي والصحابة</p> <p>CERDAS BERSAMA METODE TIKRAR</p>	<p>Daftar Isi</p> <p>Kata Pengantar Penulis iii Yel-Yel Aqidah v Penunjuk Metode TIKRAR vi Doa Tawassul Bersama viii Doa Tawassul Dibaca Guru dan Di Ikuti Santri ix Syair Tawadu' x Tabel Ayat Al-Quran-Hadits-Qouluh Ulama' xii Daftar Isi xiii</p> <p>BAB 1 Iman 1 A. Iman Dalam Al-Qur'an 2 B. Iman Dalam Hadits 3 C. Iman Dalam Qoulu Ulama' 5 Doa Iman 7</p> <p>BAB 2 Islam 15 A. Islam Dalam Ayat Al-Qur'an 16 B. Islam Dalam Hadits 18 C. Islam Dalam Qoulu Ulama' 19 Doa Islam 21</p> <p>BAB 3 Ihsan 29 A. Ihsan Dalam Ayat Al-Qur'an 30 B. Ihsan Dalam Hadits 32 C. Ihsan Dalam Qoulu Ulama' 34</p> <p style="text-align: right;">xiii</p>	<p>F. Keutamaan Shalawat dalam Hadits 77 G. Keutamaan Cinta Nabi SAW dalam Qoulu Ulama' 80 H. Keutamaan Nabi SAW dalam dalam Qoulu Ulama' 81 I. Keutamaan Shalawat dalam dalam Qoulu Ulama' 84 J. Mu'jizat Nabi SAW 86 K. Nasibnya Nabi SAW 91</p> <p>BAB VI : KEUTAMAAN KHULAFUR RASYIDIN & SHAHABAT NABI 109 A. Keutamaan Khulafaur Rasyidin dalam Ayat Al-Quran 110 B. Keutamaan Shahabat dalam Ayat Al-Quran 111 C. Keutamaan Khulafaur Rasyidin dalam Hadits 112 1. Keutamaan Abu Bakar As-Siddiq 114 2. Keutamaan Umar Al-Farouq 116 3. Keutamaan Utsman Bin Affan Dalam Nasab 117 4. Keutamaan Ali Bin Abi Thalib Karamatulahu Wajbah 120 D. Keutamaan Shahabat dalam Hadits 122 E. Keutamaan Shahabat dalam Qoulu Ulama' 125</p> <p>BAB VII : KEUTAMAAN KALIMAT TAUHID & BISMALAH 135 A. Keutamaan Kalimat Tauhid dalam Ayat Al-Quran 136 B. Keutamaan Kalimat Tauhid dalam Hadits 139 C. Keutamaan Kalimat Tauhid dalam Qoulu Ulama' 143 D. Keutamaan Bismillah dalam Ayat Al-Quran 141 E. Keutamaan Bismillah dalam Hadits 145 F. Keutamaan Bismillah dalam Qoulu Ulama' 149</p> <p>BAB VIII : KEUTAMAAN AL-QUR'AN & HADITS 157 A. Keutamaan Al-Qur'an dalam Ayat Al-Quran 159 B. Keutamaan Al-Qur'an dalam Hadits 161 C. Keutamaan Al-Qur'an dalam Qoulu Ulama' 164 D. Keutamaan Hadits dalam Ayat Al-Quran 166 E. Keutamaan Hadits dalam Hadits 166 F. Keutamaan Hadits dalam Qoulu Ulama' 179</p> <p>BAB IX : KEUTAMAAN ANWILYALLAH & ULAMA' 179 A. Keutamaan Awliya' dalam Ayat Al-Quran 180 B. Keutamaan Awliya' dalam Hadits 181 C. Keutamaan Awliya' dalam Qoulu Ulama' 183 D. Keutamaan Ulama' dalam Ayat Al-Qur'an 184 E. Keutamaan Ulama' dalam Hadits 186 F. Keutamaan Ulama' dalam Qoulu Ulama' 188</p>	<p>BAB X : KEUTAMAAN TAWASSUL 193 A. Keutamaan Tawassul dalam Ayat Al-Quran 195 B. Keutamaan Tawassul dalam Hadits 195 C. Keutamaan Tawassul dalam Qoulu Ulama' 196</p> <p>BAB XI : KEUTAMAAN BERBAKTI KEPADA ORANG TUA & GURU 201 A. Berbakti Kepada Orang Tua dalam Ayat Al-Quran 203 B. Keutamaan Berbakti Kepada Orang Tua dalam Hadits 207 C. Berbakti Kepada Orang Tua dalam Qoulu Ulama' 210 D. Keutamaan Guru dalam Ayat Al-Quran 212 E. Keutamaan Guru dalam Ayat Hadits 213 F. Keutamaan Guru dalam Ayat Qoulu Ulama' 215</p> <p>BAB XII : KEUTAMAAN IBADAH 223 A. Keutamaan Ibadah dalam Ayat Al-Quran 224 B. Keutamaan Ibadah dalam Hadits 228 C. Keutamaan Ibadah dalam Qoulu Ulama' 230</p> <p>DAFTAR PUSTAKA 237</p>
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Picture 3: Material of *Mahfudzot Fadoilul Iman* ³

<p>محفوظات فضائل الإيمان</p> <p>CERDAS BERSAMA METODE TIKRAR</p>	<p>Daftar Isi</p> <p>Kata Pengantar Penulis iii Yel-Yel Aqidah v Penunjuk Metode TIKRAR vi Doa Tawassul Bersama viii Doa Tawassul Dibaca Guru dan Di Ikuti Santri ix Syair Tawadu' x Tabel Ayat Al-Quran-Hadits-Qoulu Ulama' xii Daftar Isi xiii</p> <p>BAB 1 Iman 1 A. Iman Dalam Al-Qur'an 2 B. Iman Dalam Hadits 3 C. Iman Dalam Qoulu Ulama' 5 Doa Iman 7</p> <p>BAB 2 Islam 15 A. Islam Dalam Ayat Al-Qur'an 16 B. Islam Dalam Hadits 18 C. Islam Dalam Qoulu Ulama' 19 Doa Islam 21</p> <p>BAB 3 Ihsan 29 A. Ihsan Dalam Ayat Al-Qur'an 30 B. Ihsan Dalam Hadits 32 C. Ihsan Dalam Qoulu Ulama' 34</p> <p style="text-align: right;">xiii</p>	<p>Doa Ihsan 35</p> <p>BAB 4 Wudlu' 43 A. Wudlu' Dalam Ayat Al-Qur'an 44 B. Wudlu' Dalam Hadits 45 C. Wudlu' Dalam Qoulu Ulama' 46 Niat wudlu' adalah 47 Doa Wudlu' 48</p> <p>BAB 5 Shalat 55 A. Shalat Dalam Ayat Al-Qur'an 56 Shalat Jumat 57 Shalat Tahajjud 58 B. Shalat Dalam Hadits 58 C. Shalat Dalam Qoulu Ulama' 61</p> <p>Doa Shalat 68</p> <p>BAB 6 Puasa 83 A. Puasa Dalam Ayat Al-Qur'an 84 B. Puasa Dalam Hadits 86 C. Puasa Dalam Qoulu Ulama' 87 Doa Puasa 89</p> <p>BAB 7 Zakat 99 A. Zakat Dalam Al-Qur'an 100 B. Zakat Dalam Hadits 101 C. Zakat Dalam Qoulu Ulama' 103 1. Pengertian Zakat 103 a. Imam Malik 103 b. Imam Hanafi 103 c. Imam Syaifi 103 d. Imam Hambali 104 2. Syarat-Syarat yang mewajibkan Zakat 104 3. Syarat-syarat Shah Zakat 105</p> <p style="text-align: right;">xiv</p>	<p>Doa zakat 108</p> <p>BAB 8 Shadaqah 121 A. Shadaqah Dalam Al-Qur'an 122 B. Shadaqah Dalam Hadits 124 C. Qoulu Ulama' Shadaqah 127 Doa Shadaqah 127</p> <p>BAB 9 Haji 135 A. Haji Dalam Ayat Al-Quran 136 B. Haji Dalam Hadits 137 C. Haji Dalam Qoulu Ulama' 138 Doa Haji 139</p> <p>BAB 10 Haidd dan Nifas 147 A. Haidd Dan Nifas Dalam Ayat Al-Qur'an 148 B. Haidd Dan Nifas Dalam Hadits 149 C. Haidd Dan Nifas Dalam Qoulu Ulama' 150</p> <p>BAB 11 Nikah 159 A. Nikah Dalam Al-Qur'an 160 B. Nikah Dalam Hadits 161 C. Nikah Dalam Qoulu Ulama' 163 Doa Nikah 165</p> <p>BAB 12 Bahaya Zina 175 A. Zina Dalam Ayat Al-Qur'an 176 B. Zina Dalam Hadits 177 C. Zina Dalam Qoulu Ulama' 178 Doa terhindar dari Zina 179 Daftar Pustaka 185 Tentang Penulis 187</p> <p style="text-align: right;">xv</p>
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Implementing learning activities is a process that provides certainty that the learning program already has the human resources, facilities, and infrastructure needed to form the desired competencies.

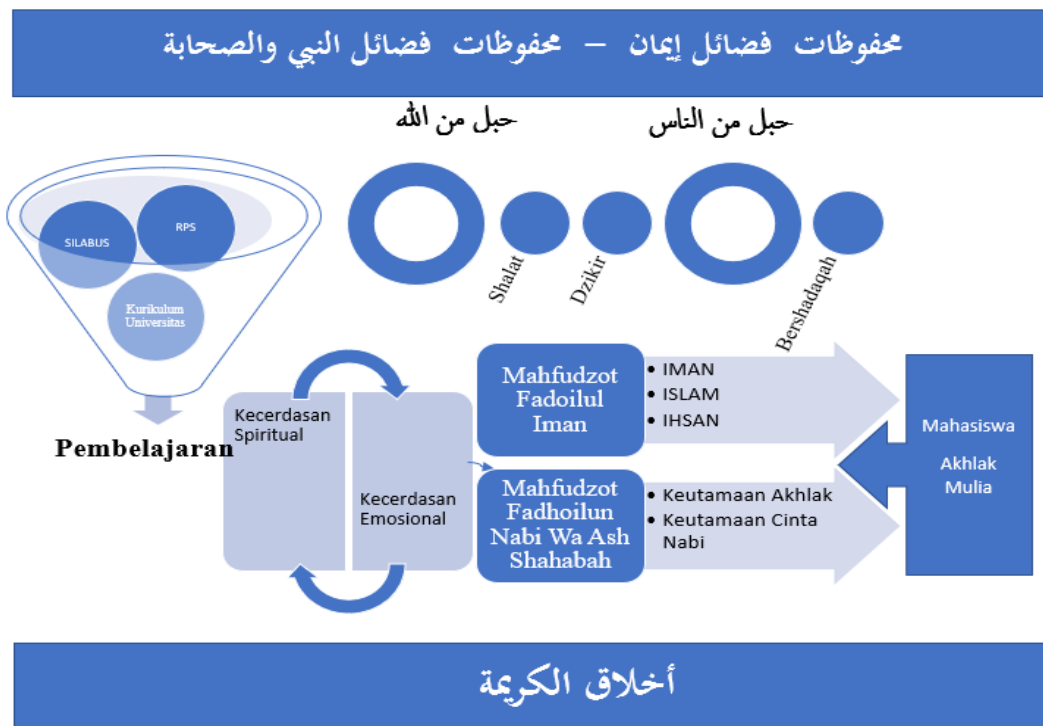
The method adopted by lecturers in teaching the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* involves the application of tkrar (repetition) methods, presentations, lectures, and practices to foster student morals. This method is applied routinely to students through habits built in *Hablum MinAllah* and *Hablum Minannaas*. Therefore, lecturers use this method to facilitate student understanding and provide broad insight into the material taught. In the implementation of learning the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah*, students are accustomed to being independent of Allah, are reminded not to leave prayers and get used to continuing to share rizki such as praying and other social

² Data Source: Documentation, Zainul Hasan Genggong Islamic University, Academic Year 2022/2023

³ Data Source: Documentation, Zainul Hasan Genggong Islamic University, Academic Year 2022/2023

service activities as a form of empathy and deep affection for fellow creatures of God while applying the knowledge gained through existing materials in mahfudzot books such as Faith, Islam, Ihsan, Taqwa, Love of Allah, Love of the Prophet and so on to continue to forge students to have noble morals and all of that has been stated in the Rps, Syllabus because the courses of this book have been included in the University Curriculum.

Figure 4: The Process of Integration of *Hablum MinAllah* and *Hablum Minannaas* in the study of Mahfudzot



Thoughts and feelings protected from heart disease will never forget Allah, engage in dhikr worship, and direct their hearts and feelings to Allah in every action and word. Imam Ghazali did not directly explain the thoughts and feelings protected from liver disease in the context described. However, Imam Ghazali was a well-known philosopher, theologian, and Sufi in Islamic history who made many contributions to morals, Sufism, and philosophy.

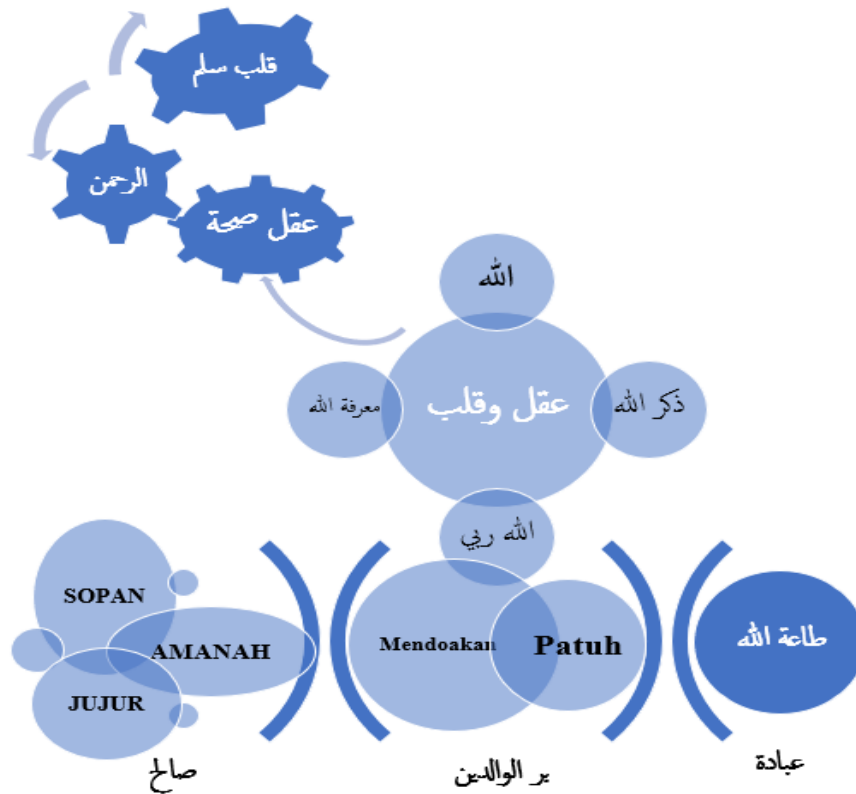
In works such as "Ihya Ulumuddin" or "Revival of the Religious Sciences," Imam Ghazali discusses concepts related to morals, tazkiyat al-nafs (purification of the soul), and relationship with God. One of the concepts he often discusses is the importance of remembering Allah, especially through dhikr worship, to achieve inner peace and purification of the soul.

Figure 5: The Process of Applying *Tazkiyah al-Nafs* al-Ghazali's Perspective



Thus, the above picture describes applying *Tazkiyah al-Nafs* al-Ghazali's perspective. These points reflect a comprehensive view of understanding and applying tazkiyah al-nafs by al-Ghazali's thought. While other statements cannot be attributed directly to Imam Ghazali, his concept of remembering Allah and involvement in dhikr worship, in line with his teachings that emphasize the importance of an inner relationship with Allah in every aspect of life according to al-Ghazali's view, is a concept in Islam that refers to the process of spiritual purification and self-improvement.

Figure 6: Imam Al-Ghazali's theory in the study of Mahfudzot



The material in the Mahfudzot Book contains intense elements of Sufism, such as continuing to instill in students the desire to continue to love Allah and his Messenger. Because if our minds and hearts have embedded a sense of love for Allah, then we will be closer and closer to Allah SWT; in our hearts, we will indirectly always say dhikr to Allah. People close to Allah SWT will always worship Him, do good to parents, and become shaleh people by behaving honestly, politely, and trustfully. More than that, a person with the spiritual and emotional intelligence of his heart will survive the diseases of envy, spite, incitement, and shirk. On the other hand, people whose hearts are empty and distant from God will always commit immoral sins because it will be apparent that their hearts are full of Satan's whispers.

3. **Evaluation of Islamic Religious Education Learning Based on Spiritual and Emotional Intelligence with the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to Build Student Morals at Zainul Hasan Genggong Islamic University.**

Based on data obtained by researchers from the field related to the evaluation of learning the Book of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* to Build Student Morals at Zainul Hasan Genggong Islamic University, therefore the researcher interviewed with the Dean of the Faculty of Tarbiyah as the final reference for decision-makers in the faculty which will later be endorsed by the Rector, namely with questions; What is the flow of learning evaluation problems carried out at Zainul Hasan Genggong Islamic University. Then Mr. Nur Amin, M.Pd., elaborated on the opinion that:

"For the evaluation of learning the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* here using the comprehensive examination method, testing is carried out with two methods, namely *Imtihan Syafahi* (oral examination with a schedule that academics have determined according to the students who register) and *Imtihan Tahrir* (written exams during UTS and UAS)., where this assessment criterion students can apply and apply the contents of this book in everyday life."

The evaluation method can be used using *Imtihan Syafahi* (oral examination) and *Imtihan Tahrir* (written exam), with questions designed to test students' understanding, application, analysis, and reflection on the book's contents.

Figure 7: Evaluation Flow



Based on this analysis, it can be concluded that learning evaluation is highly effective when applied in universities because it plays a vital role in obtaining information about the achievement of student learning outcomes. Therefore, the form of evaluation adopted includes assessment of learning outcomes using a comprehensive test method, which involves oral and written tests during the Midterm Examination (UTS) and Final Semester Examination (UAS) as well as assignments, as shown in the chart below.

D. CONCLUSION

This study concludes that the integration of spiritual and emotional intelligence in Islamic religious learning based on the books of *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* at Zainul Hasan Genggong Islamic University has a positive impact on the formation of student morals. This integration, implemented through the university curriculum process with integrated learning between Sufism and psychology through the application of material concerning the heart and soul between God and man *Hablum MinAllah* and *Hablum Minannaas*, has contributed significantly to students' moral development.

Research findings show that educational materials such as *Mahfudzot Fadoilul Iman* and *Mahfudzot Fadhoilun Nabi Wa Ash Shahabah* play a central role in a comprehensive educational approach. The use of the *Tikrar* (repetition) method in learning the book also helps strengthen students' memorization and understanding of Sufism and psychology.

The results highlight three main things: the influence of significant integration of spiritual and emotional intelligence in shaping student morals, the linkage of selected educational materials, and the adoption of the *Tikrar* Method in *Mahfudzot* to foster Spiritual and Emotional Intelligence.

The application of *Mahfudzot* book learning is part of the compulsory curriculum at Zainul Hasan Genggong Islamic University, and teaching methods involve various approaches such as lectures, discussions, presentations, and practices. Students are invited to read and understand the postulates of the Qur'an, Hadith, and Qaul Ulama related to the book's material and apply this understanding in everyday life.

The importance of learning evaluation is also emphasized. A comprehensive test method involving oral and written tests during Midterm Exams (UTS) and Final Semester Examinations (UAS), as well as assignments, helps ensure that students achieve the desired learning outcomes from learning the *Mahfudzot* book.

In conclusion, this study confirms that integrating spiritual and emotional intelligence through learning the *Mahfudzot* book can be a strong foundation for fostering student morals. The adoption of the *Tikrar* Method, repetition of the material, and proper evaluation prove that this approach effectively achieves the moral goals and Islamic religious education in the university environment.

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