
Improving students' Spiritual Intelligence Through Compulsory Dormitory Program

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Abstract: Spiritual Intelligence is one of the three types of intelligence. It has a fundamental role, especially in Islamic education. As one of the Islamic higher education institutions, IAIN Palangka Raya has a unit named Ma'had Al-Jami'ah IAIN Palangka Raya. This technical implementation unit aims to be a support system in building and forming religious and insightful students. This study aims to determine what programs Ma'had Al-jami'ah IAIN Palangka Raya organize to train students' spiritual intelligence. The method used is an observation method with the target of Islamic Religion Education 2021 generation Rolling 1st students. However, in the direction of the compulsory dormitory program aims to train the Spiritual Intelligence of all parties involved in Ma'had Al-Jami'ah IAIN Palangka Raya, both advisors, and students. The results show that the compulsory dormitory program can improve students' spiritual intelligence because it consists of attitude development activities, dhikr therapy, and good habits.

Keywords:

Spiritual Intelligence; *Ma'had Al-Jami'ah*; Education

Abstrak: Spiritual Intelligence merupakan salah satu dari ketiga jenis kecerdasan yang meliputi Intellectual Quotient (*Kecerdasan Intelektual*) dan Emotional Quotient (*Kecerdasan Emosional*). Ma'had Al-Jami'ah IAIN Palangka Raya merupakan lembaga pendidikan yang termasuk dalam Unit Pelaksana Teknis (UPT) yang ada di kampus IAIN Palangka Raya yang bertujuan untuk menjadi Support System dalam pembentukan karakter mahasiswa yang agamis, religius dan berwawasan luas. Artikel ini dibuat bertujuan untuk mengetahui apa saja program yang diselenggarakan oleh pengurus UPT Ma'had Al-Jami'ah IAIN Palangka Raya dalam melatih Spiritual Intelligence Mahasantri Ma'had Al-Jami'ah IAIN Palangka Raya. Metode yang digunakan dalam penyusunan artikel ini adalah metode observasi dengan target mahasiswa PAI 2021 Rolling ke-1. Hasil penelitian menunjukkan bahwa program asrama wajib dapat meningkatkan spiritual intelligence mahasiswa, karena di dalamnya terdapat kegiatan pembinaan sikap, terapi dzikir dan pembiasaan yang baik.

Kata Kunci:

Spiritual Intelligence; *Ma'had A-Jami'ah*; Pendidikan

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INTRODUCTION

The compulsory dormitory program for Islamic Religion Education students has a vital role in increasing spiritual intelligence. The program is designed to foster and teach students to have good spiritual intelligence. This dormitory program must have a relationship with spiritual values so that students always carry out college activities well and carry out the compulsory dormitory program as an additional program for the college. Dormitory activities are designed to shape student happiness so that they are happy to learn, feel at home, and are also obedient in carrying out student activities well (Jela et al., 2022). The dormitory program must train students to be disciplined because discipline is part of the compulsory dormitory program that contributes to students' spiritual intelligence formation (Senda et al., 2022). Students must implement the program with utmost discipline so their spiritual intelligence is well-formed (Santoso et al., 2021). The dormitory program is a compulsory program to contribute solidly to forming discipline, independence, and a high value of moderation supported by productive student activities. For Islamic Religion Education students, this program instils fundamental life values such as discipline in carrying out tasks and the values of caring for others, empathy, independence, achievement, integrity, and nationalism.

The compulsory dormitory development supports the formation of student spiritual intelligence because the students always apply for the compulsory dormitory program diligently and are disciplined every day (Safiqri et al., 2022). Student dormitories are vital in regulating student life to be more productive, independent, disciplined, and responsible in carrying out dormitory activities (Amrizal et al., 2022). The dormitory program must be implemented to form spiritual intelligence concerning aspects of student attitudes in higher education. The supervisors of this program consist of lecturers and campus employees who always foster students' religion, independence, and personality. This program also provides life provisions in the form of knowledge, experience, and students' skills in developing their abilities.

Many researchers have great concern for spiritual intelligence study. The studies entitled formation of spiritual intelligence through habituation of fasting (Ali et al., 2021), development of spiritual intelligence for children in their infancy (Azzet, 2020), spiritual intelligence its relevance to environmental literacy of students (Retariandalas, 2022), the relevance of spiritual intelligence to student learning achievement (Ashshidieqy, 2018), spiritual intelligence with audit judgment (Sa'diah et al., 2022), spiritual and emotional intelligence in work ethic (Syawali et al., 2022), forming prayer intelligence through the implementation of the *duha* prayer (Handayani et al., 2021), the influence of spiritual and emotional intelligence on employee performance (Faustina & Sentoso, 2022), and controlling the integrity of the foundation through spiritual intelligence (Triswantoro & Riyadi, 2020). In general, previous research focused directly on the spiritual intelligence practice of religious teachings applied in daily life, such as children being constantly referred to worship properly, having a noble character, being independent and skilled. At the same time, the novelty of the

researchers is the compulsory dormitory program in building the spiritual intelligence of Islamic Religion Education students. It is different from previous studies.

This study aims to analyze the compulsory dormitory program for Islamic Religion Education students in building students' spiritual intelligence. This potential program is additional student activities to hone their knowledge and morals constantly. It also has an essential role in shaping their character.

RESEARCH METHOD

The researchers use a qualitative field approach with a descriptive method to describe the efforts to increase spiritual intelligence in Islamic Religion Education students through the compulsory dormitory program at Ma'had Al-Jami'ah IAIN Palangka Raya. The sources of this research data are the hostel supervisors and Islamic Religion Education students. The data collection techniques are interview, observation, and documentation. The data analysis technique consists of data collection, reduction, and display.

RESEARCH RESULT AND DISCUSSION

In essence, the educational process is nothing but the process of actualizing human potential. Humans are creatures who always need education because they have dynamic potential and can be developed into a formidable force. Educational institutions are strategic means for the process of transformation of values and culture in a social community. The presence of Islamic educational institutions has contributed significantly to the development of the teachings contained in the Qur'an and Hadith (Siregar, 2021). Meanwhile, IAIN Palangka Raya, an Islamic institution, provides facilities for students as a forum to carry out education, guidance, and understanding of Islam. UPT Ma'had Al-Jami'ah is one of the technical implementing units at IAIN Palangka Raya, which handles the Ma'had Al-Jami'ah dormitory. UPT Ma'had Al-Jami'ah designs and applies education and learning system in 3 aspects of coaching: introduction and understanding of the Koran, improvement of Arabic and English, and the actualization of Islamic values. Those are integral to the curriculum and lecture activities at IAIN Palangka Raya.

The establishment of UPT Ma'had Al-Jami'ah IAIN Palangkaraya was a complement to the synergistic system at IAIN Palangka Raya. It is designed to enhance the learning process by molding students' intellectuals into Islamic personalities, including strong faith, authentic worship, strong morals, broad insight/intellect, strong physic, perseverance, discipline, independence, benefit to others, and love for the homeland and foundation. It also functions to overcome various shortcomings due to the invalid input of students of IAIN Palangka Raya in terms of the ability to read the Koran, the ability to master the language, the basic understanding of Islam, and the application of Islamic etiquette in daily life.

Series of Activities

There is a series of activities in the compulsory dormitory program to improve the Spiritual Intelligence of Islamic Religion Education students. It has been compiled in the Ma'had Al-Jami'ah guidebook IAIN Palangka Raya.

These activities are carried out to support the university's vision and mission and carry out the duties and functions of Ma'had Al-Jami'ah IAIN Palangka Raya as a forum for student character education. The activities are divided into four daily, weekly, monthly, and annually. According to the students living in the dorm, they carried out daily activities for one-year and forty-one days for rolling. It begins at 03.00 WIB by performing the *tahajjud* prayer and the morning prayer in the congregation and ends with *tadarus* or reading the Koran together. The weekly activities are linguistic discipline and recitations. Monthly activities are the introduction of the advisors and a farewell at the end of the stay. Meanwhile, the annual student activity is completed with an art performance, namely Fantastic Islamic Concert.

Those activities of the compulsory dormitory programs impact the formation of spiritual intelligence of Islamic Religion Education students. The explanation is in Table 1. as follows:

Table 1. Mandatory Dormitory Program and Spiritual Intelligence

No	Form program	of Mandatory Activity	Dormitory	Spiritual Intelligence
1.	Daily	Fardhu prayer in the congregation Tahajud prayer Tadarus together Recitations Study Study together	in the	Time discipline Maintain cleanliness of dormitory Independence Cooperation Tolerance Tawazun
2.	Weekly	Community service and teaching dormitory Apple and exercise Language development	and	Tawadhu Sincere charity Integrity
3.	Monthly	Deliberation Monthly Discussion		
4.	Annual	Night of intimacy art show		

Based on **Table 1.**, those compulsory dormitory programs can build and form the spiritual intelligence of Islamic Religion Education students. Islamic Religion Education students are trained to be disciplined in carrying out worship, academic, and extracurricular activities and fostering independence, cooperation, tolerance, *tawazun*, humility, sincere charity, and integrity. Spiritual intelligence has a positive impact on students' daily lives. They are disciplined

and always worship diligently, so the dormitory program activities must accommodate and regulate the lives of obedient students in carrying out their obligations and duties in daily life.

The compulsory dormitory program at Ma'had Al-Jami'ah IAIN Palangka Raya continuously improves every day. Students are equipped with solid spiritual intelligence. They are taught and accustomed to being obedient in carrying out the compulsory dormitory program, which aims to form spiritual intelligence—solid Islamic Religion Education student. In addition, the role of the hostel supervisors influences the dormitory program. They consistently direct and foster students to carry out daily, weekly, monthly, and annual programs to improve students' spiritual intelligence. They always remind the student about the compulsory dormitory program. There, the students and their supervisors construct the process of the compulsory dormitory programs' culture that makes students diligent and disciplined in carrying out their duties and obligations as students.

Theoretically, this study uses and develops the theory of spiritual intelligence by contributing ideas in determining the description of the contribution of Ma'had Al-Jami'ah Dormitory activities at IAIN Palangka Raya to the students spiritual intelligence there. It also provides a wealth of knowledge in education in general. Practically, it is hoped that the results of this research can be used as one of the guidelines for the Ma'had Al-Jami'ah Dormitory of IAIN Palangka Raya in responding to the progress of the times in the field of education. Besides, it can be used as input for hostel managers in developing spiritual intelligence for students. Furthermore, it is hoped that the results of this study can train and develop analytical thinking methods and add insight related to spiritual intelligence.

Spiritual Intelligence

According to the Big Indonesian Dictionary, the word intelligent can be interpreted as the perfection of the development of intellect (sharpness of mind), which has a comprehensive meaning. Thus, intelligence is not only interpreted narrowly as the only formulation of the level of intelligence, namely Intelligence Quotient (IQ). Many parents assume that if the IQ is low, the child is stupid. Beyond that, the level of intelligence varies depending on the intelligence area. Intelligence is the ability to learn accompanied by adjusting to the circumstances faced (Nasti, 2016).

In modern psychology, the theory of intelligence has its origins in the late 19th century. The concept of human intelligence heavily influences the field of contemporary psychology. One of the earliest theories of human intelligence was pioneered by Francis Galton (Cohen et al., 2010). Then, the theory of emotional intelligence appeared and was popularized by Goleman. If you look further, the statement about people with a high IQ does not guarantee success.

On the other hand, people with emotional intelligence (EQ) often get positions in the executive world. However, the theory is still not sufficient to solve the problems of human life that are increasingly complex and losing value

for consideration. Based on the meaning of the spiritual quotient, there are four elements make up a person's spirituality, namely *al-qalb* (heart), *al-Ruh* (spirit), *al-nafs* (soul), and *al-'aql* (reason). Imam al-Ghazali has classified *al-nafs* into several levels starting from the egoistic one to the calm and pure heart called *al-nafs alsafiyah*. At this stage, the human's love for Allah encourages them always to do good and invites others to goodness. Their desire to save other humans from sin and God's wrath is so high that it pushes them to become preachers who constantly struggle to uphold the word of God. It is known as spiritually intelligent (Sudi et al., 2017). Imam Al-Ghazali stressed that love could increase spiritual intelligence.

In addition, there is also a Spiritual Intelligence Model pioneered by Zohar and Marshal, which is based on humanism. It is defined as something meaning and value that comes from the depths of the human conscience. It is a unique potency in the body. Spiritual Intelligence (SQ) is not necessarily related to religion, and it is a part of nature. According to Zohar and Marshall, Spiritual Intelligence is the soul's intelligence. It resulted from the turmoil of the soul of Western society who wanted to find the true meaning of their lives. Since then, various theories, conceptions, and suggestions have been put forward by Western and Eastern scholars to combine the concept of spirituality with intelligence to validate this construct as human intelligence (Tajulashikin & Faizah, 2014). There are seven main themes related to spiritual intelligence: meaning, consciousness, grace, transcendence, truth, peaceful surrender to Self, and inner-directed freedom (Reichling, 2022).

Human intelligence can be influenced by everyday experiences, physical and mental health, the portion of exercise received, the variety of relationships formed, and other factors. In neuroscience, the brain and its neural networks spread throughout the body work via all aspects of intelligence (Widyastika & Kusuma, 2019). Based on the explanation above, it can be concluded that intelligence means covering one part and many elements according to innate characteristics or environmental influences. Intelligence is the proper reaction or adjustment, either physically or mentally, to new experiences and making the prior experience and knowledge be used when faced with new facts or conditions. While spirituality is the intelligence within a person that can help find and develop innate talents, inner authority, the ability to distinguish right from wrong, and wisdom (Uno, 2022).

When both intelligence and spirituality are combined, it will form a science study with a profound meaning. One can feel that life will be more meaningful with spiritual intelligence. According to Danah Zohar and Marshall, spiritual intelligence (SQ) is the intelligence to face and solve problems of meaning or value. It is the intelligence to place our behavior and life in the context of a broader and richer sense; the intellect to judge that one's actions or way of life are more meaningful compared to others. People with spiritual intelligence usually have a more sincere work dedication. They are far from personal interests (selfishness), let alone act the crime to others. The motivations that drive them to do something are also distinctive, namely knowledge and truth. That is why,

such as the life histories of the Prophets and biographies of intelligent and creative people, they usually have concern for others, have high moral integrity, are pious, and have spiritual integrity.

Spiritual intelligence functions as a person's ability to listen to their conscience or whisper the divine truth in how they make decisions or make choices, empathize and adapt (Fandi, 2022). In conclusion, spiritual intelligence is how a servant can recognize his Lord; feel the presence and supervision of God; *Siddiq, Amanah, tabligh*, persistent, sincere, and intelligent. They always grateful to Allah (SWT), ashamed to commit sinful and despicable acts, which symbolize the domain of monotheism, the part of worship, and the field of morality in al-Dzaki's spiritual intelligence (Yuliandi, 2022).

The figures above show that spiritual intelligence is a person's ability to understand and give meaning to what is faced in life with honest thoughts. People will have flexibility in dealing with the problems they face. Spiritual intelligence is the intelligence of the soul. In conclusion, Western Spiritual Intelligence emphasizes spiritual meaning as a unique potential in the body without clearly relating it to the power of God. Spiritual intelligence, like other intelligence, is only a part of nature. Spiritual intelligence is only the power of the human brain, and it is not from religion. They have put forward a humanist approach that does not consider monotheism and belief as to the axis or principle of the model. At the same time, Islam is a universal religion that puts monotheism as the basis for all things in life. Islam does not separate worldly practices and beliefs in divinity (Al-Qaradawi, 2010). The spiritual quotient is intelligence that can help us heal and build ourselves up as a whole. Spiritual intelligence is the awareness with which we recognize existing values and creatively discover new ones. Spiritual intelligence gives us the ability to distinguish what is right and what is not; SQ provides us with a sense of morality, the ability to conform to rigid rules coupled with understanding and love, and the equal ability to see when love and compassion reach their limits. SQ is a necessary foundation for the effective functioning of IQ and EQ. Even SQ is a person's highest intelligence (Hapsari, 2022).

Characteristics

The characteristics of spiritual intelligence, according to Khavari, consist of three aspects, namely:

1. Spiritual intelligence is seen from a religious, spiritual perspective which includes: frequency of prayer, spiritual beings, love for God Almighty, who resides in the heart, and gratitude for His presence.
2. Spiritual intelligence is seen in socio-religious relations as a logical consequence of religious, spiritual connections. It means that spiritual intelligence must reflect on social attitudes that emphasize the aspect of togetherness and social welfare, namely kinship ties between fellow humans, sensitivity to the welfare of others, sensitivity to animals, and generous attitudes.

3. Spiritual intelligence is seen from the point of view of social ethics, which can describe a person's level of social ethics as a reflection of the level of quality of spiritual intelligence, namely: our obedience to ethics and morals, honesty, trustworthiness, and trustworthiness, politeness, tolerance, and non-violence.

According to Zohar and Marshall, the characteristics of a well-developed SQ include the following:

1. The ability to be flexible
2. A high level of self-awareness
3. The ability to face and take advantage of suffering
4. The ability to face and overcome Islamic Religion Education
5. Qualities inspired by vision and values
6. Reluctance to cause unnecessary harm
7. Tendency to see connections between things.
8. Tendency to ask "Why?" or "What if?" searching for fundamental answers. Someone with a high SQ tends to be a dedicated leader, namely, responsible for bringing higher vision and values to others and providing instructions for their use (Sentika & Nurwulan, 2022).

CONCLUSION

The compulsory dormitory programs increase the Spiritual Intelligence of Islamic Religion Education students through daily, weekly, monthly, and annual programs. Thus, Islamic Religion Education students build and form an attitude of deliberation, cooperation, time discipline, maintaining dormitory cleanliness, independence, tolerance, *tawazun*, humility, sincere charity, and integrity. The role of the compulsory dormitory program for students has a good impact on increasing spiritual intelligence, which is constantly being improved so that every good campus implements the compulsory dormitory programs to mature student intelligence, especially in the spiritual aspect.

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