

ISLAMIC GATHERING AS A MEDIA INCREASING THE SPIRITUAL INTELLIGENCE OF STUDENTS AT INFORMATICS VOCATIONAL SCHOOL IN THE ERA OF COVID-19

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Abstrak: The purpose of this study is to see how the implementation of the Islamic Gathering program at the Informatics Vocational School in Serang City during the Covid-19 pandemic influenced students' spiritual intelligence. The descriptive qualitative method was used in this study. The data were gathered through interviews and observations. Oral interviews were performed with the principal, three teachers participating in the implementation of Islamic gathering events, specifically teachers of Islamic Religious Education subject, and 12 students from classes XI and XII. Observations were also conducted on the activities and students at the Islamic Gathering. The study's findings revealed that the Islamic Gathering program is an activity that combines religious studies with religious routines from noon to noon, and that during the COVID-19 pandemic, this activity was carried out both online and offline, with the goal of increasing students' spiritual intelligence as evidenced by changes in their attitudes, such as the ability to live more valuable lives, and changing students' perspectives toward religion.

Keywords: Islamic gathering; pandemics; spiritual intelligence.

INTRODUCTION

Education is a deliberate endeavor to humanize persons by sharpening and developing all of their potential on the outside. Humans have all the potential they

need to live their lives in accordance with the purpose of their creation, which is to achieve wealth and happiness in the hereafter, both physically and intellectually. The educational process will continue till the end of life itself, due to the role and responsibilities of humans on the planet. To achieve the aforementioned objectives, the spirit of education must be applied to meet the needs of human development, specifically the cognitive, affective, and psychomotor potential of students. The three domains' result is supposed to be born humans who are academically brilliant, emotionally intelligent, and spiritually wise.

The importance of honing and developing human three potentials intelligence is no longer debatable in order to get attention and consideration for the same portion of the curriculum. Because the three intelligences are very influential in obtaining life achievement, according to numerous sources and literacy research on the development of human resources. Even at the end of the twentieth century, the findings of psychological study have weakened the belief that intellectual competence is the only determinant in achieving life success. In the study, Rohmah (2018) mentioned that People who succeeded in their job careers were motivated by emotional stability, their capacity to control emotions, and their

ability to keep their soul tranquil when coping with work pressures and life challenges. Emotional intelligence (EQ) and spiritual intelligence (SQ) are terms used in psychology and religion to describe the ability to manage emotions and maintain a sense of serenity. Spiritual intelligence, according to the study, is the summit of all intelligence (the ultimate intelligence).

Spiritual intelligence is the summit of all intelligence based on spiritual space, and it can equip each individual with the ability to solve problems in the framework of meaningful values, as well as the ability to find more meaningful and worthwhile actions among others. As a result, spiritual intelligence is a crucial foundation that contributes to the effectiveness of both intellectual and emotional intelligence (Zohar & Marshall, 2000).

Spiritual intelligence, like the other two intelligences, cannot be separated from the other two in the educational process holistically in accordance with the eight educational standards and the purpose of education in the National Education System Law number 20 of 2003. Basri (2017) also states that education is a process of physically and spiritually developing human beings. That is, every endeavor to develop pupils' intelligence is linked to improving their intelligence, emotional intelligence, and spiritual intelligence. However, education as a place for a child to grow cognitive, emotional, social, and moral components appears to have failed to achieve this purpose at first appearance. Student achievement is frequently judged by numbers that appear formal. Despite the fact that the numerical value is only based on academic intelligence, emotional

intelligence, particularly spiritual intelligence, has received less attention as a key component in the evaluation.

To attain the educational aims mentioned previously, educational programs that can suppress and counteract the harmful effects of moral decline, including living and implementing religious teachings, should be implemented. As a result, good religious education must be provided to serve as guidelines so that later adults do not become law-breaking humans who commit acts of corruption, collusion, and nepotism, commit intellectual crimes, destroy the natural environment for personal gain, and even attack groups with whom they disagree. All of this is possible because Indonesia's educational system stresses knowledge in both the intellectual and spiritual dimensions of learners.

The most important task of education, according to the 2003 National Education System Law (Sisdiknas, 2003), is to instill values and change attitudes in students, and these changes can be realized through the cultivation of religious values or values derived from religion. Students' religiosity can be increased by improving their understanding of Islamic teachings and putting them into practice in schools. With the hope that students will be able to recognize good and bad attitudes and behaviors that must be followed and avoided in their social interactions and relationships with Allah SWT. Spiritual intelligence gives birth to the ability to find the meaning of life and refine character, as revealed by Shihab (2020), so humans with high spiritual intelligence will have a sincere work dedication and will not prioritize personal interests, let alone be tyrannical to others.

Schools, as educational institutions, play a critical role in the development of the three intelligences: intellectual, emotional, and spiritual. As educational institutions, public schools may face numerous challenges in combining a curriculum that meets the needs of pupils in acquiring these three intelligences. Within these constraints, it is difficult for schools to innovate and be creative when implementing religious programs in order to achieve the expected spiritual intelligence in public schools.

As a public school, not a religious *madrasah*, and not a boarding school or boarding school education, Serang City Informatics Vocational School accommodates students who do not have access to *pesantren* education by implementing a religious habituation program called Islamic Gathering.

In English, the term "Islamic gathering" refers to a religious Islamic gathering; in Arabic, the term "halaqah" refers to a religious gathering to study Islam and the Qur'an (Rafika, 2021). Islamic Gathering of Serang City's Informatics Vocational School in the sense of bringing together students from grades X, XI, and XII, as well as teachers, to engage in normal religious activities from morning to night for approximately 24 hours. To do *qiyamul lail*, doing required prayers in congregation, praying *dhuha* in congregation, *tadarus* in congregation, studying Islamic materials and the Qur'an. The purpose of this name is to create a new perception among students about how to learn and practice religious principles in a different way than before, such as through fast boarding schools or Ramadan Islamic boarding schools, which are held

once a year during Ramadan (LPPAI, 2021).

This is not the first study on spiritual intelligence because this topic is frequently studied, but with a more concentrated investigation. One of them is research for a thesis by Mubarok (2017), which focused on the *Qur'an Tadabbur* Assembly Program: Islamic Religious Education Innovation at the integrated terminal mosque school in Depok and raised the topic of Increasing students' Spiritual Intelligence. The findings of this study showed that the *Majelis Tadabbural-Qur'an* program is a key component of the Integrated Terminal Mosque School's Islamic Religious Education innovation, which is a key component of the school's objective of developing students' spiritual intelligence. By multiplying the number of hours spent on each subject and incorporating Qur'anic values into each one. This study is comparable to others in that it aims to improve students' spiritual intelligence, but it focuses on the Qur'an Tadabbur program.

Fitriani and Yanuarti (2018) conducted additional research at SMAN 01 Lebong Atas Bengkulu on initiatives to develop students' spiritual intelligence. The study's findings showed that Islamic religious education teachers can cultivate students' spiritual intelligence in a variety of ways, including serving as a role model for their students, assisting them in establishing life goals, accompanying them in reading and studying the Qur'an, telling stories from spiritual figures, involving students in religious and social activities, and inviting students to do *tadabbur* on the beauty of nature. This research focused on an Islamic religious education teacher's

efforts to develop students' spiritual intelligence.

During the pandemic, researchers discovered a research study conducted at SMA Negeri 12 and SMA Negeri 21 in Bandung City conducted by Fajrussalam (2020) on efforts to boost students' spiritual intelligence through Ramadan *Pesantren* innovations. The findings of this study showed that there are innovations from Ramadhan *Pesantren* program during the COVID-19 pandemic to improve students' spiritual intelligence, including: focusing on material about faith and social piety in order to increase students' spiritual intelligence, using online media with various platforms in learning, and directing students to carry out social activities by providing assistance to those affected by the COVID-19 pandemic. Although there are similarities to the focus of spiritual intelligence research conducted during the COVID-19 pandemic, there are also differences because this research is focused on the implementation of pesantren program during Ramadan.

The past spiritual intelligence researches noted previously differs from what the researchers have conducted recently, partly because they were not conducted during a pandemic, or even if it was conducted during a pandemic but the focus and location of research were different. Researchers at the Informatics Vocational School in Serang City discussed how Islamic Gathering was used to increase spiritual intelligence during the COVID-19 pandemic. The Informatics Vocational School is still trying to execute the curriculum because of the value of spiritual intelligence in a student, even though it is in full swing during the

COVID-19 pandemic. This is what piques academics' attention in learning more about how Islamic Gathering is implemented at Informatics Vocational Schools in the covid-19 epidemic.

METHODS

This research employed a descriptive qualitative technique. The study took place at the Banten Informatics Vocational School in Serang. The public school, which is located in the heart of Serang city, is neither a boarding school nor a *pesantren*. The researchers were interested in conducting study at that place because of the strategic position and the implementation of the health protocols.

A qualitative method is a research method that aims to understand the phenomena of what research subjects experience holistically, such as behavior, perception, or motivation, through descriptions in the form of words and language in a unique natural context using natural methods (Moleong, 2021).

The researcher is the most important instrument in the qualitative method, and the data gathering strategy were done by combining observation, interviews, and documentation (Sugiyono, 2017). The interview was performed by asking a series of questions about the execution of the Islamic Gathering program to develop students' spiritual intelligence during the COVID-19 epidemic. The principal, three teachers with experience and insight who are involved in the execution of Islamic gathering activities, and 12 students from class XI and XII were interviewed. Furthermore, the data were also gathered through observation, with the goal of learning firsthand about the execution of the Islamic Gathering program during the

COVID-19 epidemic in order to develop students' spiritual intelligence. The researcher processes and analyzes the data acquired from the data source in accordance with the research objectives. Sugiyono (2013) defines data analysis as "the process of selecting, presenting, and extracting conclusions from data." Data from various sources were collected, selected, and sorted into several categories.

RESULT

Since 2014, the Islamic Gathering of the Serang City Informatics Vocational School has been held, according to the head of the Serang City Informatics Vocational School. At the end of each semester, the Islamic Gathering is held as a program of intensive religious practice and habituation, as well as a debriefing and improvement of daily habits for the following semester, with the goal of improving the internalization of Islamic religious education, instilling the noble and spiritual values of Islam in students so that they can apply them in daily life, increasing faith and piety to Allah SWT, and training to read and study the Koran (Kepala Sekolah, 2021)

Based on interviews conducted with one of the teachers in charge of this activity, he said that this activity was carried out for approximately 24 hours at the end of each semester with the following schedule of activities:

Daytime Activity

Based on interviews with the teachers who were responsible for this activity, it was learned that group division, selection of group leaders, and announcements of group supervisors from the teachers were used to facilitate

students' supervision during the activity. The group leader was in charge of the group's cohesiveness and activity in participating in activities, as well as coordinating with the group supervisors. The participants then did the dzuhur prayer as a group before moving on to the istighosah prayer. Educators lead the congregational prayers, and one student did the iqomah. This congregational prayer instills the significance of time discipline. Istighosah was performed in order for students to become closer to Allah swt and to recognize that all must be surrendered to Allah swt because Allah swt is all-powerful over humans. The study of the *safinatunnaja* book is the next activity, which tries to improve students' comprehension of worship using a fiqh approach (Pendidik, 2021).

Afternoon activity

The collective Ashr prayer was followed by a study of the book of *akhlaq lilbanin* (morals science for male students/students) in the next afternoon, according to information from the educator. Moral information was delivered at the Islamic Gathering in order to demonstrate that the Islamic faith in practice is not just concerned with *aqidah* and *sharia*, but also with morality, which describes how humans as beings should interact with *Al-Khaliq* Allah SWT. Morality toward parents, teachers, those who are older, peers, and those who are younger is the basis of the relationship among fellow creatures (Pendidik, 2021)

Evening activity

According to interviews with the teachers, the Islamic Gathering activities at night were quite busy, beginning with

the congregational Maghrib prayer and then having dinner together. As a moment to eat with family at home, a sense of brotherhood and togetherness is embedded in the activity of having dinner together. Because of the restricted ablution sites, the activity continued with the congregational Isha prayer, which began with ablution. According to the researchers' observations, the students lined patiently until their time. The study of the book of *Aqidatulawam* is then continued to deepen and strengthen the students' *aqidah*. Before going to bed, each group had a self-reflection session under the supervision of the supervisor to identify personal flaws, which eventually drives them to be better tomorrow than they were today, and so on every day (Pendidik, 2021).

Next Morning Activity

The following day's activity was based on information from teachers in order to bring students closer to Allah swt so that they become individuals who are increasingly loved by Allah swt and are raised in rank, beginning with *Qiyamullail*, which may feel a little heavy for some students but can be followed by all, followed by morning prayer in congregation and *Dzikir* together. The *Kultum* was then delivered by students from each group, with the goal of training students' bravery to speak in public. Students conducted physical and physical exercise after exercising their souls. After that, everyone should eat breakfast together. The kids then recited the dhuha prayer in congregation before evaluating the activity (Pendidik, 2021).

Implementation of Islamic Gathering during the pandemic

The COVID-19 epidemic, on the other hand, has altered the human life, including education. Due to distance learning and social distancing rules to prevent the transmission of the covid-19 virus, the Islamic Gathering of the Serang City Informatics Vocational School which has become a routine activity at the end of each semester, was held as usual. All activities, including teaching and learning were carried out at home.

According to the person in charge of the Islamic Gathering program at the start of the pandemic, which coincided with the holy month of Ramadan 1441H, it was held online, in accordance with the government's recommendation at the time, to study, work, and worship from home. Students of the Serang City Informatics Vocational School also carried out learning, religious programs, including Islamic Gathering, and worship from home. Dhuha prayer, tadarus al-Qur'an 1 juz, obligatory prayers 5 times, memorizing QS. al-Mulk or QS. Ar-Rahman, listening to *tausiyah*, attending *tarawih* prayers in congregation at home, and *qiyamullail* / *tahajjud* prayers are among the religious activities that students must carry out at home and must be reported to the supervising teacher. These tasks were carried out under the supervision of the supervisor, who was provided with photo and video documentation via the Informatics Vocational School's e-learning medium (Pendidik, 2021)

According to students' interviews conducted while learning at home, they experience ennui and spiritual dryness, desiring a shower of religious knowledge

similar to what they receive while studying at school (Student Interview, 2021). Parents also wanted the school to hold Islamic Gathering activities, even if they are limited, because they believed their children's discipline in terms of studying and worshipping suffered when they studied at home. After a long period of online learning from home, parents agreed that their children's spirituality needed to be fed and re-motivated with religious habituation at school through the Islamic Gathering program (Pendidik, 2021).

The Serang City Informatics Vocational School has made several steps to ensure that the Islamic Gathering program, which includes religious habituation activities in daily life, still runs well during pandemic. Because spiritual intelligence, which necessitates a spiritual and mental development process in order to achieve, is critical to students' success. As a result, even in the event of a pandemic, Islamic Gathering activities will continue, even if they cannot be carried out optimally due to limited online and offline resources. The duration of the period was somewhat altered, but the content of the material from the Islamic assembly remained unchanged. The Islamic Gathering activity, according to the Head of the Serang City Informatics Vocational School, has a significant impact on the character, discipline, and commitment of students to worship and learning. Even if there is a pandemic, cultivating these principles feels incredibly beneficial if it is done continually and without stopping (Kepala Sekolah, 2021).

The Islamic Gathering program was carried out offline in a limited manner, along with the improved conditions from the COVID-19 virus, but

still under rigorous health protocols, such as maintaining distance, washing hands, and wearing masks. To avoid crowding, students are divided into several groups, each consisting of ten people who take turns participating in activities from 08.30 to 18.30. The activities included required congregational prayers, *dzikir*, prayers and cults, modern religious studies, *Safinatunnaja* book study, and *Akhlaqilbanin* book study (Pendidik, 2021).

According to the observations made, the Islamic Gathering activity during the pandemic was attended by students with great enthusiasm, despite the fact that it was limited in time because it was no longer a full 24 hours, and they were grateful and very happy to be able to add to their religious knowledge and get new energy and encourage themselves to practice it in their daily lives (Peserta Didik, 2021).

DISCUSSION

Spiritual intelligence is the intelligence of the soul, which comes from within a person and is linked to virtues outside of the human conscious mind in order to solve problems of meaning and value. This intelligence evaluates and places one's activities and way of life in a more meaningful context than others (Zohar & Marshall, 2000).

Spiritual intelligence, according to Ary Ginanjar Agustian, is the ability to give spiritual meaning and value to thoughts, actions, behavior, and activities, as well as the ability to comprehensively synergize the three intellectual intelligences, emotional intelligence, and spiritual intelligence in one's life. A person who, in whatever capacity he holds, is in a

high position or not, is highly educated or does not have the same opportunity to give meaning to his life has a high position or does not have the same opportunity to give meaning to his life has a high position or does not have the same opportunity to give meaning to his life has a high position (Agustian, 2005). Sincerity and unselfish sincerity, which originate from Allah SWT, are the foundations of spiritual intelligence (SQ) in Islam. Spiritual intelligence, according to divine psychology, is a tranquil and calm soul (*nafs al-muthmainnah*) that is spiritually connected to Allah SWT (Sukidi, 2001).

Every human being requires the development of spiritual intelligence to assist him in resolving problems in his life and to keep him from doing things that are harmful to himself and others. Understanding and following religious teachings, such as the pillars of faith and the pillars of Islam, can help to build spiritual intelligence. Prayer, dhikr, reading the Koran, and other forms of worship are used in everyday life (Hawari, 2004). So, someone with high Spiritual Intelligence (SQ) is able to maintain a balance in his relationship with Allah swt (*hablumminallah*) and fellow humans (*hablumminnannaas*), has noble and respectable character, a pure and true heart, and can defend himself, themselves, or others from wrongdoing. Act, speak, and interpret life to grow as a person. So that he is kind, adaptable to his surroundings, and able to learn from every experience in his life in order to grow as a person.

How to Increase Spiritual Intelligence, according to Zohar and Marshal (2000), can be sharpened and improved in six ways. First, let's look at

the assignment path. Students' spiritual intelligence can be enhanced by allowing them to carry out their tasks and practice problem solving. Even if pupils make mistakes, educators continue to encourage them to discover their own potential. Students are assigned the job of carrying out routines and religious exercises for one whole day and becoming accustomed to them in everyday life during Islamic Gathering events.

Second, there's the parenting style. Teachers must develop a class climate that is full of affection, mutual love, and caring between friends in order for students to feel joyful and tranquil. When disagreements or problems happen, teachers must be the driving force in encouraging all students to appreciate and forgive one another in order for their spiritual understanding to grow and develop. Even after the curriculum is completed, Islamic religious teachers continue to watch and cultivate students' religious habits, and if mistakes are made, the educator guides and motivates students with compassion and affection.

The third path, namely the path of knowledge, requires the development of one's knowledge through curriculum development and learning through programs that can train students' sensitivity to real-world events and problems, as well as participation in thinking about what and how to solve these problems. Students can build sensitivity to the worth and significance of humanity by inviting them to reflect on, identify, and discuss how they became like other people. Because it examines the Qur'an and books (*Kitab-kitab*) related to the basis of morality, *aqidah*, and sharia. Islamic Gathering serves not only as a way

to increase knowledge to increase spiritual intelligence, but also as a way to increase spiritual intelligence. Students are expected to be motivated to become better individuals in speaking, acting, and behaving toward all creatures on this planet as their knowledge of morality grows. Because all of God's creatures, including humans, are brothers and sisters, hurting brothers and sisters should be avoided.

The path of personal change is the fourth path. This path is followed by a personality that is receptive to new experiences and input. Every student, in essence, possesses exceptional imagination and creativity, but this talent must be channeled. A teacher's job is to guide students toward becoming flawless human beings. Self-reflection is encouraged throughout Islamic Gathering event with the goal of pushing students to make tomorrow better than today.

The fifth path is the path of brotherhood. Spirituality can be enhanced by love for friends, relatives, and a strong sense of brotherhood, so educators must encourage students to respect, and understand the opinions and feelings of others. Students' ridicule, quarrels, and physical insults, on the other hand, can obstruct spiritual intelligence and must be avoided. In this activity, students in their groups are required to always be cooperative and active in participating in activities, which fosters a sense of brotherhood and compassion.

The path of dedicated leadership is the sixth path. Leadership is the final way to improve spiritual intelligence. A good leader, who is responsible, dedicated, and honest, must be able to relate well to other members of the group, inspire them with

ideals, and not be preoccupied with his own needs. A great leader will devote his or her time and energy to something other than himself. This committed leadership demonstrates a high level of spiritualism. Students are used to being held accountable for their responsibilities as Muslims during Islamic Gathering activities. You will be rewarded appropriately if you fulfill or fail to fulfill your obligations. As a result, every Muslim must be able to self-control and lead himself down the path of righteousness. Because every Muslim is essentially a leader, and every leader is accountable for his or her leadership.

Serang City Informatics Vocational School, which pays special attention to its students' spiritual development, offers the Islamic Gathering program as a unique facility that includes activities that can help students develop their spiritual intelligence. As a provision for interpreting life according to its era, it is critical to introduce spiritual intelligence to students both conceptually and practically, as well as the habituation of attitudes that can grow spiritual awareness. As a result, it is critical for students at Serang City's Informatics Vocational School to maintain, protect, and fortify themselves from the negative effects of technological advances as a digital native generation (the generation born in a digital environment has easy access to the internet and technology) and the majority explore skills in the field of information technology (Budiana, 2021).

For a child's success, spiritual intelligence is also critical. It grows and develops as a result of the habituation process, because effective learning methods for students include the

habituation method because students can feel firsthand what they usually do, and if these activities are not carried out, students will feel that something is missing in them. (Nurbuana, 2021). The Islamic Gathering program at the Informatics Vocational School of Serang City uses the habituation of religious routines and continues the habit of morning activities every day (*dhuha prayer, kultum, and tadarus* were combined) to achieve the expected results of increasing students' spiritual intelligence.

As a result of the COVID-19 pandemic, we are forced to study and work more at home online. It is also for the activities at the Serang City Informatics Vocational School. Technology is used to facilitate learning, including the Islamic Gathering program. From delivering materials to monitoring activities at home, to reporting student activities via YouTube, GoogleMeet, voicenotes, video recordings, and school e-learning, the possibilities are endless. Even though it is perceived as ineffective because moral monitoring cannot be done digitally, this media is very useful in the implementation of the Islamic Gathering program, particularly in filling the spiritual space of students, because the habit of kindness must not stop and be interrupted even though the COVID-19 pandemic is still present.

CONCLUSIONS

According to research conducted during the covid-19 pandemic on the implementation of Islamic Gathering at the Informatics Vocational School in Serang City, the program is still limited both online and offline. Because routines and religious studies carried out in Islamic

Gatherings are very beneficial for spiritual filling. Spiritual nutrition is a natural requirement for humans. Unless it is desired to harm the soul or disrupt its endurance. As a result, numerous attempts have been made to ensure that the process does not come to a halt for whatever cause, including a pandemic.

The Serang City Informatics Vocational School's efforts to provide spiritual nutrition to its students can serve as a model for other public schools that believe spiritual intelligence is the pinnacle of intelligence that plays a role in maximizing the potential of other intelligences in achieving life success. Finally, if spiritual intelligence becomes the pinnacle of intelligence, every teachers and school's policy maker should never stop striving to produce activities that can support the ascent in both quality and quantity.

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