

DEVELOPING SPIRITUAL INTELLIGENCE THROUGH TAHFIDZ AL-QUR'AN PROGRAM: A NARRATIVE STUDY OF STUDENT EXPERIENCES AT MIN 1 KEDIRI CITY

PENGEMBANGAN KECERDASAN SPIRITUAL MELALUI PROGRAM TAHFIDZ AL-QUR'AN: STUDI NARATIF PENGALAMAN SISWA MIN 1 KOTA KEDIRI

Fuad Syahrir¹

¹ *Institut Agama Islam Negeri (IAIN) Kediri, Indonesia*

Ahmad Fattah²

² *Universitas Islam Kediri, Indonesia*

Nurfaikah³

³ *Madrasah Ibtidaiyah Negeri 1 Kota Kediri, Indonesia*

*fuadsyahrir@iainkediri.ac.id

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ABSTRACT

This research explores the development of spiritual intelligence through the Tahfidz Al-Qur'an program at Madrasah Ibtidaiyah Negeri (MIN) 1, Kediri City. Using a narrative inquiry approach, this study examines students' lived experiences in memorizing the Qur'an and how these experiences contribute to enhanced spiritual intelligence. Data were collected through in-depth interviews, participant observation, and document analysis involving 25 students participating in the Tahfidz program. The findings reveal that the Tahfidz Al-Qur'an program facilitates the development of spiritual intelligence through four key dimensions: transcendental awareness, meaningful purpose, compassionate relationships, and spiritual resilience. The program's structured approach to Qur'anic memorization, combined with reflective practices and communal learning, creates a holistic environment that nurtures students' spiritual growth alongside their academic development. This research contributes to understanding how faith-based educational practices can effectively integrate spiritual development within formal elementary education settings, providing implications for Islamic educational institutions seeking to enhance spiritual intelligence through structured Qur'anic memorization programs.

Keywords: Spiritual Intelligence, Tahfidz Al-Qur'an, Islamic Elementary Education, Narrative Study

ABSTRAK

Penelitian ini mengeksplorasi pengembangan kecerdasan spiritual melalui program Tahfidz Al-Qur'an di Madrasah Ibtidaiyah Negeri (MIN) 1, Kota Kediri.

Menggunakan pendekatan penelitian naratif, studi ini mengkaji pengalaman hidup siswa dalam menghafal Al-Qur'an dan bagaimana pengalaman tersebut berkontribusi pada peningkatan kecerdasan spiritual. Data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan analisis dokumen yang melibatkan 25 siswa yang berpartisipasi dalam program Tahfidz. Temuan penelitian mengungkapkan bahwa program Tahfidz Al-Qur'an memfasilitasi pengembangan kecerdasan spiritual melalui empat dimensi utama: kesadaran transendental, tujuan bermakna, hubungan yang penuh kasih, dan ketahanan spiritual. Pendekatan terstruktur program terhadap hafalan Al-Qur'an, dikombinasikan dengan praktik reflektif dan pembelajaran komunal, menciptakan lingkungan holistik yang menumbuhkan perkembangan spiritual siswa bersamaan dengan pengembangan akademis mereka. Penelitian ini berkontribusi pada pemahaman tentang bagaimana praktik pendidikan berbasis keimanan dapat secara efektif mengintegrasikan pengembangan spiritual dalam lingkungan pendidikan dasar formal, memberikan implikasi bagi lembaga pendidikan Islam yang berupaya meningkatkan kecerdasan spiritual melalui program hafalan Al-Qur'an yang terstruktur.

Kata Kunci: Kecerdasan Spiritual, Tahfidz Al-Qur'an, Pendidikan Dasar Islam, Studi Naratif

A. INTRODUCTION

Spiritual intelligence represents a foundational dimension of human development that transcends conventional cognitive abilities, encompassing awareness of transcendental realities and the capacity to utilize spiritual resources in addressing life's challenges. In Islamic educational contexts, the development of spiritual intelligence stands as a paramount objective, particularly in elementary education where formative experiences significantly shape children's lifelong spiritual trajectory. According to Zohar and Marshall (2004), spiritual intelligence constitutes "the intelligence with which we address and solve problems of meaning and value," representing an essential capacity for holistic human development that complements emotional and cognitive intelligences. Within Islamic educational frameworks, the memorization of the Qur'an (Tahfidz) serves as a traditional practice with profound implications for spiritual development, potentially offering structured pathways toward enhanced spiritual intelligence among young learners.

The integration of Tahfidz Al-Qur'an programs within formal educational settings represents a contemporary approach to revitalizing traditional Islamic educational practices while addressing modern educational demands. Madrasah Ibtidaiyah Negeri (MIN) 1 Kediri City exemplifies this integration through its comprehensive Tahfidz program, which has garnered recognition for its systematic approach to Qur'anic memorization within a formal elementary education context. Baharuddin (2020) argues that such integration holds significant potential for nurturing spiritual intelligence, as the pro-

cess of memorizing, understanding, and embodying Qur'anic teachings creates multidimensional learning experiences that engage cognitive, emotional, and spiritual faculties simultaneously (Ahmad Nur et.al 2024). This research explores how students' experiences within the Tahfidz program at MIN 1 Kediri City contribute to the development of their spiritual intelligence, examining the narratives through which students make meaning of their engagement with Qur'anic memorization and its impact on their spiritual growth.

The concept of spiritual intelligence in Islamic educational contexts diverges from Western conceptualizations through its explicit grounding in theological frameworks and divine revelation. Abdullah (2019) defines Islamic spiritual intelligence as "the capacity to utilize spiritual resources grounded in Qur'anic guidance and prophetic examples to solve problems, make meaningful choices, and nurture relationships with Allah and fellow humans." This definitional approach positions the Qur'an not merely as sacred text to be memorized but as living guidance whose internalization cultivates specific dimensions of spiritual intelligence. The Tahfidz program at MIN 1 Kediri City operates within this conceptual framework, approaching Qur'anic memorization not as isolated religious practice but as comprehensive educational methodology with potential implications for children's spiritual intelligence development across multiple dimensions.

Contemporary research on childhood spiritual development emphasizes the formative elementary school years as critical period for establishing spiritual foundations that influence lifelong patterns of meaning-making, ethical reasoning, and transcendental awareness. According to Fowler and Dell (2006), children between ages 7-12 develop capacity for concrete operational thinking about spiritual matters, enabling them to internalize religious narratives and practices in ways that shape their emerging spiritual identities. The Tahfidz program at MIN 1 Kediri City explicitly targets this developmental window, structuring Qur'anic memorization experiences that align with children's developmental capacities while introducing progressively complex spiritual concepts embedded within memorized verses. Rahman (2021) observes that elementary school Tahfidz programs that acknowledge developmental considerations potentially create more sustainable patterns of spiritual engagement than approaches focusing exclusively on memorization volume without attention to meaning-making processes.

The pedagogical approach to Tahfidz at MIN 1 Kediri City distinguishes itself through an integrative methodology that combines traditional memorization techniques with reflective practices designed to deepen students' engagement with Qur'anic content. Unlike conventional approaches that may emphasize rote memorization, the program incorporates what Suyadi (2022) terms "contemplative pedagogy"—methodologies encouraging students to reflect upon, internalize, and embody the meanings of memorized verses. This pedagogical orientation aligns with Gardner's (2011) expanded model of multiple intelligences, which recognizes spiritual and existential intelligences as distinctive cognitive domains requiring specialized educational approaches. The program's intentional integration of memorization with meaning-making potentially addresses critique by Nggermanto (2018), who warns against Qur'anic education that separates textual memorization from spiritual internalization, potentially limiting the developmental impact of sacred text engagement.

The relationship between Qur'anic memorization and spiritual intelligence exists within broader educational discourses concerning the role of religious education in public schooling contexts (Muhsyanur et.al 2024). While secularizing trends in global education have sometimes marginalized spiritual development as educational objective, Islamic educational institutions like MIN 1 Kediri City maintain explicit focus on spiritual growth alongside academic excellence. Al-Attas (2019) articulates the Islamic educational philosophy underlying this approach, arguing that education fundamentally concerns the "recognition and acknowledgment of proper places of things in the order of creation" with spiritual development representing not supplementary goal but central educational purpose. The Tahfidz program embodies this philosophical orientation through structured approach to sacred text engagement designed to nurture spiritual intelligence while complementing rather than competing with academic curriculum.

The development of spiritual intelligence through Qur'anic memorization potentially addresses contemporary concerns about moral development and character education in increasingly complex social environments. Hashim (2020) observes that children navigate unprecedented exposure to diverse value systems through digital media and globalized culture, creating heightened need for coherent moral frameworks that support ethical decision-making and identity formation. The Tahfidz program at MIN 1 Kediri City poten-

tially provides such coherent framework through engagement with Qur'anic teachings addressing fundamental ethical principles and spiritual values. Research by Ahmed (2021) suggests that children who internalize sacred texts as moral reference points potentially develop greater resistance to negative peer influences and enhanced capacity for ethical reasoning compared to those lacking such foundational moral frameworks.

The communal dimensions of Tahfidz programs represent significant factor potentially contributing to spiritual intelligence development beyond individual memorization practices. At MIN 1 Kediri City, the Tahfidz program incorporates collaborative learning methodologies including peer mentoring, group recitation sessions, and community performances that create what Halstead (2018) describes as "spiritual learning community" characterized by shared commitment to sacred knowledge acquisition. These communal practices potentially address Emmons' (2000) identification of relational capacities as core dimension of spiritual intelligence, developing students' abilities to form meaningful connections with others through shared spiritual practices. Furthermore, Al-Mahrooqi (2022) argues that such collaborative approaches to Qur'anic education potentially cultivate specific social dimensions of spiritual intelligence including empathy, reciprocity, and collective responsibility.

The integration of contemplative practices within the Tahfidz program represents distinctive feature potentially enhancing its impact on spiritual intelligence development. Beyond basic memorization, the program incorporates structured reflective exercises encouraging students to contemplate the meanings of memorized verses, consider their personal applications, and develop awareness of emotional and spiritual responses to Qur'anic engagement. According to Anastasia (2021), such contemplative dimensions of religious education potentially cultivate what neuropsychological research identifies as enhanced executive functioning, attention regulation, and metacognitive awareness—cognitive capabilities closely associated with aspects of spiritual intelligence including self-awareness and meaning-making capacity. This integration of contemplative pedagogy potentially addresses limitation identified by Sahin (2018), who critiques traditional approaches to Islamic education that emphasize conformity without nurturing reflective spiritual awareness.

The cultural context surrounding MIN 1 Kediri City creates unique conditions potentially influencing how the Tahfidz program

impacts students' spiritual intelligence development. Located in East Java, Indonesia, the school operates within cultural environment characterized by distinctive synthesis of Javanese cultural traditions and Islamic practices sometimes termed "Islam Nusantara." According to Lukens-Bull (2019), this cultural context emphasizes harmonious integration of spiritual practices with daily life, potentially enhancing the transfer of Qur'anic memorization experiences to everyday meaning-making and ethical decision-making. Furthermore, Rahim (2020) observes that Indonesian Islamic educational institutions increasingly balance traditional religious practices with contemporary pedagogical approaches, creating distinctive educational environments where programs like Tahfidz can be reimaged through innovative methodologies while maintaining connection to established spiritual traditions.

B. LITERATURE REVIEW

Spiritual intelligence represents multidimensional construct that has received increasing attention within educational psychology, particularly in contexts where religious and spiritual development constitute explicit educational objectives. King and DeCicco (2009) conceptualize spiritual intelligence as comprising four core components: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. Within Islamic educational contexts, this conceptualization requires adaptation to theological frameworks emphasizing divine revelation as authoritative source of spiritual knowledge rather than exclusively humanistic or psychological approaches to spirituality. Muhamad and Rahman (2017) propose modified framework for Islamic spiritual intelligence incorporating dimensions including God-consciousness (taqwa), purpose-orientation (niyyah), self-purification (tazkiyah), and ethical commitment (akhlaq). These dimensions align with traditional Islamic educational objectives while providing measurable constructs through which spiritual development can be assessed within formal educational settings. The Tahfidz program at MIN 1 Kediri City potentially addresses these dimensions through structured engagement with Qur'anic text as divine guidance for spiritual development across multiple domains of intelligence.

The neuropsychological foundations of Qur'anic memorization provide important context for understanding its potential impact on spiritual intelligence development. Newberg and Waldman (2017)

document how meditative and contemplative practices associated with sacred text engagement potentially stimulate neuroplastic changes in brain regions associated with attention regulation, emotional processing, and executive functioning. These neurological changes potentially support development of capacities integral to spiritual intelligence including heightened awareness, ethical sensitivity, and meaning-making abilities. More specifically, Ibrahim and Safar (2020) identify neurological correlates of Qur'anic memorization including enhanced activity in prefrontal cortical regions associated with executive control, increased hippocampal volume linked to memory consolidation, and heightened connectivity between brain regions facilitating integration of cognitive, emotional, and spiritual processing. These findings suggest that the intensive memorization practices within Tahfidz programs potentially create neurophysiological conditions conducive to spiritual intelligence development beyond their explicit religious objectives.

The pedagogical approaches employed within Tahfidz programs significantly influence their developmental impacts, with contemporary research emphasizing importance of meaning-centered rather than exclusively memorization-centered methodologies. Traditional approaches often emphasized what Berglund (2018) terms "transmission pedagogy"—methodologies prioritizing accurate textual reproduction without extensive engagement with textual meanings or personal applications. Contemporary approaches increasingly incorporate what Waghid (2021) describes as "transformative Qur'anic pedagogy" characterized by integration of memorization with comprehension, reflection, and application. This pedagogical evolution responds to critique by Hefner (2019), who argues that exclusive focus on memorization potentially creates "disconnected knowledge" lacking meaningful integration with students' lived experiences and developmental needs. Research by Al-Ghazali Foundation (2022) indicates that Tahfidz programs incorporating reflective discussions, contextual applications, and ethical explorations of memorized content potentially create more significant impacts on spiritual development than programs focused exclusively on memorization volume or accuracy.

The relationship between Qur'anic memorization and identity formation constitutes significant dimension of spiritual intelligence development during elementary education. According to Erikson's psychosocial development theory, elementary school years represent critical period for developing sense of competence and industry

that contributes to children's emerging identities. Rahmawati (2021) applies this developmental framework to Islamic educational contexts, arguing that mastery experiences within Tahfidz programs potentially establish "sacred competence" that becomes central to children's self-concept and spiritual identity. Furthermore, Hussain (2018) documents how successful navigation of challenges within Qur'anic memorization potentially develops what she terms "spiritual self-efficacy"—confidence in one's capacity to utilize spiritual resources in addressing life challenges. This spiritual self-efficacy represents core component of spiritual intelligence, enabling children to draw upon internalized spiritual resources when facing challenges across multiple life domains. The Tahfidz program at MIN 1 Kediri City potentially creates structured opportunities for developing such spiritual self-efficacy through progressive memorization challenges aligned with students' developmental capacities.

The communal dimensions of Tahfidz programs create significant implications for spiritual intelligence development beyond individual cognitive processes. Traditional Islamic educational methodologies emphasized relationship between teacher (*ustadz/ustadzah*) and student as sacred bond through which spiritual knowledge transmission occurs alongside textual learning. According to Sahin (2020), this relational dimension creates distinctive form of "embodied spiritual pedagogy" where teacher models spiritual qualities that students internalize alongside explicit content knowledge. Similarly, Cook and Cook (2022) document how peer interactions within religious educational settings potentially create "communities of spiritual practice" characterized by mutual accountability, shared spiritual vocabulary, and collective meaning-making processes that enhance individual spiritual development. The Tahfidz program at MIN 1 Kediri City incorporates these communal dimensions through mentorship structures, collaborative recitation sessions, and community performances that potentially enhance program impacts on spiritual intelligence development through creation of supportive spiritual community extending beyond individual memorization practices.

C. METHOD

This research employs narrative inquiry methodology to investigate the development of spiritual intelligence through the Tahfidz Al-Qur'an program at MIN 1 Kediri City. According to Clandinin and Connelly (2000), narrative inquiry represents particularly appropri-

ate methodology for exploring educational experiences as lived and told stories, allowing researchers to examine how participants make meaning of their experiences through narratives that reveal both personal significance and broader educational implications. This methodological approach aligns with the research objectives by focusing on students' storied experiences of Qur'anic memorization rather than merely measuring program outcomes through standardized metrics. The methodology acknowledges what Elbaz-Luwisch (2010) describes as the fundamentally narrative quality of educational experiences, recognizing that children's spiritual development unfolds through storied encounters with sacred texts that become incorporated into their evolving personal narratives. This narrative orientation creates methodological space for examining the complex, multidimensional processes through which engagement with Qur'anic memorization potentially contributes to spiritual intelligence development across cognitive, emotional, and relational domains.

Data collection employed multiple methods designed to capture the narrative dimensions of students' experiences within the Tahfidz program. Primary data sources included narrative interviews with 25 students participating in the program, selected through purposive sampling to represent diverse experiences including program duration, memorization achievement levels, and demographic backgrounds. These interviews followed Josselson's (2013) approach to narrative interviewing, utilizing open-ended prompts encouraging participants to share stories about their experiences while minimizing researcher-imposed frameworks. Additional data sources included classroom observations documenting 45 hours of Data collection employed multiple methods designed to capture the narrative dimensions of students' experiences within the Tahfidz program. Primary data sources included narrative interviews with 25 students participating in the program, selected through purposive sampling to represent diverse experiences including program duration, memorization achievement levels, and demographic backgrounds. These interviews followed Josselson's (2013) approach to narrative interviewing, utilizing open-ended prompts encouraging participants to share stories about their experiences while minimizing researcher-imposed frameworks. Additional data sources included classroom observations documenting 45 hours of Tahfidz instruction, semi-structured interviews with 8 teachers involved in the program, and documentary analysis of instructional materials, student reflection journals, and institutional records. This triangula-

tion approach responds to Polkinghorne's (2007) recommendation that narrative research employ multiple data sources to develop comprehensive understanding of experiential phenomena, particularly when investigating complex developmental processes like spiritual intelligence formation that may not be fully accessible through any single investigative method.

Data analysis followed interpretative phenomenological analysis procedures designed to identify patterns of meaning across narrative accounts while maintaining sensitivity to individual experiences. Following Smith and Osborn's (2015) methodological framework, analysis progressed through systematic stages including immersive reading of transcripts, initial coding of significant statements, development of emergent themes, identification of cross-case patterns, and construction of interpretative narratives representing key dimensions of students' experiences. Throughout analysis, particular attention was given to what Creswell and Poth (2018) term "epiphanic moments"—transformative experiences within students' narratives where encounters with Qur'anic text created significant shifts in understanding, awareness, or spiritual perspective. Analysis employed member-checking procedures where preliminary interpretations were shared with participants to verify representational accuracy, addressing Chase's (2005) ethical concern that narrative research faithfully represent participants' meaning-making processes rather than imposing researcher interpretations. The analysis ultimately produced interpretative framework identifying key themes in how Tahfidz experiences contribute to spiritual intelligence development while maintaining representative examples of individual narratives illustrating the lived experience of these developmental processes.

D. RESULT AND DISCUSSION

Analysis of student narratives reveals that participation in the Tahfidz Al-Qur'an program at MIN 1 Kediri City contributes to spiritual intelligence development through multiple dimensions, with transcendental awareness emerging as particularly salient theme. Students consistently described how the practice of memorizing and reciting Qur'anic verses cultivated heightened awareness of divine presence in their daily experiences. As one fifth-grade student expressed, "When I memorize Surah Ar-Rahman, I started noticing Allah's blessings everywhere—in the trees, in my family, even in difficult moments." This narrative pattern aligns with King's (2008)

identification of transcendental awareness as core dimension of spiritual intelligence, characterized by capacity to perceive spiritual dimensions of everyday reality and recognize interconnections between material and transcendent domains. The structured practice of engaging with Qur'anic text appears to develop this capacity through what Al-Ghazali (2018) describes as "spiritual perception" cultivated through regular contemplation of divine revelation. According to students' narratives, this heightened awareness frequently transferred beyond formal memorization sessions to everyday activities, with many describing increased mindfulness of divine presence during ordinary activities like eating, studying, or interacting with family members.

The relationship between memorization challenges and spiritual resilience emerged as second significant theme, with narratives revealing how navigation of difficulties within the Tahfidz program developed capacities for perseverance and meaning-making during challenging experiences. Students frequently described initially struggling with memorization requirements but developing strategic approaches through guidance from teachers and peer support. As one fourth-grade student explained, "At first I couldn't memorize even one page, but my teacher showed me how to break it into small parts and keep trying. Now I use the same approach when anything feels difficult." This narrative pattern illustrates what Emmons (2000) identifies as core spiritual intelligence capacity: utilizing spiritual resources to solve problems and overcome challenges. The structured progression of memorization tasks within the Tahfidz program appears to create scaffolded opportunities for developing this capacity through experiences requiring persistence, problem-solving, and emotional regulation. According to Bandura's (2016) perspective on mastery experiences, such structured challenges potentially build not only specific memorization skills but broader self-efficacy beliefs transferable to diverse life domains—a pattern consistently reflected in students' narratives describing application of lessons learned through memorization challenges to academic, interpersonal, and personal situations.

The development of meaningful purpose represents third significant dimension through which the Tahfidz program appears to enhance spiritual intelligence. Student narratives consistently revealed evolving understanding of memorization activities as contributing to larger meaningful purposes beyond academic achievement. Initially, many students described external motivations including parental

expectations or competitive recognition, but longer program participation correlated with narratives emphasizing intrinsic purposes including religious devotion, personal connection with Allah, and aspiration to embody Qur'anic values. As one fifth-grade student explained, "I used to memorize just to get certificates, but now I memorize because these verses guide my life and help me become a better person." This narrative pattern aligns with what Zohar and Marshall (2004) identify as purpose-orientation dimension of spiritual intelligence—capacity to connect daily activities with larger meaning frameworks and ultimate concerns. The program's integration of memorization with reflection on textual meanings appears particularly significant in fostering this purpose-orientation, with students who participated in structured meaning-reflection activities demonstrating more developed narrative themes of purpose compared to those focused exclusively on memorization targets.

The emergence of ethical sensitivity constitutes fourth significant theme in students' narratives of spiritual intelligence development through Tahfidz participation. Students frequently described how engagement with specific Qur'anic passages increased their awareness of ethical considerations in everyday interactions and decision-making processes. Memorization of verses addressing interpersonal ethics appeared particularly impactful, with students describing heightened attention to truthfulness, kindness, and respect in their interactions with peers and family members. As one third-grade student explained, "After memorizing Surah Al-Hujurat, I started thinking more about how my words might hurt others' feelings, and I try to speak more carefully now." This narrative pattern illustrates what Mahmood (2022) identifies as integration of cognitive knowledge with behavioral application—a core objective in Islamic approaches to spiritual intelligence development that distinguishes information acquisition from transformative knowledge embodied in action. The program's pedagogical approach incorporating discussion of ethical implications alongside memorization appears particularly significant in facilitating this connection between textual knowledge and ethical application.

The formation of contemplative habits emerged as fifth significant theme in student narratives, with participation in the Tahfidz program fostering development of reflective capacities extending beyond formal learning contexts. Students described progressively incorporating contemplative practices into daily routines, including reflection on memorized verses during quiet moments, connecting

Qur'anic themes to everyday observations, and utilizing memorized passages as guidance when facing decisions or challenges. As one fifth-grade student explained, "I often think about verses I've memorized when I'm walking home or before sleep—they help me understand things happening around me." This narrative pattern aligns with what Anastasia (2021) identifies as contemplative dimension of spiritual intelligence—capacity for sustained attention to spiritual insights and integration of these insights into ongoing meaning-making processes. The program's regular rhythm of memorization, recitation, and reflection appears to develop not only specific textual recall but broader habits of mind characterized by attentiveness to spiritual dimensions of experience and regular engagement with spiritual resources beyond formal educational contexts.

The relational dimension of spiritual intelligence development emerged as sixth significant theme, with student narratives revealing how the communal aspects of the Tahfidz program fostered enhanced capacities for connection, empathy, and interpersonal understanding. The program's collaborative learning structures, including peer mentoring arrangements, group recitation sessions, and collaborative performances, created opportunities for developing what Sahin (2020) terms "spiritual relationality"—capacity for forming meaningful connections guided by shared spiritual values and practices. Students described how these collaborative experiences fostered deeper peer relationships characterized by mutual support, shared purpose, and collective responsibility. As one fourth-grade student explained, "Helping my friends learn difficult verses taught me patience and showed me how good it feels to share knowledge with others." These narratives illustrate the development of what Gardner (2011) identifies as interpersonal dimension of spiritual intelligence—capacity for empathy, compassion, and ethical engagement with others grounded in spiritual understanding.

The integration of emotional awareness with Qur'anic engagement constitutes seventh significant theme in students' narratives of spiritual intelligence development. Students consistently described emotional responses to particular Qur'anic passages, ranging from comfort and peace when reciting verses containing divine reassurance to motivation and determination when engaging with passages describing spiritual struggle. More significantly, many students described developing increased awareness of their emotional states and capacity to regulate emotions through Qur'anic recitation. As one fifth-grade student explained, "When I feel angry or sad, I recite

Al-Inshirah in my mind, and it helps me remember that difficulties don't last forever." This narrative pattern illustrates what El-Aswad (2018) identifies as emotional dimension of Islamic spiritual intelligence—capacity to recognize, understand, and regulate emotions through spiritual frameworks and practices. The program's integration of memorization with reflection on personal responses to text appears particularly significant in cultivating this dimension, with students describing growing awareness of connection between Qur'anic engagement and emotional well-being.

The development of coherent spiritual identity emerged as eighth significant theme, with student narratives revealing how participation in the Tahfidz program contributed to integrated sense of self oriented around spiritual values and commitments. Students described how successful progression through memorization challenges created sense of personal accomplishment connected to religious identity, with many identifying as "hafiz/hafizah" (one who memorizes Qur'an) even when memorization remained partial. This identity formation process illustrates what Ramadan (2021) describes as integration of religious practice into core self-concept—significant developmental achievement during elementary years establishing foundation for continued spiritual identity development. Furthermore, student narratives revealed how this emerging spiritual identity provided framework for navigating other aspects of experience, including academic pursuits, friendship choices, and leisure activities. As one fifth-grade student explained, "Being someone who carries Allah's words in my heart means I try to make choices that match what I've memorized, not just during school but everywhere."

The transfer of spiritual insights to academic learning represents ninth significant theme in student narratives, revealing how the Tahfidz program created cognitive bridges between religious knowledge and broader educational experiences. Students frequently described applying memorization techniques developed within Tahfidz sessions to other subjects, utilizing study strategies involving visualization, chunking, and distributed practice across academic domains. More profoundly, many described developing deeper engagement with learning concepts through connection to Qur'anic themes, particularly in subjects including science, ethics, and language arts. As one fourth-grade student explained, "When we studied about plants in science, I remembered verses about Allah creating growth from water, and it made me more interested in

understanding how plants actually work." This narrative pattern illustrates what Gardner (2011) describes as cognitive integration capability—ability to establish meaningful connections between knowledge domains through overarching conceptual frameworks. The program's pedagogical approach emphasizing connections between Qur'anic content and other subjects appears particularly significant in fostering this integration, with students participating in cross-curricular reflection activities demonstrating more developed integration narratives than those experiencing Tahfidz as isolated program.

The development of intrinsic motivation patterns represents tenth significant theme in student narratives of spiritual intelligence development through Tahfidz participation. Students described evolving motivational orientations, typically progressing from initial extrinsic motivations including rewards, recognition, and adult approval toward increasingly intrinsic motivations including spiritual connection, personal growth, and alignment with core values. As one fifth-grade student explained, "I used to memorize to get stars on the achievement chart, but now I memorize because the words themselves feel precious to my heart." This motivational evolution aligns with self-determination theory's description of internalization processes through which externally regulated behaviors progressively transform into self-determined actions aligned with personal values and identity (Ryan and Deci, 2017). The program's pedagogical approach balancing structured external accountability with cultivation of personal meaning appears particularly effective in facilitating this internalization process, with students participating in meaning-reflection activities demonstrating more developed narratives of intrinsic motivation compared to those experiencing primarily performance-focused approaches.

The cultivation of metaspirtual awareness constitutes eleventh significant theme, with student narratives revealing growing capacity for reflecting on their own spiritual development processes. Students with longer program participation particularly demonstrated awareness of changes in their understanding of Qur'anic text, describing recognition of their evolving interpretations and deepening connections with specific passages over time. As one fifth-grade student explained, "Verses I memorized two years ago meant something different to me then—now I understand more layers in the same words." This narrative pattern illustrates what Wilber (2019) identifies as developmental hallmark of spiritual intelligence:

capacity for metacognitive awareness about one's own spiritual understanding and growth processes. The program's integration of ongoing reflection with progressive memorization appears particularly significant in fostering this metaspirtual awareness, with students who engaged in regular journaling and discussion about their changing understandings demonstrating more developed narratives of spiritual growth awareness than those focused exclusively on memorization volume.

The contextual application of Qur'anic principles emerged as twelfth significant theme in student narratives, revealing how participation in the Tahfidz program developed capacity for applying memorized content to diverse life situations beyond formal religious contexts. Students described increasingly sophisticated patterns of connecting Qur'anic teachings with everyday scenarios, including schoolyard conflicts, family interactions, environmental observations, and internal emotional challenges. As one fourth-grade student explained, "When my friend and I argued over a game, I remembered the verse about making peace being better than conflict, so I suggested we find a compromise." This narrative pattern illustrates what Ibrahim (2020) identifies as contextual application dimension of Islamic spiritual intelligence—capacity to translate religious principles into practical wisdom appropriate for specific situations rather than rigid application of rules without contextual consideration. The program's pedagogical approach integrating discussion of real-world applications with memorization appears particularly significant in developing this capacity, with students who participated in case-based ethical discussions demonstrating more developed application narratives than those experiencing exclusively text-focused approaches.

E. CONCLUSION

This narrative study of student experiences within the Tahfidz Al-Qur'an program at MIN 1 Kediri City reveals the multidimensional processes through which Qur'anic memorization practices potentially contribute to spiritual intelligence development during elementary education. The findings demonstrate that effective Tahfidz programs extend beyond mere textual reproduction to create transformative educational experiences that develop core dimensions of spiritual intelligence including transcendental awareness, meaningful purpose, ethical sensitivity, contemplative habits, and spiritual resilience. Particularly significant is the finding that the pedagogical

approach employed within Tahfidz programs substantially influences developmental outcomes, with approaches integrating memorization with reflection, application, and meaning-making creating more comprehensive impacts on spiritual intelligence than approaches focusing exclusively on memorization volume or accuracy. These findings contribute to understanding how traditional Islamic educational practices can be effectively integrated within contemporary educational frameworks to support holistic development addressing both academic and spiritual dimensions of children's growth and development.

The implications of this research extend beyond specific findings to suggest broader considerations for Islamic educational institutions seeking to nurture spiritual intelligence through sacred text engagement. The study highlights importance of intentional pedagogical design that balances memorization rigor with meaning-making opportunities, suggesting that effective Tahfidz programs create structured pathways connecting textual engagement with personal reflection, ethical application, and community practice. Furthermore, the findings underscore the significance of creating developmentally appropriate spiritual education that acknowledges children's evolving cognitive and spiritual capacities rather than imposing adult frameworks unsuited to elementary learners. Future research directions include longitudinal studies examining sustained impacts of elementary Tahfidz experiences on spiritual intelligence development through adolescence and early adulthood, comparative studies investigating different pedagogical approaches to Qur'anic education, and interdisciplinary research integrating neuropsychological measures with qualitative exploration of spiritual development processes. Such research could further enhance understanding of how Islamic educational practices contribute to nurturing spiritual intelligence as integral dimension of human development in contemporary educational contexts.

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