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Islamic Religious Education Learning Based on Spiritual Intelligence in Developing Students' Morals at SMKN 1 Sorong City

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A B S T R A C T

Islamic Religious Education (PAI) learning in vocational schools is often cognitively oriented, thus failing to fully develop students' moral awareness. This study aims to analyze the role of spiritual intelligence-based Islamic Religious Education (PAI) learning in enhancing students' moral awareness at SMK Negeri 1 Sorong City. The research employed a qualitative approach with a case study design. Data were collected through observation, in-depth interviews with teachers and students, and documentation. Data were then analyzed using data reduction, data presentation, and thematic conclusion drawing techniques. The results indicate that the integration of spiritual intelligence values into Islamic Religious Education (PAI) learning is achieved through reflection on meaning, value dialogue, habituation of worship, and teacher role models, thus encouraging the internalization of moral values more contextually in students' lives. Learning not only produces conceptual religious understanding but also fosters self-awareness, responsibility, and concrete religious behavior. These findings confirm that a spiritual intelligence-based approach contributes to transforming Islamic Religious Education (PAI) learning from merely transferring knowledge to developing students' moral character.

1. Introduction

Education essentially serves not only as a means of transferring knowledge but also as a process for shaping students' character and moral awareness. In the context of vocational secondary education, the challenge of moral formation becomes increasingly complex because students are in the adolescent development phase, vulnerable to the influences of the social environment and globalization. This phenomenon is also evident at SMK Negeri 1 Sorong City, where, based on initial observations and interviews with educators, various moral issues were identified among students, such as low awareness of school dress codes, a lack of etiquette in

interactions with teachers and peers, and the emergence of deviant behavior indicating a weak understanding and practice of moral and religious values (Rahmi, interview, March 15, 2025). These findings indicate that moral issues are not merely individual issues but rather educational challenges that require a systematic approach throughout the learning process.

In practice, Islamic Religious Education (PAI) instruction is often cognitively oriented, resulting in students' understanding of religious teachings not being fully internalized in their daily behavior. Radiatul Mardiyah (interview, March 15, 2025) revealed that some students practice religious teachings situationally and have not yet made them a consistent guide for life. This situation indicates a gap between the dimensions of religious knowledge and the dimensions of moral practice, indicating the need for a learning approach that emphasizes not only the transfer of material but also the internalization of values.

Conceptually, Islamic Religious Education plays a strategic role in shaping students' character through the continuous process of internalizing Islamic values. Nur Yasin (2025) emphasized that religious education functions to develop moral awareness by strengthening students' affective and spiritual dimensions. In the era of globalization, Erviana (2021) explained that the moral challenges faced by the younger generation have become increasingly complex due to the rapid development of information technology, social media, and the openness of global cultural flows, which do not always align with religious values and social norms. The phenomenon of moral decadence, such as declining awareness of behaving in accordance with religious norms, weakening social ethics, and the emergence of deviant behavior, indicates the need for a more integrative approach to moral education.

One relevant approach is spiritual intelligence-based Islamic Religious Education (PAI). Nurdin and Zulfitria (2024) explained that spiritual intelligence is not only related to the ability to understand religious teachings theoretically but also includes self-awareness, appreciation of faith-based values, and the ability to reflect on and apply these values in everyday life. Fauzan and Mobarok (2024) added that this approach integrates cognitive, affective, and psychomotor aspects, enabling students not only to understand Islamic teachings but also to internalize them in their attitudes and social behavior. Students with well-developed spiritual intelligence are more aware of the moral consequences of their actions and are better able to take responsibility in their social interactions.

The normative basis of this approach can be found in Surah Luqman, verse 17, which emphasizes the importance of establishing prayer, enjoining good and forbidding evil, and being patient in facing life's trials. This verse contains integral spiritual and moral principles, namely awareness of worship, social concern, and steadfastness of character. These values are relevant to efforts to develop students' moral awareness in the school environment, particularly in addressing the phenomenon of declining ethics and discipline.

At SMK Negeri 1 Sorong City, Islamic Religious Education teachers have begun implementing spiritual intelligence-based learning through reflective instillation of faith values, the cultivation of religious attitudes, and exemplary behavior. Based on Rahmi's initial observations (March 15, 2025), this approach showed positive indications in the form of increased student politeness, compliance with rules, and growing responsibility and empathy in social interactions. However, this implementation has not been scientifically and systematically studied to determine how the learning process takes place, the strategies used, supporting and inhibiting factors, and the extent to which this approach plays a role in fostering students' moral awareness.

Several previous studies have examined aspects of religiosity and spiritual intelligence in education. Erviana (2021) examined the relationship between religiosity and adolescents' moral behavior and found a positive correlation between the two. However, this study did not specifically examine the classroom learning process as a factor shaping religiosity. Permadi and Dewi (2020) examined the development of spiritual intelligence through religious activities in schools and demonstrated its positive impact on students' character development. However, the study did not examine the pedagogical integration of this approach into Islamic Religious Education (PAI) learning Irawan (2024).

Based on these studies, a research gap exists, indicating that the relationship between spiritual intelligence-based Islamic Religious Education (PAI) learning and the development of students' moral awareness within the social context of schools, particularly at the vocational high school level, remains understudied. Previous research has focused more on general religiosity, religious activities, or character education in general, without systematically describing the process of internalizing spiritual values through Islamic Religious Education (PAI) learning strategies in the classroom and its impact on changes in students' moral behavior. Therefore, this study aims to: (1) Describe the implementation of Islamic Religious Education learning based on spiritual intelligence at SMK Negeri 1 Kota Sorong, including the approaches, strategies, and methods used by teachers in conveying spiritual values to students. (2) Identify the factors that support and hinder the implementation of Islamic Religious Education learning based on spiritual intelligence in forming students' moral awareness. (3) Analyze the impact of Islamic Religious Education learning based on spiritual intelligence in increasing students' moral awareness.

2. Methodology

This research employed a qualitative method with a case study approach to gain an in-depth understanding of the role of spiritual intelligence-based Islamic Religious Education (PAI) learning in enhancing students' moral awareness at SMK Negeri 1 Sorong City. A qualitative approach was selected because it is appropriate for explaining complex and contextual social phenomena (Fadli, 2021). The study adopted a descriptive qualitative design to systematically describe learning activities and their influence on students' moral development. In

qualitative research, the researcher serves as the primary instrument and focuses on exploring meanings rather than statistical measurement. The case study approach enables researchers to obtain a comprehensive understanding of a phenomenon within its real-life context (Khairudin & Afand, 2024).

The research was conducted at SMK Negeri 1 Sorong City because the school implements spiritual intelligence-based Islamic Religious Education (PAI) learning that is relevant to the focus of this study. The unit of analysis was the PAI learning process, including interactions between teachers and students as well as the internalization of spiritual values during learning activities. In this study, the researcher acted as the key instrument by directly conducting observations, interviews, and documentation (Agustang, 2020). Research participants consisted of Islamic Religious Education (PAI) teachers and students selected through purposive sampling to obtain relevant and in-depth information (Afiana Jannati, 2024). Snowball sampling was subsequently employed to identify additional participants who could provide richer data.

Data were collected through participant observation, in-depth interviews, and documentation. Participant observation was conducted to examine students' moral behavior directly (Kuswati & Hosna, 2025). In-depth interviews were used to explore participants' spiritual experiences, while documentation was employed to strengthen the credibility of the findings (Bulqiyah & Sofa, 2025). Data were analyzed using the interactive model of Miles, Huberman, and Saldana (2014), which consists of data reduction, data display, and conclusion drawing and verification (Siswanto et al., 2024; Tantri, 2025). The trustworthiness of the data was ensured by applying the criteria proposed by Lincoln and Guba (1985), namely credibility, transferability, dependability, and confirmability (Mouwn Erland, 2020; Rukminingsih et al., 2020). The research procedure followed the qualitative research stages proposed by Creswell and Poth (2018), beginning with a preliminary study, followed by fieldwork, data analysis, and preparation of the final research report (Khairudin & Afand, 2024).

3. Results and Discussion

The research was conducted in class XI at SMK Negeri 1 Sorong City, involving 32 students consisting of 18 female students and 14 male students. Based on classroom observations conducted during the learning process, students came from diverse social and family backgrounds, which influenced their attitudes and patterns of interaction at school. Prior to the implementation of spiritual intelligence-based Islamic Religious Education (PAI) learning, the teaching process generally used conventional methods centered on lectures, assignments, and memorization of religious material. Learning activities focused more on cognitive achievement and students' understanding of concepts rather than on the internalization of moral and spiritual values in daily life. As a result, several behavioral issues were still found among students, including lack of discipline in wearing school uniforms, low awareness of maintaining politeness in communication with teachers and peers, and weak responsibility in carrying out school rules. Classroom interaction tended to be

passive because students were more accustomed to receiving information than reflecting on the meaning and application of religious teachings in real situations. This condition indicates that the learning process had not fully encouraged the development of students' moral awareness through reflective and affective approaches.

During the implementation of spiritual intelligence-based PAI learning, educators gradually integrated reflective, affective, and value-oriented learning activities into classroom instruction. The teacher encouraged students to connect Islamic teachings with everyday experiences through discussions, self-reflection activities, storytelling, prayer habituation, and exemplary behavior. Learning activities were also supported by group discussions and contextual case studies related to students' social lives, enabling students to understand the moral consequences of their actions. Based on classroom observations, students demonstrated increased participation, respect toward teachers, and greater awareness in maintaining ethical behavior during the learning process. Several students began showing empathy toward peers, improved discipline, and stronger responsibility in completing learning tasks. The classroom atmosphere became more interactive because students were given opportunities to express opinions and reflect on moral values contained in Islamic teachings. This learning approach not only emphasized mastery of religious material but also fostered students' spiritual awareness and moral sensitivity through continuous practice and habituation in the school environment.

Data collection in this research was conducted through observation, interviews, and documentation. Observations were carried out directly during the Islamic Religious Education learning process to identify students' behavior, classroom interactions, and the implementation of spiritual intelligence-based learning strategies by teachers. The researcher used participant observation by attending classroom activities and recording important events related to students' moral awareness and behavioral changes. In-depth interviews were conducted with Islamic Religious Education teachers and selected students using purposive sampling techniques. Interviews aimed to explore participants' experiences, perceptions, and understanding regarding the implementation of spiritual intelligence-based learning and its impact on students' moral development. The interview process was conducted semi-structurally to allow informants to provide more detailed and contextual information. Documentation data such as lesson plans, school regulations, student activity records, and photographs of learning activities were also collected to strengthen the validity and credibility of the findings through triangulation techniques. The interview guidelines used in this study are presented in Table 1.

Table 1. Interview Instrument Guidelines

No	Informants	Focus of Research	Indicators	Interview Questions
1	PAI Teacher	Understanding of spiritual intelligence	Conceptual understanding	How do you interpret spiritual intelligence in PAI learning?

2	PAI Teacher	Learning approach differences	Learning orientation	What is the difference between spiritual intelligence-based PAI learning and purely cognitive learning?
3	PAI Teacher	Implementation of PAI learning	Integration of spiritual values	How do you integrate spiritual values into classroom learning?
4	PAI Teacher	Learning strategies	Teaching methods	What methods or strategies are used to develop students' spiritual intelligence?
5	PAI Teacher	Reflective learning	Value reflection	Are students given opportunities for reflection or value discussions during learning activities?
6	PAI Teacher	Teacher exemplification	Teacher role model	How do you apply exemplary behavior in spiritual intelligence-based learning?
7	PAI Teacher	Supporting factors	School environment	What factors support the implementation of spiritual intelligence-based PAI learning?
8	PAI Teacher	Inhibiting factors	Internal and external barriers	What obstacles are encountered in instilling spiritual and moral values?
9	PAI Teacher	Learning impact	Moral behavior change	Have students shown moral behavior changes after participating in this learning approach?
10	PAI Teacher	Moral awareness	Discipline and ethics	What moral changes are most visible in students' discipline and responsibility?
11	PAI Teacher	Reflection and evaluation	Learning development	What improvements are needed to make this learning approach more effective?
12	Students	PAI learning experience	Student perception	How was your experience participating in PAI learning?
13	Students	Contextual learning	Daily-life relevance	Does the teacher relate the material to everyday life? Please provide examples.
14	Students	Spiritual intelligence	Self-reflection	Does PAI learning help you understand the meaning of life and religious values?
15	Students	Self-control	Patience and emotional control	Do you feel more able to control yourself after participating in PAI learning?

16	Students	Teacher's role	Spiritual guidance	How does the PAI teacher instill spiritual values in students?
17	Students	Moral awareness	Understanding right and wrong	Does PAI learning help you distinguish good and bad behavior?
18	Students	Moral behavior	Discipline and ethics	Have you experienced changes in discipline, ethics, or social awareness?
19	Students	Personal experience	Behavioral changes	Can you describe any behavioral changes you have experienced?
20	Students	Supporting factors	Motivation and environment	What factors help you apply spiritual and moral values?
21	Students	Inhibiting factors	Personal and social barriers	What obstacles do you face in applying these values in daily life?
22	Students	Expectations	Learning improvement	How should PAI learning be improved to become more meaningful and engaging?

Data Presentation and Analysis

This chapter presents research data obtained through in-depth interviews with Islamic Religious Education educators and students at SMK Negeri 1 Sorong City regarding spiritual intelligence-based Islamic Religious Education (PAI) learning. The data presentation is structured based on the research focus to illustrate the patterns, trends, and meanings emerging from the informants' experiences in the learning process oriented toward developing moral awareness. The interviews indicate that educators define spiritual intelligence as students' ability to understand, internalize, and practice Islamic teachings in their daily lives. One Islamic Religious Education teacher stated that "spiritual intelligence is not just about knowing religious material, but how students can understand, internalize, and practice it in their daily lives" (Rosdiana, Interview, October 21, 2025). This understanding aligns with a student's statement that "Islamic Religious Education (PAI) lessons are not just about learning theory, but also about teaching good attitudes and behavior in everyday life" (Azzah, Interview, October 22, 2025). This quote demonstrates a congruence between teachers' and students' views regarding the meaning of spiritual intelligence in Islamic Religious Education (PAI) learning.

Interviews also revealed a clear distinction between spiritual intelligence-based Islamic Religious Education (PAI) learning and learning that emphasizes only cognitive aspects. A PAI teacher emphasized that "PAI learning is not just about memorization; it must shape students' attitudes and behavior" (Rahmi, Interview, October 21, 2025). This was reinforced by a student's statement that "if you just memorize, you forget quickly, but if you relate it to everyday behavior, you understand and remember better" (Azzah, Interview, October 22, 2025). This statement indicates a tendency that spiritual-based learning is more meaningful for students because it touches on their direct experiences. In the process of

internalizing spiritual values, educators connect learning materials to the realities of students' lives. One PAI teacher stated that "the learning material is always connected to students' real lives so they can easily understand and apply it" (Rahmi, Interview, October 21, 2025). Students also confirmed this by stating that "teachers often give examples from our daily lives, so we know what is good and what is not" (Nur Azkiyah, Interview, October 22, 2025). This indicates that contextual learning is the primary method for instilling spiritual values.

The learning methods used in spiritual intelligence-based Islamic Religious Education (PAI) learning are illustrated by the educator's statement that "we use role models, practice worship, discuss moral issues, and reflect and self-reflect" (Rahmi, Interview, October 21, 2025). Students also felt the impact of these methods, as they expressed, "We are often encouraged to reflect and think about past mistakes, so we are more aware of the need to improve ourselves" (Putri, Interview, October 22, 2025). Furthermore, teacher role models are considered very influential, because "if teachers set good examples, we are reluctant to break the rules" (Fatir, Interview, October 22, 2025).

Research Findings

Interview results revealed supporting and inhibiting factors in the implementation of spiritual intelligence-based Islamic Religious Education (PAI) learning. Islamic Religious Education teachers stated that "school support and collaboration with parents are very helpful in shaping students' attitudes." However, they also encountered obstacles, such as "the influence of social media and the students' varying family backgrounds" (Rosdiana, Interview, October 21, 2025). Students also expressed that "sometimes the social environment outside of school makes it difficult to consistently behave well" (Rifai, Interview, October 22, 2025). These statements indicate that the development of moral awareness is influenced by various factors outside the classroom. Based on excerpts from interviews with educators and students, it was found that spiritual intelligence-based Islamic Religious Education (PAI) learning has a positive impact on students' moral awareness. One Islamic Religious Education teacher stated that "changes are slowly becoming visible, such as students becoming more disciplined, more polite, and more conscious in their worship" (Rahmi, October 21, 2025). This is reinforced by a student's statement that "now I am more careful in my behavior and more aware that there is responsibility for making mistakes" (Azzah, Interview, October 22, 2025). These findings indicate that Islamic Religious Education (PAI) learning based on spiritual intelligence can gradually and sustainably foster students' moral awareness.

Discussion

Implementation of Spiritual Intelligence-Based Islamic Religious Education (PAI) Learning at SMK Negeri 1 Sorong City

The results of this study indicate that Islamic Religious Education (PAI) learning based on spiritual intelligence at SMK Negeri 1 Sorong City is no longer positioned

as a purely theoretical transfer of religious knowledge, but rather as an educational process that simultaneously integrates the development of cognitive, affective, and psychomotor aspects. Teachers not only emphasize mastery of teaching materials such as propositions, concepts of faith, jurisprudence, or morals, but also encourage students to understand the meaning of these values in the context of their real lives. The learning process is implemented through linking material to students' social realities, contextual discussions on moral phenomena in the school environment, reflection on personal experiences, habituation of worship, and reinforcement through teacher role models. With this approach, religious values do not cease to be memorized normative concepts, but become experiences that are personally interpreted and consciously internalized. This implementation model aligns with the concept of transformative learning, which places changes in awareness and behavior as the primary goal of education, rather than merely academic achievement (Ilma et al., 2025). Within this framework, Islamic Religious Education (PAI) functions as an instrument of character transformation oriented towards the sustainable formation of moral awareness. Islamic education that integrates reflective awareness and moral habituation is effective in developing students' ethical behavior and self-control within school environments (Saodi et al., 2024)

The reflective approach applied in learning is a key strength in developing students' spiritual intelligence. Reflection is conducted through open-ended questions, value dialogues, and by providing opportunities for students to evaluate their life experiences from an Islamic perspective. Spiritual intelligence develops optimally when individuals engage in the process of searching for the meaning of life and developing existential awareness (Nurdin et al., 2024). Through reflection, students not only understand what is normatively right and wrong but also comprehend the moral reasons underlying their actions. Reflective learning in Islamic education enhances students' moral reasoning because they are trained to analyze ethical dilemmas based on religious principles (Tri Gustian et al., 2025). Thus, reflection functions as a mechanism for internalizing values by bridging rational understanding and emotional awareness, allowing religious values to become an integral part of students' personal belief systems. Holistic education that emphasizes reflective and spiritual dimensions can foster stronger emotional maturity, empathy, and moral sensitivity among students (Fitriyanti et al., 2026). Therefore, reflective learning becomes an important medium for shaping students' awareness not only intellectually but also spiritually and socially in their everyday lives.

From a constructivist perspective, the implementation of spiritual intelligence-based Islamic Religious Education learning in schools demonstrates alignment with the principle that knowledge and values are not passively transferred but are instead constructed through experience and social interaction. The process of assimilation and accommodation occurs when students relate Islamic teachings to their daily experiences, such as dealing with friendship conflicts, violations of rules, or challenges related to social media use. A constructivist approach to Islamic Religious Education (PAI) learning strengthens the internalization of values through contextual reflection, allowing moral values to develop as a result of students' own construction of meaning rather than external pressure (Ilma et al.,

2025). In this context, spiritual intelligence-based learning can be understood as an integrative-transformative model because it develops moral awareness through a systematic, dialogical, reflective, and contextual process. Students are not merely passive recipients of religious information but become active participants in constructing the meaning of moral values through discussion, interaction, and reflection. Transformative and contextual learning environments significantly influence students' engagement, behavioral awareness, and social attitudes (Artati et al., 2026). Therefore, constructivist learning creates opportunities for students to internalize religious values more meaningfully and sustainably.

Teacher role models are also a strategic element in the overall implementation process. Teachers serve not only as transmitters of material but also as moral figures who provide concrete examples in daily behavior, such as discipline, politeness, responsibility, and consistency in worship. Teachers as role models have a significant influence on the development of students' spiritual awareness through the consistency of attitudes and behaviors that students directly observe (Irawan, 2024). This finding is further supported by evidence that modeling behavior in Islamic education effectively shapes students' character because they learn through observing and imitating figures with moral authority (Rizkarima et al., 2025). In practice, role models serve as a concrete medium for transmitting spiritual values that cannot be replaced by lectures or theoretical explanations alone, as students tend to imitate real-life behavior more easily than simply accepting verbal advice. The consistency demonstrated by teachers in their attitudes, speech, and social interactions also creates emotional closeness that encourages students to respect and internalize moral teachings more sincerely. Consequently, exemplary behavior becomes one of the most influential educational approaches for strengthening students' spiritual awareness and moral discipline within the school environment.

In addition to reflection and role modeling, the habituation of worship and regular religious activities also helps shape students' spiritual habits within the school environment. Habits such as communal prayer, congregational prayer, and the strengthening of religious culture create a conducive environment for the development of moral awareness. Religious habituation in schools contributes to improving students' discipline and social responsibility (Muhamad, 2024). Furthermore, the internalization of spiritual values through a combination of reflection and habituation is more effective than a rote learning approach because students directly experience the practical application of these values in their daily lives (Fauzan & Mobarok, 2024). In this context, habituation functions as a reinforcement mechanism by strengthening values that have been internalized cognitively and affectively, thereby fostering consistent patterns of moral behavior. The school environment also plays an important role in maintaining continuity between learning activities and students' everyday behavior because moral values are continuously practiced through the school's daily culture. Through repeated practice and continuous reinforcement, students gradually develop an awareness that religious values are not limited to classroom theory but should become an integral part of their daily conduct and social responsibility.

Overall, the integration of reflection, contextual meaning construction, teacher role modeling, and religious habituation forms a comprehensive learning system for developing students' spiritual intelligence and moral awareness. Learning not only results in increased religious understanding but also encourages attitudinal transformation, such as increased politeness, adherence to rules, empathy in social interactions, and personal responsibility. Therefore, spiritual intelligence-based Islamic Religious Education (PAI) learning at SMK Negeri 1 Sorong City can be understood as an educational model oriented toward holistic character formation, where the spiritual dimension serves as the primary foundation for building an integral and sustainable moral awareness. The findings of this study indicate that meaningful Islamic education requires the integration of reflective learning, contextual experiences, and exemplary behavior to strengthen students' moral consciousness. This also confirms that spiritual intelligence-based learning contributes not only to students' cognitive development but also to emotional maturity, social ethics, and self-awareness. Consequently, this learning approach can become an alternative educational model for strengthening character education in vocational schools facing increasingly complex moral and social challenges in the era of globalization.

Supporting and Inhibiting Factors

The results of this study reveal that the success of spiritual intelligence-based Islamic Religious Education (PAI) learning at SMK Negeri 1 Sorong City is strongly influenced by contextual factors that both support and hinder the process of internalizing students' moral values. The main supporting factors identified are the presence of a religious culture within the school environment and synergistic collaboration between the school and parents. A school's religious culture not only creates a conducive atmosphere for the practice of religious values but also serves as a normative framework that enables students to internalize moral principles in their daily lives. A religious culture in schools can shape a moral habitus that strengthens students' empathy, self-control, and sense of responsibility (Afiana Jannati, 2024). In other words, a religious school environment actively provides concrete moral experiences so that religious values are not only understood conceptually but also practiced in daily behavior.

Furthermore, collaboration between schools and families is a highly strategic supporting factor. Synergy between schools and families plays a crucial role in maintaining consistent character formation because the values instilled in schools can be reinforced and implemented within the family environment (Hidayati et al., 2026). Parental involvement in the spiritual education process helps students internalize moral values more comprehensively, so that learning does not stop at the academic realm but also encompasses students' social and personal lives in an integrated manner. With the support of these two factors, Islamic Religious Education (PAI) learning based on spiritual intelligence becomes more effective in fostering sustainable moral awareness.

On the other hand, the findings also identify several inhibiting factors that have the potential to weaken the effectiveness of spiritual intelligence-based Islamic

Religious Education (PAI) learning. One major factor is the influence of social media and uncontrolled promiscuity, which can erode students' moral sensitivity. Exposure to unfiltered digital content has the potential to trigger a crisis of values because adolescents are more likely to be influenced by cultures and norms that conflict with religious principles (Kahfi, 2025). This aligns with the phenomenon of moral decadence among the younger generation, which is often associated with a spiritual crisis resulting from the penetration of global culture.

Furthermore, heterogeneity in family backgrounds also poses a challenge. Differences in family social, economic, and cultural backgrounds can influence the effectiveness of value internalization in schools (Puspitoningrum et al., 2023). Students who grow up in families with inconsistent values or minimal religious practices tend to require additional guidance to apply what they learn in school to their daily lives. This situation emphasizes that the formation of moral awareness cannot be achieved in isolation but requires a holistic approach involving schools, families, and communities as an integrated educational system. Thus, these findings emphasize that the success of spiritual intelligence-based Islamic Religious Education (PAI) learning depends heavily on a balance between supporting and inhibiting factors. A religious school environment, active parental support, and integrated pedagogical strategies need to be combined with monitoring of external influences such as social media and promiscuity. This holistic approach ensures that students not only understand religious values theoretically but also internalize them into moral behavior, develop consistent character, and face social challenges with mature moral awareness.

Impact on Students' Moral Awareness

The results of this study indicate that spiritual intelligence-based Islamic Religious Education (PAI) learning at SMK Negeri 1 Sorong City has a significant impact on the development of students' moral awareness. This learning not only emphasizes mastery of cognitive aspects but also integrates the affective and psychomotor dimensions of students. In practice, teachers connect the learning material to students' real-life contexts through reflection, value dialogue, habituation of worship, and role modeling in daily behavior. This approach enables religious values to become meaningful and applicable experiences rather than simply memorized normative knowledge. This learning model is consistent with the principles of transformative learning, where the primary goal of education is to transform attitudes and behavior based on spiritual values rather than merely improving academic achievement. The learning process also creates opportunities for students to critically reflect on moral problems encountered in their daily lives and relate them to Islamic teachings. Reflective religious learning strengthens students' moral awareness because students are encouraged to internalize ethical values through meaningful experiences and continuous habituation (Saodi et al., 2024). Furthermore, the internalization of moral and spiritual values in educational institutions plays an important role in shaping students' character and social ethics (Awalin et al., 2026). Therefore, spiritual intelligence-based learning can strengthen students' moral development in both personal and social dimensions.

Observed changes in student behavior include increased discipline, politeness in interactions, adherence to school rules, social responsibility, and awareness of consistent religious observance. These findings indicate a significant relationship between strengthening spiritual intelligence and the development of moral awareness. Students with high spiritual intelligence tend to demonstrate stronger adherence to norms, self-control, and moral responsibility (Permadi et al., 2020). Spiritual intelligence also fosters transcendental awareness, namely the awareness that every action has divine and social consequences (Rais, 2019). This awareness encourages students to consider the moral implications of every decision and action they take in their daily lives, both at school and in their social settings. The findings also indicate that students become more aware of maintaining respectful relationships with teachers and peers after participating in reflective and value-oriented learning activities. Holistic education integrating emotional, spiritual, and social awareness contributes significantly to strengthening students' empathy, discipline, and social ethics within school environments (Fitriyanti et al., 2026). This demonstrates that spiritual intelligence-based Islamic learning can positively influence students' emotional maturity and moral sensitivity in social interactions.

The integration of spiritual values into Islamic Religious Education (PAI) learning has also been shown to enhance students' moral consciousness. Spiritual intelligence is the primary foundation for developing a moral conscience because internalized spiritual values shape students' moral orientation and ethical guidelines for interacting with their social environment (Zailani Mohd et al., 2022). Therefore, spiritual intelligence-based Islamic Religious Education (PAI) not only strengthens religious understanding but also shapes students' moral structure, both personally and socially. Students gradually develop awareness that religious values are not limited to ritual activities but also guide attitudes, communication, and decision-making processes in everyday life. Transformative educational practices and contextual learning contribute significantly to strengthening students' character education and ethical behavior, while the integration of moral values into learning activities promotes more meaningful and sustainable moral development (Artati et al., 2026; Awalin et al., 2026)

The implementation of this learning is also influenced by various supporting factors. Teachers' commitment to instilling religious values, a conducive school religious culture, and ongoing habituation are crucial elements that strengthen the internalization of values. A religious school environment provides concrete examples and a normative atmosphere that supports students in practicing spiritual values. Meanwhile, collaboration between schools and parents strengthens the consistency of character formation because the values instilled in schools are reinforced in family life, thus providing students with consistent and sustainable moral experiences. Supportive interactions between teachers, peers, and families also contribute to creating a positive educational climate that encourages students to consistently apply moral values in their daily activities. Consequently, moral awareness is not only formed through classroom learning but also through continuous social interaction and reinforcement in the broader educational environment. Religious activities and supportive school environments significantly

contribute to strengthening students' spirituality and social responsibility through continuous habituation and mentoring processes (Ramlianto et al., 2025).

On the other hand, there are inhibiting factors that can reduce the effectiveness of spiritual intelligence-based Islamic Religious Education (PAI) learning. The influence of social media and uncontrolled free association can weaken students' moral sensitivity because they are exposed to content and norms that conflict with religious values (Kahfi, 2025). Furthermore, heterogeneity in family backgrounds also poses a challenge because differences in religious practices, culture, and moral values within families influence students' ability to internalize the spiritual values taught in schools (Nurul Huda et al., 2023). This situation suggests that developing moral awareness requires a holistic approach involving synergy among schools, families, and the community as an integrated educational system. In addition, rapid technological development and unrestricted digital interaction increasingly expose students to external influences that may contradict the values taught in schools. Therefore, strengthening moral awareness requires continuous guidance, supervision, and collaboration among educational stakeholders to maintain consistency in students' moral and spiritual development.

The impact of spiritual intelligence-based Islamic Religious Education (PAI) learning is clearly reflected in changes in students' attitudes and behavior. Not only do discipline and politeness improve, but empathy, social responsibility, and consistent spiritual awareness are also fostered in daily life. These changes demonstrate that spiritual intelligence-based learning is more effective in fostering students' moral development in a profound and sustainable manner than approaches that solely emphasize cognitive aspects. Thus, this learning strategy is relevant as a character education model capable of addressing the complexity of moral and social challenges in the modern era while equipping students with integrated, applicable, and transformative moral awareness. The findings of this study also confirm that spiritual intelligence-based learning contributes to the development of students' emotional maturity and ethical sensitivity in social interactions. Through reflective learning, role modeling, and habituation, students gradually develop an awareness that moral values should become guiding principles in their behavior and decision-making processes. Therefore, this learning approach can serve as an alternative model for strengthening character education in vocational schools facing increasingly complex moral and social challenges in the era of globalization.

4. Conclusion

Based on research findings on the use of spiritual intelligence-based Islamic Religious Education (PAI) in fostering moral awareness in students at SMK Negeri 1 Sorong City, it can be concluded that the implementation of learning is no longer solely oriented towards knowledge transfer, but rather directed towards the internalization of spiritual values through reflective, contextual, and applicable learning experiences. Teachers act as facilitators and role models, linking learning materials to the realities of students' lives through value dialogue, fostering worship practices, strengthening religious attitudes, and exemplary behavior in daily life.

This learning process is supported by various factors, including teachers' commitment to instilling religious values, a school environment conducive to religious activities, and ongoing practice. However, there are also inhibiting factors such as diverse student backgrounds and the influence of the social environment and technological developments that are not always aligned with moral and spiritual values. The impact of Islamic Religious Education learning based on spiritual intelligence is evident in changes in students' attitudes and behavior, demonstrating increased moral awareness, such as increased discipline, politeness in interactions, responsibility for school rules, and growing empathy and religious awareness in daily life. Thus, the spiritual intelligence approach has been shown to play a significant role in shaping students' morals in a more profound and sustainable way than learning that only emphasizes cognitive aspects.

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