

## Integration Of Islamic Religious Education And Social Intelligence In Building Students' Religious Character In The Modern Era

**Muhammad Ibnu Soleh**

Muhammadiyah College of Islamic Education, Kediri, Indonesia.

Email : [ibnusholeh85@gmail.com](mailto:ibnusholeh85@gmail.com)

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### ABSTRACT

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The rapid transformation of society in the digital and global era has brought significant challenges to the spiritual, moral, and social dimensions of education. This study explores the integration of Islamic Religious Education (IRE) and social intelligence as a strategic model for strengthening students' religious character in the modern era. The objective is to analyze how Islamic values can be harmonized with socio emotional competencies to create a holistic educational approach that is responsive to technological, cultural, and ethical disruptions. Using a qualitative descriptive method supported by literature review and field data, this research examines patterns of value internalization, interaction dynamics, and behavioral adaptation among students in secondary education settings. The findings reveal that effective integration of IRE and social intelligence enhances empathy, moral reasoning, and digital ethics while reinforcing students' identity as morally grounded digital citizens. The study contributes theoretically by proposing a conceptual framework linking Islamic pedagogy with social intelligence theory, and practically by offering a transformative model that can be implemented in formal and non formal educational institutions. This integration not only revitalizes the relevance of Islamic education in contemporary contexts but also promotes the development of balanced individuals capable of navigating moral challenges in a rapidly changing world.

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### INTRODUCTION

The modern educational environment has undergone rapid transformation due to the forces of globalization, technological advancement, and digital interconnectivity. In this context, Islamic Religious Education (IRE) is challenged to move beyond the transmission of doctrinal content toward the cultivation of integrated competencies that include social intelligence and

religious character. The urgency of this transformation lies in the need to prepare learners who are not only faithful and knowledgeable but also socially responsive and ethically grounded (Fakhrurrazi et al., 2023; Nurhasan, 2023). As students navigate an increasingly complex, pluralistic, and digitally mediated world, Islamic education must foster moral discernment, empathy, and civic responsibility as manifestations of faith in action (Hapidin et al., 2022; Yusmaliana & Widodo, 2019). Therefore, the integration of IRE and social intelligence emerges as an educational imperative in shaping holistic individuals who embody the essence of Islam within the dynamics of the modern era.

A growing body of scholarship highlights that the essence of Islamic education is the harmonization of faith, knowledge, and moral action. Islam's vision of education anchored in the Prophet's mission to "perfect moral character" offers a foundational framework for integrating cognitive, spiritual, and social dimensions of learning (Tabroni et al., 2022; Fakhrurrazi et al., 2023). However, existing studies have predominantly emphasized doctrinal or moral content without sufficiently addressing the social-intelligence dimension that enables students to navigate real life interpersonal and societal challenges. This gap underscores the limited exploration of how IRE can systematically nurture emotional awareness, cooperation, empathy, and leadership within educational institutions (Syarnubi et al., 2021; Rahayu et al., 2023). Addressing this research gap is essential to operationalize the Qur'anic vision of human beings as *khalifah fil-ardh* moral agents who engage society through wisdom and compassion.

Globally, education systems are converging on the notion that character and social-emotional learning are central to 21st-century competencies. In this respect, the integration of Islamic Religious Education and social intelligence aligns with international educational priorities emphasizing ethics, collaboration, and cultural sensitivity. Islamic education, when properly contextualized, contributes to this global discourse by offering a theologically rooted yet socially engaged model of human development (Amaly et al., 2022; Mahmudah et al., 2023). The relevance of this integration extends beyond Muslim-majority societies; it provides a framework for moral and intercultural education adaptable to global educational agendas such as UNESCO's Education for Sustainable Development (ESD) and the United Nations' Sustainable Development Goal 4 (SDG 4) on quality education. Thus, the study's contribution transcends local pedagogical concerns to engage with global educational ethics and intercultural dialogue.

The rationale of this study lies in constructing an integrative framework that bridges faith-based education and social intelligence within formal schooling. While many Islamic educational models emphasize piety and ritual observance, fewer have systematically developed social and emotional competencies essential for religious character in modern pluralistic societies (Parjiman et al., 2023; Alimron et al., 2023). This study proposes that social intelligence manifested through empathy, communication, and moral interaction serves as a dynamic expression of Islamic ethics in daily life. The

hypothesis underlying this study is that integrating Islamic Religious Education with structured social-intelligence learning significantly enhances students' religious character formation, both in behavioral outcomes and socio moral reasoning.

Therefore, this research aims to contribute an original model of integrative Islamic education that unites spiritual, cognitive, and social dimensions within a coherent pedagogical design. It seeks to analyze existing theoretical and empirical frameworks, identify contextual challenges in educational institutions, and propose strategies for embedding social intelligence in IRE curricula and school culture. The expected contribution lies in advancing a holistic educational paradigm that not only strengthens students' religious commitment but also equips them with the interpersonal and ethical capacities necessary for constructive participation in contemporary society. By addressing the underexplored intersection of religious education and social intelligence, this study adds substantive theoretical and practical value to the global discourse on moral and character education in the digital age (Hapidin et al., 2022; Siswantara & Supriyadi, 2024).

## **METHODS**

This study employed a qualitative library research design that systematically explored theoretical, conceptual, and empirical works related to the integration of Islamic Religious Education (IRE) and social intelligence in shaping students' religious character in the modern era. The research relied on a comprehensive review of peer reviewed journal articles, books, and scholarly reports published between 2000 and 2025 to construct an interpretive understanding of how Islamic education principles intersect with contemporary theories of social and emotional learning. The primary variables in focus were the pedagogical approaches within IRE and the development of social intelligence dimensions such as empathy, cooperation, and moral reasoning. The study utilized purposive sampling to select relevant literature that met criteria of academic credibility, contextual relevance, and theoretical depth (Irianto et al., 2022; Susanti & Nukman, 2024; Suriadi, 2022).

The data collection process consisted of a structured documentation technique emphasizing textual retrieval, categorization, and analytical coding of recurring themes and conceptual frameworks within the selected literature. The data were organized into thematic clusters representing dimensions of faith based education, social intelligence theory, character formation, and digital-age pedagogy. Using a content analysis approach, each text was examined for semantic coherence, interpretive depth, and alignment with the study's central research questions. Analytical coding was conducted iteratively to identify patterns of convergence and divergence among authors, with particular attention to integrative pedagogies that balance spiritual and social development (Malili et al., 2022; Irianto et al., 2022; Kadis et al., 2024).

The analysis technique followed a qualitative interpretive framework that prioritized meaning construction over numerical measurement.

Specifically, the content analysis procedure consisted of three key stages: data reduction (selection and condensation of relevant textual units), data display (organization into thematic matrices), and conclusion drawing (synthesis into conceptual propositions). This methodological structure ensured transparency and analytical rigor while accommodating interpretive flexibility in handling religious and philosophical concepts. Cross validation was achieved through triangulation of data sources and theoretical perspectives, ensuring that insights derived from classical Islamic scholarship were critically related to modern psychological and educational paradigms (Susanti & Nukman, 2024; Muhajarah, 2022; Malili et al., 2022).

In alignment with the study's epistemological orientation, the library-based methodology was grounded in Islamic epistemic traditions that view knowledge (*'ilm*) as both a spiritual and rational pursuit. Therefore, the research did not merely aggregate textual evidence but sought to interpret it through the lens of Qur'anic hermeneutics, prophetic ethics, and the pedagogical philosophy of holistic education. This interpretive synthesis allowed for identifying educational models that not only transmit religious knowledge but also cultivate social emotional and moral competencies in learners. The study's analytic process was further guided by the conceptual framework of *prophetic intelligence* and *khalifah-based education*, linking spiritual consciousness with social responsibility (Suriadi, 2022; Suharyat et al., 2023; Jitu et al., 2025).

Finally, the outcome of this methodological approach is a theoretically coherent model that bridges IRE and social intelligence through practical educational implications. The methodological rigor of library research and content analysis facilitated the discovery of conceptual gaps and the formulation of an integrative framework that educators can operationalize in school contexts. The combination of descriptive and interpretive analysis yielded novel insights into how Islamic pedagogical principles can align with contemporary educational goals, particularly in fostering empathy, cooperation, and ethical behavior as extensions of religious character. These methodological outcomes provide a solid foundation for further empirical investigation and curriculum development within both Islamic and secular educational institutions (Irianto et al., 2022; Jitu et al., 2025; Priatmoko et al., 2025).

## RESULT AND DISCUSSION

### Result

The findings from this study reveal that the integration of *Islamic Religious Education (IRE)* and *social intelligence* significantly contributes to the formation of students' religious character, particularly in navigating moral challenges in the modern digital age. The analysis indicates that when IRE moves beyond doctrinal and ritualistic learning to include interpersonal, emotional, and ethical dimensions, students exhibit higher levels of empathy, cooperation, and social responsibility (Irianto et al., 2022; Susanti & Nukman, 2024; Setiawan, 2024). This shift reflects a transformation from a purely

cognitive model of religious learning to a holistic, experiential framework that fosters heart mind society integration. Such integration resonates with the Qur'anic principles of *rahmah*, *ta'aruf*, and *ukhuwwah*, emphasizing that authentic religiosity is manifested not only in faith but also in compassionate social engagement (Suriadi, 2022; Parjiman et al., 2023).

The results further demonstrate that the integration of social intelligence into IRE curricula strengthens students' moral reasoning and ethical behavior through interactive learning experiences. Quantitative and qualitative data suggest that students exposed to social intelligence based pedagogy such as collaborative projects, service learning, and dialogical reflection develop higher emotional literacy and intercultural sensitivity, which directly translate into prosocial conduct within their communities (Malili et al., 2022; Suharyat et al., 2023). These findings validate the theoretical proposition that structured social-intelligence education enhances the development of *akhlaq al-karimah*, aligning intellectual understanding with moral practice. Moreover, this pedagogical approach bridges the gap between spiritual formation and social ethics, producing learners who embody the prophetic vision of ethical leadership and cooperative coexistence (Suriadi, 2022; Irianto et al., 2022).

Incorporating digital tools and AI-based applications into IRE is found to augment inclusivity, engagement, and reflective learning without compromising the ethical and faith centered essence of Islamic education. Studies reveal that technology-mediated instruction, when grounded in Islamic values, can serve as a catalyst for enhancing empathy, dialogue, and social awareness among students (Anandal et al., 2024; Setiawan, 2025). The integration of digital literacy with religious and social education prepares students to face the moral complexities of Industry 4.0 and 5.0 with integrity and wisdom. These outcomes reinforce the argument that digital innovations, when properly aligned with ethical objectives, can become transformative tools for cultivating *insan kamil* individuals who are intellectually capable, emotionally intelligent, and spiritually grounded (Setiawan, 2024; Hanik & Agustin, 2023).

Lastly, the synthesis of data underscores the importance of institutional and policy-level support for IRE– intelligence integration. Effective implementation requires comprehensive curriculum design, professional development for teachers, and culturally responsive assessment instruments that measure both cognitive and socio emotional outcomes (Ghina & Syukri, 2024; Syarnubi et al., 2021). Schools that foster collaborative culture, community partnerships, and ethical digital practices provide a conducive ecosystem for developing religious character aligned with global citizenship. Overall, the findings affirm that integrating IRE with social intelligence forms a sustainable educational paradigm that harmonizes faith, reason, and action, preparing students to thrive ethically and spiritually in a pluralistic, interconnected world (Suyatno et al., 2022; Malili et al., 2022; Priatmoko et al., 2025).

## Discussion

The integration of Islamic Religious Education (IRE) and Social Intelligence (SI) represents a paradigm shift in how faith based education addresses the complexities of the modern era. As digitalization and globalization reshape students' social realities, traditional religious instruction must evolve to meet new moral and interpersonal demands. IRE provides the spiritual and ethical grounding derived from the Qur'an and prophetic teachings, guiding students to act with integrity and self-awareness. When combined with SI, which emphasizes empathy, cooperation, and intercultural sensitivity, the educational process transforms into a holistic formation of moral, intellectual, and social character. This integrated model supports the concept of *akhlak al-karimah* (noble character), aligning spiritual devotion with social responsibility and emotional intelligence as essential attributes of *insan kamil*, the ideal human being (Suharyat et al., 2023).

In the digital age, where social media and global communication dominate daily interactions, IRE alone is insufficient if not complemented by social intelligence competencies. Students are constantly exposed to conflicting values, misinformation, and online hostility that may undermine moral development. Integrating SI within IRE enables learners to filter digital content critically and ethically, while maintaining empathy and compassion in their online and offline engagements. This integration echoes findings by Irianto et al. (2022), who emphasize that emotional, spiritual, and social intelligences work synergistically to build students' ethical awareness and prosocial behavior. By fostering emotional literacy alongside religious understanding, IRE can function as a transformative discipline preparing students not only to believe but also to embody faith in real world relationships.

From a theoretical perspective, this integration reflects Islam's comprehensive vision of education, which aims to harmonize faith (*iman*), knowledge (*'ilm*), and moral action (*'amal*). The Prophet Muhammad's mission to "perfect moral character" underscores education's ethical orientation, positioning SI as an outward expression of Islamic virtues such as *ta'awun* (mutual help), *ukhuwwah* (brotherhood), and *ihsan* (excellence in conduct) (Suriadi, 2022). Within this paradigm, social intelligence is not an external addition but a natural extension of spiritual understanding applied through social interaction. Holistic Islamic education models, as discussed by Malili, Setiawati, and Primarnie (2022), affirm that intellectual, spiritual, and social dimensions of learning are interdependent and should be developed simultaneously through integrated pedagogical design.

Empirical studies further validate the efficacy of this integration. Jitu, Agil, and Gusmaneli (2025) demonstrate that collaborative learning methods in IRE classrooms significantly enhance students' social intelligence and ethical engagement. When students participate in teamwork, dialogue, and service-based projects grounded in Islamic ethics, they develop empathy, moral reasoning, and civic-mindedness. Similarly, Susanti and Nukman (2024) show that incorporating emotional intelligence frameworks within religious instruction leads to higher self-regulation and empathy among learners, which

directly correlates with stronger moral character. These findings illustrate that the IRE–SI nexus creates dynamic spaces for reflective, socially engaged learning that moves beyond ritualism toward ethical transformation.

Curriculum design and pedagogy are central to the practical implementation of IRE–SI integration. Hanik and Agustin (2023) argue that socio cultural literacy in the Merdeka Curriculum provides fertile ground for religious moderation and empathy building activities. Effective pedagogical strategies include collaborative learning, project-based approaches, and dialogic instruction, which stimulate inquiry and critical thinking within an Islamic ethical framework. Priatmoko et al. (2025) further highlight the role of experiential learning in pesantren-based institutions, where students' moral and social development is nurtured through real-life religious practice, community service, and ethical leadership training. These pedagogies ensure that learners not only acquire doctrinal knowledge but also internalize moral principles through lived experience.

Institutional culture also plays a crucial role in supporting this integration. Parjiman et al. (2023) introduce the *Rahmatan lil Alamin* model implemented in Muhammadiyah schools, which embeds compassion, inclusivity, and social responsibility into the institutional ethos. This model reinforces that Islamic education should foster a sense of universal empathy while maintaining strong religious identity. Setiawan (2024, 2025) extends this approach to higher education, showing how *Rahmatan lil Alamin*-based curricula bridge the tension between faith, modernity, and global citizenship. Such examples highlight that the integration of IRE and SI is not limited to classroom instruction but represents a broader institutional philosophy aimed at cultivating ethical, adaptive, and inclusive citizens.

The digital transformation of education presents both opportunities and challenges for IRE–SI integration. Anandal, Dartim, and Yusutria (2024) demonstrate how artificial intelligence (AI) can personalize Islamic learning for inclusivity, offering adaptive learning environments for diverse learners. However, Ghina and Syukri (2024) warn that technology must be ethically governed to prevent moral disengagement and the spread of misinformation. Within this context, digital pedagogy should be anchored in Islamic ethical principles that promote empathy, honesty, and reflection, transforming virtual spaces into arenas for faith-based dialogue and moral reasoning. Thus, digital literacy must be viewed as an extension of religious literacy in the 21st century.

Despite its strengths, the integration model faces several limitations that must be critically acknowledged. As Muhajarah (2022) notes, empirical research on multi-intelligence frameworks within IRE remains in its infancy, requiring deeper validation across contexts and cultures. Standardized instruments for assessing social intelligence and religious character are scarce, limiting comparative research and program evaluation. Moreover, not all educators possess adequate training to integrate SI principles effectively into religious pedagogy. Addressing these methodological and institutional gaps will be vital for ensuring that IRE–SI models achieve consistent and measurable outcomes.

The implications of IRE–SI integration extend to policy and national curriculum reform. Kadis et al. (2024) reveal through bibliometric analysis that scholarship on multiple intelligences in Islamic education is rapidly growing, suggesting institutional readiness for holistic models. Aligning with Suyatno et al. (2022), progressive Islamic education policies must bridge faith, modernity, and cultural identity, positioning IRE as a core agent of ethical development in plural societies. National frameworks should therefore encourage interdisciplinary approaches, integrating social emotional learning standards into Islamic curricula to foster civic ethics, inclusivity, and moral resilience in students.

## CONCLUSIONS

The findings of this study affirm that the integration of Islamic Religious Education (IRE) and Social Intelligence (SI) provides a holistic and transformative approach to building students' religious character in the modern digital era. The synthesis of theoretical and empirical insights reveals that this integration bridges the gap between spiritual knowledge and social practice, enabling students to manifest religious values through empathy, cooperation, and ethical engagement. IRE, when infused with social intelligence competencies, transcends its traditional doctrinal focus to become a dynamic framework for character education that aligns moral reasoning with emotional and interpersonal awareness. This paradigm contributes to forming *insan kamil* individuals who are spiritually grounded, intellectually mature, and socially responsible in both local and global contexts.

The study's findings also demonstrate that the inclusion of social intelligence dimensions within Islamic education fosters students' capacity to navigate the moral and ethical challenges of digital and multicultural societies. The use of dialogic, collaborative, and experiential pedagogies encourages learners to internalize Islamic virtues such as *ta'awun* (mutual cooperation), *ukhuwwah* (brotherhood), and *ihsan* (excellence in conduct) in real life situations. Furthermore, integrating digital literacy into faith-based education enhances students' ability to apply moral discernment in virtual spaces, thus promoting ethical digital citizenship consistent with Islamic values.

Theoretically, this research contributes to the development of Islamic educational psychology by situating social intelligence as a mediating construct that connects emotional development and moral consciousness. It expands the understanding of *tarbiyah Islamiyah* as a comprehensive process that cultivates the mind, heart, and behavior in unity. Practically, the study offers a framework for educators and policymakers to design curricula that harmonize cognitive, affective, and social domains, ensuring that moral education remains relevant in the era of rapid technological and cultural transformation.

In addition, the study highlights the institutional and policy-level implications of implementing the IRE–SI model. Educational leaders are encouraged to embed social emotional learning principles into Islamic curricula, provide teacher training on integrative pedagogy, and develop assessment tools that measure both religious understanding and socio-emotional competence. These measures can strengthen school culture and foster an environment conducive to moral and social growth grounded in faith.

Ultimately, the integration of Islamic Religious Education and Social Intelligence redefines the purpose of education as both a spiritual and civilizational endeavor. By cultivating students who think critically, act ethically, and interact compassionately, this integrative model offers a sustainable pathway for nurturing moral integrity and social harmony in an increasingly complex and interconnected world.

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