

Synergizing Progressive Values and Social, Emotional, Spiritual Intelligence in Islamic Education in The Digital Era

Yunita Furi Aristiyasari
Civil Engineering Department
Universitas Muhammadiyah Yogyakarta
Yogyakarta, Indonesia
yunita.furi.aristiyasari@umy.ac.id

Abstract— One of the problems found in this era is the lack of synergy between the social, emotional and spiritual attitude with student's knowledge and skills in following technological developments in the digital era. Thus, Islamic education must be prepared and should not be complacent in facing this era. This paper aims to explore the synergy between progressive values and social, emotional, spiritual values in Islamic education in order to face the challenges in the digital era. The synergy of those values is implemented in the goals, methods, material, educator qualification, and evaluation. This paper used library research employing library materials sources and qualitative approach. The objective of progressive Islamic education is to be able to create graduates who have scientific knowledge accompanied by social, emotional and spiritual values that are inherent in themselves. This goal can only be achieved if the learning system applies a model of integration between science and technology mastery and Islamic values in the selection of materials, methods, and evaluations. Meanwhile, the qualification of educators needs to adjust to the expected goals derived from the model exemplified by the Prophet Muhammad which has four competencies namely personal competence (*Sidiq*), social competence (*Amanah*), pedagogical competence (*Tabligh*), and professional competence (*Fathanah*).

Keywords—progressive values, social intelligence, emotional intelligence, spiritual intelligence, Islamic education

I. INTRODUCTION

The digital era is an era in which all human activities are connected through technological sophistication called the internet. The emergence of the digital era is the result of the advance and development of science and technology that changes all aspects of human life. The changes result from technological developments and advancements which have positive impacts as well as the negative impacts. The positive impact posed by the digital era is the ease for humans to carry out all their activities and works. Things that were previously done manually and required more time and effort now can be completed quickly in the digital era. This is due to the presence of devices or computational electronic devices equipped with the internet that facilitates all human activities and works. In this case, the internet as a marker of the digital era makes social activities and works more effective and efficient. The positive impact that can be benefited from digital development is the proliferation of mass media. Mass media technology is proven to be a means to build cohesiveness and new social structures. Ortega's research in Saifuddin revealed that from 1990 to 1994, the

average married couple was initially introduced by friends, or family relations they might also incidentally meet in bars or workplaces. However, from 1995 to 2000, more than 33% of couples had met in online media [1].

On the other hand, the presence of this technology is like a double-edged knife. The development of the digital era also has negative impacts. The adverse impacts that have arisen include the emergence of instant culture, low work ethic, declining morale, and increasingly complex structures and social relations. This phenomenon does affect not only adults and students but also children. One indicator that is seen and realized is the tendency of an individual to spend time using the mobile phones. This phenomenon can be observed in every public place that almost everyone is holding and staring at their own mobile phones screen. Moreover, practically every home has an internet network, and people no longer need to come to an internet shop to use internet.

The education sector as one of the areas affected by the impact of technological developments must be able to overcome the challenges and obstacles that occur in the digital era. Today, Islamic education in Indonesia increasingly experiences dysfunction along with the technology advancements. This dysfunction occurs because of the disharmony between the sophistication and growth of the students with the expected emotional, spiritual and social values. In the midst of technological advancements that continually change the human lifestyle, the noble values that derive from religious, moral and ethical teachings are even more eroded. The phenomenon above is only a small picture of reality. However, various kinds of problems that occur in the digital era today cannot be ignored. This is a challenge that must be solved by the world of education, especially Islamic education since the Islamic education is a place to grow emotional, social and spiritual values. Islamic education is also the last fortress of the savior of these values. Therefore, Islamic education must be able to offer an accurate formula in order to synergize the progress in adjusting the progress of the times with emotional, social and spiritual values.

Therefore, this study aims to explore some synergizing form between progressive values and emotional, social, and spiritual values in selecting the goal, the method, the material, and the evaluation as well as the characteristic of educators which is needed in Islamic education.

II. PROGRESSIVISM VIEW OF EDUCATION

Progressivism is built on the foundation of pragmatic philosophy. Therefore, philosophical ideas or views of pragmatism seem to influence the philosophy of progressivism. In Dewey's view as a pioneer of the educational theory of progressivism, education must have the following objectives [2]:

1. An educational aim must be founded upon the intrinsic activities and needs (including initial instincts and acquired habits) of the given individual to be educated.
2. An aim must be able to be translated into a method of cooperating with the activities of those undergoing instruction.
3. Educators have to be on their guard against ends that are alleged to be general and ultimate.

The purpose of progressive education must look at the needs and activities inherent in the individual. In this case, the education must highlight the natural talents of students to be developed later on through learning experiences. The purpose of education is to foster all personal, moral, social, and intellectual personalities [3]. The use of education must be able to be translated into forms of methods that can arouse of arousing all potential individuals who will later be useful for them in solving problems.

The role of an educator is not about doctrine, but more as a facilitator and supervisor who are ready to help individuals who have difficulty solving problems. An educator is also given the freedom to choose the method of learning as long as it is aligned with the goal of educational progressivism. Some principles that need to be considered in determining learning methods include centering on children's life experiences, learning by doing, and the learning that encourages and opens the most extensive possible space for children to cooperate (cooperative learning) [3]. The task of educators is to facilitate the needs of students in obtaining their experience as well as mentors when individuals or students have difficulty in solving problems. Progressive educators do not dictate the methods and ways of learning students, but they provide freedom to choose methods and ways of learning that are in harmony with their students interests and potential. In line with the objectives of progressive education, educators must be able to build relationships between students and their communities or their environment and confront them with various situations in society. Another task of progressive educators is to arouse and foster natural interests and potentials to be used to explore experiences that are useful in people's lives. Indeed, it must be recognized in the pragmatic framework that the requirements for an educator are quite high. Educators do not only have to only have to master the learning material but also to focus on the growth of [4].

The progressive school curriculum does not encourage competition between individuals. Instead, they expect learning that fosters collaboration among individuals. Cooperative learning is considered more capable to support individuals or learners to interact and solve problems in people's lives than competition-oriented knowledge. Thus, Kneller in [2] finds that education that supports the above points is the democratic one not the authoritarian education. Democratic education is education that gives space for the freedom of all ideas and supports the growth of individual personalities.

The author considers that it is essential to find the meeting point between the two philosophical views or the theory because Islamic education is built on the philosophy of Islamic education by deriving divine teachings and values. Meanwhile, the theory of progressivism is a theory based on the philosophy of pragmatism and was first applied in America to face the challenges and needs of the century. Therefore, to construct progressive values in Islamic education, it is crucial to find a meeting point between the views of Western philosophy and Islamic philosophy.

Some aspects in the view of progressivism are relevant and intersect with the philosophy of Islamic education. The author concludes several elements in the following points:

1. Progressivism recognizes the existence of mind as a potential that has been carried by humans and makes humans become unique and better creatures than other creatures. By the presence of mind, humans can explore experiences and make them knowledgeable. The philosophy of Islamic education recognizes that thought is one of the attributes that Allah gives to humans that distinguishes them from other creatures. The existence of mind support humans to carry out their duties as *caliph fil ardh*. The presence of mind makes humans the perfect creature. Therefore, one of the progressive values that can be taken is to maintain the presence of mind and continue to use logic optimally.
2. Progressivism aims to make people always improve along with the environment and situations that continue to change towards the age development progress. Meanwhile, the philosophical view of Islamic education states that human beings have the ultimate goal, namely the purpose that leads to Allah Almighty. Although the philosophy of Islamic education has an absolute value that must be the ultimate goal of humankind, Islamic education does not deny that individuals must always make progress. Normatively and historically, Islam supports its people to continue to make efforts towards human progress. Normatively, monotheism which is embedded in a Muslim has a logical consequence that one must not be enslaved or even enslave oneself under objects, animals, humans, and anything other than Allah. Therefore, humans must continue to do dynamic movements following the changing times. Historically, Islam showed a positive response to progress as seen in earlier Islamic civilizations. Previous Muslim scientists understood the verses of Allah that are so vast, and there are still many secrets of the universe that have not been revealed. The rulers at that time realized that in order to achieve the progress and prosperity of the nation and the state, the most significant effort was to master science. They fully supported various kinds of excavations, research, and investigations carried out by Muslim scientists. From the description, there appears to be a tangent point in understanding the progressive value which can be interpreted as dynamic life and struggling as a way to achieve progress.
3. In fulfilling educational goals, progressivism encourages experience-based learning and problem-solving. The more experience an individual or student gains, the more knowledge he acquires. The experiences presented to students are the experiences that can stimulate their intellectuality and intelligence to overcome each problem. The knowledge that individuals get through this experience is what drives them to be able to make

changes. Experience approach is one approach that can be used in Islamic education. However, not all experiences are educational and useful for students. In this case, there is an experience that can be knowledgeable and informative, and the experience that cannot be knowledgeable or not educational. Experience will be considered not contributively educate the students if the educator does not bring the students towards the goal of education. On the other hand, it distorts the educational purposes that have been previously set. Therefore, the characteristics of an educative experience are centered on meaningful use for students continually interacting with the lives of students and environments to increase the integration of the students [5].

4. The principle of learning in the philosophy of progressivism is more inclined to cooperative learning. Cooperative learning enables students or individuals to overcome problems in society. The philosophy of Islamic education agrees with the use of cooperative learning as an approach to education. The approach to revelation used is one of verse which states "Cooperate in piety and God wariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed Allah is severe in retribution [6].

As social beings, humans depend on each other. In order to gain progress in various aspects of people's lives, cooperation is a significant capital and has more certainty and assurance to achieve social growth than the individual growth. Therefore, both from the normative and historical aspects, Islam strongly emphasizes and enables cooperation to make progress and civilization of a community.

III. THE CONCEPTION OF ISLAMIC EDUCATION

Terminologically, the author quotes the term given by Ramayulis in defining Islamic education. The term given by Ramayulis is an overview and summary of the definitions from the previous experts. Furthermore, it can be understood that the essence of Islamic education is the process of human endeavors that touch the full human form, both physically and spiritually [5]. The definition proposed by Ramayulis still seems to clarify about how Islamic education is and how it differs from other education.

Reference [7] provide four typologies of Islamic education, namely education of Muslims in their Islamic faith, education for Muslims which includes the religious and secular disciplines, education about Islam for those who are not Muslim, and education in an Islamic spirit and tradition. The following sections describe three types of ongoing educational activities and institutions presented in the United States, while the fourth type illuminates some traditional concepts of Islamic education.

It is obvious that the characteristics of Islamic education are different from Western education or a secular education. Islamic education recognizes the existence of mind as not only an intellectual center, but also as the potential of the soul or spirit which ultimately affects the emotional, spiritual, and social development of students.

A. Emotional Intelligence in Islamic Education

In some literature and research results, there have been found several terms defined as emotional intelligence. Nowadays, emotional intelligence is a crucial aspect in the world of education, even the professional world because it plays an essential role in determining someone's personality.

Emotional Intelligence (EI) is the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions [8]. Emotional intelligence (EI) can also be defined as the ability to identify, express, understand, manage, and use emotions [9]. Reference [10] also argued about emotional intelligence as the ability to control emotional impulses, the ability to read other people's feelings, and the ability to build good relationships with others. In another Goleman's sense, as quoted by [11] emotional intelligence is the ability to motivate oneself and endure frustration, control impulses and not exaggerate pleasure, set the mood and keep the stress load from interfering with the ability to think, empathize, and pray.

In essence, humans, since they were born, have brought fitrah in themselves. As stated in the Ar-Ruum verse 30 "So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion, but most people do not know.)" [6].

Similar issue was expressed by [12] stating that emotional intelligence starts to develop at birth. The first emotional attachment of the child appears when the mother provides her needs. The quality of increasing interaction of the child with others in his/her intimate environment, such as parents, siblings, friends, and teachers, may develop or weaken his/her emotional intelligence.

Based on the explanation about emotional intelligence above, it can be understood that emotions are part of the expression of *qalb*. *Qalb* is a crucial element in humans that needs to receive attention and education in large portions. The Prophet said that *qalb* was the leader of the other members of the body. If this *qalb* is good, then other body parts are right. however if the *qalb* is terrible, the other limbs are rotten.

B. Spiritual Intelligence in Islamic Education

It becomes a common knowledge that Islamic education is education that is full of education in spiritual values. Spiritual intelligence is intelligence possessed by a person to foster self-esteem, noble values and morals due to the external encouragement. Sometimes, spirituality is associated with things that are transcendent or divine. The aspects of spiritual intelligence include the ability to be flexible, to have high level of awareness, and deal with suffering [13]. Jalaludin Rahmat in [14] explained that spiritual intelligence can be trained by always trying to be sincere, getting closer to God and always being grateful for all the blessings that have been given to us.

Masaong (as cited in [15]) revealed that it takes several steps to develop spiritual intelligence in learning, namely: 1) instilling the nature of patience, honesty, and sincerity in students, 2) providing a productive learning environment 3) creating a democratic learning climate, 4) developing an attitude of affection, empathy, and understanding what is being felt by other students, 5) helping students find solutions to every problem they face, 6) involving students optimally in learning both physically, socially and emotionally and spiritually, 7) responding positively to each student's behavior and avoiding negative responses, 8) being an example in upholding the rules and discipline in learning, and 9) enforcing students to be disciplined. Masaong's description of spiritual learning shows that the development of spiritual intelligence does not conflict with the principles

of progressive learning. In other words, spiritual intelligence indirectly encourages the growth of progressive values in students.

C. Social Intelligence in Islamic Education

Principally, social Intelligence cannot be separated from the values grown in the development of social intelligence and spiritual intelligence. The actualization of social intelligence and spiritual intelligence can be expressed in the social aspects of individuals or students. A student as an individual cannot be separated from the part of a group. Islam also highly respects brotherhood and unity. These social values become one of the values that need to be emphasized and become a concern in Islamic education. Education of social values includes educational activities that will encourage students to have activities that respect time, honesty, and sincerity in deeds, fairness, compassion, kindness, importance of attachment to others, assistance, loyalty, public welfare, and the country as well as other forms of morals that have social values [5].

IV. THE PROGRESSIVE CHARACTER SYNERGIZED WITH EMOTIONAL, SPIRITUAL AND SOCIAL INTELLIGENCE

In today's digital computing era, Islamic education must be able to keep up with the advancements by utilizing all kinds of changes that exist and not being passive. Islamic education must also bring its changes in an effort to deal with all kinds of problems resulting from the development of the digital era in an effort to make changes, the synergy between progressive characters is needed, which is obtained from progressive values with the growth and maintenance of emotional intelligence, spiritual intelligence, and social intelligence derived from human nature. The synergy can be mapped into the educational components as follows:

A. The Purpose of Islamic Education

Some of the problems still being encountered in Islamic education is the dichotomy between religious science and religious science which does not come to fade, as well as it still lacks responsiveness to social reality. These make Islamic education not function properly. For a longtime, Islamic education has been focused on the transfer of knowledge. The aspects of the afterlife which are the hallmarks of Islamic education are less touching on worldly aspects, especially in social reality. Therefore, people's lives that are rapidly changing in the digital era must be a part of the attention of policymakers in setting educational goals. The purpose of Islamic education which is reflected in the educational goals of each institution needs to be reviewed then.

To be honest, Islamic education can always be said to have held a second class position for a long time. Compared to other education, Islamic education goes through a lot of lags. In the digital era, Islamic education must have a goal to save Muslims from various disadvantages. In essence, the purpose of Islamic education cannot be separated from the purpose of humanity itself. The purpose of humankind creation on Earth is to worship Allah by carrying out the duties of his role as caliph of Allah. The Caliph has the meaning as a leader, representative, or substitute for Allah on earth. The role of the caliph is to manage the Earth and everything at its best. A good leader is undoubtedly a leader who can lead, and manage everything to achieve what is expected. Thus, the purpose of Islamic education must be

able to guide humans who have the characteristics to become a caliph.

In order to face digital challenges, education that optimizes the mind is needed with various kinds of knowledge through the interests and potential of students. Practically, Islamic education gives freedom to students to pursue the fields of knowledge they are interested in and provide facilities to deepen this knowledge. In addition to giving freedom of thought and determining knowledge, Islamic education must provide some space for the mind to think critically and reflectively. Islamic education must not forget its spirit as the guardian of mind, namely emotional and spiritual intelligence originating from religious teachings. To foster these potentials, Islamic education institutions, both formal and informal, must work together in guiding, educating, and developing intelligence potential through religious education sourced from the Qur'an and the Sunnah.

The optimization of mind through freedom of thought and development of emotional and spiritual intelligence must be actualized in human society through relations with the community and various kinds of solutions to social problems. This is in line with Ibn Khaldun that education, in addition to the purpose of thinking and spiritualism, is the purpose of society. According to Ibn Khaldun as cited in [16] that equipping community with knowledge and teaching is needed to improve people's lives in a better direction as the more dynamic the culture of the community is, the more qualified and dynamic skills in the community will be. This is also the implicit meaning of Islam as the *Rahmatan Lil 'Alamin*. Islam spreads goodness and is able to provide solutions for the community and the surrounding environment.

At present, the aim of Islamic education should not only be oriented towards self-righteousness, but also social and intellectual piety. Building intellectual piety can be achieved by honing critical, reflective, analytical, and creative reasoning. The attitudes raised from the reasoning process above are needed in facing the challenges of the current era. Intellectual piety that has been awakened accompanied by a thorough understanding of religion and a lot of experiences that come in direct contact with social reality will create a person decorated with social piety.

B. Islamic Education Material

The synergy between progressive values and emotional, spiritual and social intelligence is also conducted through materials selection. The primary material that can foster emotional, spiritual, and social intelligence is the Qur'an and the Sunnah, the *Sirah nabawiyah* (the story of prophets) and others.

In both general education and Islamic education, teaching foreign languages is essential. Through teaching foreign languages, students will get to know the global world more closely. Furthermore, the knowledge of logic and history is also vital to be taught to students. The knowledge of logic helps one to use the power of thought and intellectuality to solve various problems. Meanwhile, studying history does not mean just returning to remember time and events and remembering the past. Instead, studying history is learning various kinds of dynamics of life in the past so that it can be used as a lesson and motivation in the present. By studying the history of world civilizations accompanied by a reflective attitude, it will lead to the

development of thinking that can then bring solutions to problems. History has noted that the experiences of developed nations or countries have many thinkers and reformers in various fields of they have been working and they work optimally both to build and advance their nation and state. They keep trying to find and formulate the most effective ways to improve their civilization.

However, the above materials alone are not enough to make Islamic education survive the challenges of today's digital era. The lack of responsiveness of Islamic education to actual problems in various fields makes some Muslims have no insights. The facts that Muslims do not apply religious values in solving problems made the religious knowledge obtained since the early childhood did not function at all. Thus, the integration between the science of religion and general science is strongly required. Some efforts that can be done are Islamic education must be able to strengthen both the spirit of literacy and cooperation or collaboration between various disciplines of science.

C. *Islamic Education Method*

The approach paradigm and learning method shift from teacher-centered learning to student-centered learning. Student-centered learning does not mean that the students have full control in their learning. In fact, the educators or teachers still have an essential role in education. Three suitable methods for synergizing progressive values with the emotional, social, and spiritual intelligence of students are:

- a. Story telling method. Throughout human and social development history, storytelling has been used as a tool for transmitting and sharing knowledge and values, because it is a natural but powerful technique for communicating and exchanging knowledge and experience [17]. The stories about the life journey of the prophets and friends can bring strong faith, motivation in doing good deeds, and a sense of empathy. The Biographical stories of successful people can motivate students to achieve success.
- b. Case study method. This method stimulates the students' intellectual or thinking development to be able to solve problems, especially problems that exist in the real life.
- c. Project method. Similar with the case study method, this method is done through collaborative learning or cooperation learning approach which can stimulate the intellectuality of students while at the same time, it can facilitate emerge the emotional and social intelligence of students.

In implementing the aforementioned three methods, there is one approach that is highly important in realizing emotional and spiritual intelligence, namely he exemplary approach. The integral formation of emotional and spiritual intelligence of students can be formed by the teacher and the state of the environment. Therefore, emotional and spiritual intelligence education is needed to be applied by the teacher through exemplary actions or behaviour when interacting with students [15].

The methods mentioned to improve emotional and spiritual intelligence above become less meaningful if they are still supported by conventional methods. The digital age has caused the role of educators to shift from a source of knowledge to become a facilitator and a guide for students to gain knowledge. Hence, students need to get more experience in learning (experience is the best teacher). The

experience that directly reveals the social reality of the community more encourages the learner's sensitivity more to the problems and needs of the community. Experience also encourages students to be critical and reflective if there are things that do not match the text being studied in the context experienced. This will encourage creativity to solve problems.

In addition, Islamic education must not be complacent with technological advances. Islamic education must be able to utilize various kinds of social media that have scattered in everyone's life. Social media does not only function as a means of communication and entertainment. However, it can also be used as an effective and efficient educational medium.

D. *Educators in Islamic Education*

Educators considered capable to overcome all kinds of problems in the present era are educators who can recognize and understand the potential and needs of students while being able to make themselves as the role model for students. Therefore, the followings are five competencies that must be possessed by an educator,

- a. Personal competence is the quality of a good teacher must be possessed by educators. This competence is shown through the physical appearance and personal mentality of the educators. For example, looking neat and clean, smart, wise, patient, firm and full of tenderness and affection. The fulfillment of this competency qualification shows the emotional intelligence of students.
- b. Professional competence is a variety of abilities needed to be able to realize themselves as professional teachers. Professionalism is emphasized in the mastery of learning material and its ability to carry out good learning in accordance with the direction of learning objectives.
- c. Social competence is the ability needed by an individual to be able to succeed in relationships and cooperating with other people. This competence is demonstrated through empathy to others, pro-social attitudes; actions are taken to help others who have difficulties even though these actions do not provide any advantages for themselves [18], It is also crucial to establish good relations with the surrounding community.
- d. Intellectual competence, is the mastery of various sciences related to the duties as a teacher. This competence is indicated by intellectual ability, the sharpness of thinking and the ability to read and solve problems well.
- e. Spiritual competence is the quality of faith and piety as a person who is obedient in religion. These competencies, among others, are shown by their adherence to the teachings of Islam, both in terms of beliefs and rituals, muamalah and daily behavior that reflect the personality of a Muslim (morals).

There is a simpler classification including four competencies: a) pedagogical competence, b) personality competence, c) social competence d) professional skills. Most importantly, these four competencies have been possessed by the figure of the Prophet Muhammad as a good example for educators. The personal competence in Prophet Muhammad is reflected in his honesty and integrity. Social competence is reflected in his trustworthiness, especially

about others. Pedagogic competence has been reflected in his *tabligh* nature. *Tabligh* is not only about delivering material, but also being able to master the media, methods, and understanding the objectives of *tabligh*. Finally, professional competence is reflected in his intelligence in learning the material presented.

However, in an era that is constantly changing, the needs also contribute to make changes. The four competencies mentioned above need to be expanded according to the needs of the current digital era. Educators is not only enough to master the science to be taught but they must be able to master and utilize technology that is developing at this time. This ability needs to be mastered by an educator in order not to let technology become more powerful than humans due to human incompetence. An educator is expected to be someone who has a lot of experience in people's lives and is able to encourage students to be critical and creative about all problems in society. In addition, educators must also have good managerial and leadership competencies. These competencies cover both hard skills and soft skills. In the digital age, soft skill are vital. The jobs requiring hard skills may be replaced by machines or technologies but they could never have soft skills. Soft skills can be built with the potential for emotional, social, and spiritual intelligence. The above competencies can be improved through seminars, workshops, education and training, comparative studies, and further studies and other supporting activities.

E. The Evaluation of Islamic Education

The evaluation to find out the synergy among progressive values between emotional, spiritual and social intelligence can be taken through evaluation by process. Evaluation through the process is done by looking at the activities carried out by students, their success in harmonizing their intellectual abilities, their sophistication in following the flow of information and technology as well as spiritual needs, emotional control, and actualization and their role in society. Process evaluation is carried out thoroughly and continuously. Practically, evaluation to assess the synergy between these values can be done by through providing a social problem to be solved. From students' effort in solving problems, the educators must be able to assess various aspects, such as intellectual aspects in finding solutions by utilizing technological advances, emotional issues through sensitivity, empathy, and spiritual elements which are demonstrated through their understanding of religious values in overcoming human problems, and their follow-up actions into society.

V. CONCLUSION

The aim of Islamic education must include mind education and spiritual education that covers the development of emotional and spiritual intelligence and community education. Mind as a place of intellectuals must be developed by honing thinking skills, actively seeking and updating knowledge, and solving problems. Spiritual education is carried out by understanding self-concept, fostering emotional sensitivity, and instilling religious teachings. The growth of emotional and spiritual intelligence will certainly affect the social intelligence of students. The purpose of education can be achieved through the integration of progressive values that support progress and values that support the development of emotional, spiritual and social intelligence. In this case, the integration of the use

of learning methods and learning the material is one of the factors to achieve this goal. The method of storytelling (to foster emotional, spiritual and social intelligence), case studies, projects, and field trips are useful for developing intellectual, emotional, spiritual and social abilities. These methods are packaged in the form of fun learning. In an effort to follow the digital flow and current needs, these lessons can be delivered through digital learning. The learning material presented is the material that is useful in people's lives, especially in facing challenges and needs of the era. Among the necessary material to be taught are the Qur'an and Hadith, *sirah nabawiyah* (the story of prophets), foreign language, logic, mathematics, and history. In addition to material and methods, the quality of educators is no less critical. The ideal criteria for educators in Islamic education are the figure of Prophet Muhammad. The main characteristics can be reconstructed into four educator qualifications, namely fulfilling personal competence (*sidiq*), social competence (*amanah*), pedagogical skill (*tabligh*), and professional competence (*fathanah*). To measure and assess the success of efforts to synergize progressive values and the emotional, spiritual, and social intelligence of Islamic education, a comprehensive of evaluation by process needs to be carried out continuously by covering all aspects.

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