Implementation of Spiritual Intelligence Values Based on Maqashid Syariah in Increasing Student Learning Motivation at UIN North Sumatra Medan

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Abstract: *Higher education does not only focus on intellectual development, but also aims to build students' spirituality so that they are able to face academic and life challenges wisely. However, low learning motivation due to academic pressure, anxiety, and lack of awareness of spiritual values are significant problems among students at UIN Sumatera Utara Medan, especially in the Communication and Broadcasting Study Program. This study uses a descriptive qualitative approach that is exploratory in nature, with an ethnographic approach, case studies, and phenomenology. Data were collected through interviews, observations, and document analysis. Data processing involves the stages of data reduction, data presentation, and inductive conclusion drawing. The results of the study indicate that the application of spiritual intelligence values containing the principles of Maqashid Syariah has a significant impact on increasing students' learning motivation. Through the application of the values of protecting the soul (hifz an-nafs) and protecting religion (hifz ad-din), students successfully overcome mental obstacles such as anxiety and low self-confidence. In addition, students demonstrate discipline in managing time and energy, and view education as a means of worship and self-development. The*

application of these values not only improves academic achievement, but also forms the character of students who are more meaningful and oriented towards the good of society.

Keywords: *Spiritual Intelligence, Maqashid Syariah, Learning Motivation, Students, Higher Education.*

A. Introduction

Since birth, humans are in a weak condition, both mentally and physically. However, even in such a state, each individual has a hidden intrinsic strength. This potential needs to be developed through consistent and continuous coaching. In human life, environmental education plays an important role in shaping the next generation of the nation.[1] This education aims to produce individuals who are noble, responsible, and have a vision for the future. Broadly speaking, education encourages progress, cooperation in society, and the development of the quality of human life. In addition, educational initiatives consistently function to realize, direct, and improve the growth of human life, especially in the field of environmental education.[2]

On the other hand, there is a negative phenomenon known as *learning plateau* in psychology, which can occur in individuals in the learning process.[3] In this condition, the invested learning time does not provide optimal results. This learning saturation can be influenced by various factors, both internal and external. As explained by Ericsson et.al.: "Reaching a plateau is common during skill acquisition, and only through structured practice can learners push past these boundaries".[4]

If a student loses interest or has difficulty consolidating skills at a certain level before moving on to the next level, boredom in learning

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[1] Ary Ginanjar Agustian, *Rahasia Sukses Membangkitkan ESQ Power: Sebuah Inner Journey Melalui Al-Ihsan* (Jakarta: Penerbit Arga, 2005), 384–385.

[2] M. Ngalim Purwanto, *Psikologi Pendidikan* (Bandung: Remaja Rosdakarya, 2020), 105.

[3] Dale H. Schunk, Paul R. Pintrich, and Judith L. Meece, *Motivation in Education: Theory, Research, and Applications*, 3rd ed. (Upper Saddle River, New Jersey: Pearson Education, 2010), 278.

[4] K. Anders Ericsson, Ralf T. Krampe, and Clemens Tesch-Römer, "The Role of Deliberate Practice in the Acquisition of Expert Performance," *Psychological Review* 100, no. 3 (1993): 375, https://doi.org/10.1037/0033-295X.100.3.363.

may arise. In addition, physical fatigue can also be a inhibiting factor, especially for students who have reached the limits of their physical abilities in the learning process. There are three categories of fatigue in students; sensory fatigue, physical fatigue, and mental fatigue. Among these three types, learning boredom is generally most associated with mental fatigue.[5]

Learning boredom requires handling through increasing effective learning motivation. Learning motivation can be a "medicine" for students to overcome boredom that often arises when learning development feels stagnant.[6] By fostering intrinsic motivation – a drive that comes from within students, such as curiosity or a desire to master a skill – they can rediscover meaning and purpose in the learning process. This approach involves connecting learning materials to students' long-term goals or personal interests, so they feel more engaged and motivated. In addition, extrinsic motivation, such as academic rewards, positive feedback, or appreciation from professors, can also increase enthusiasm for learning. When motivation, both intrinsic and extrinsic, is applied consistently, students will have greater mental strength to overcome boredom and maintain consistency in learning.

Learning motivation is one of the keys to academic success for students, which is not only about having cognitive abilities, but is also influenced by affective and spiritual factors.[7] In the context of Islamic education, learning motivation is not only seen as a drive to achieve academic goals, but also includes spiritual values that can direct students to achieve broader life goals.[8] The application of spiritual intelligence, especially based on the principles of maqashid sharia, is

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[5] Syamsuddin, *Psikologi Kependidikan: Perangkat Sistem Pengajaran Modul*, Cet. Ke-12 (Bandung: Remaja Rosdakarya, 2017), 124.

[6] Schunk, Pintrich, and Meece, *Motivation in Education*, 278.

[7] Anita Woolfolk, *Educational Psychology*, 13th ed. (Upper Saddle River, New Jersey: Pearson Higher Education AU, 2016), 312; See also J.W. Santrock, *Educational Psychology*, 4th ed. (Boston: McGraw-Hill, 2008), 425.

[8] This is in line with the findings of Sulaiman et.al. that the world of education today requires a learning system that prioritizes the balance between intellectual, emotional, and spiritual intelligence. See Moh Sulaiman, M. Djaswidi Al Hamdani, and Abdul Aziz, "Emotional Spiritual Quotient (ESQ) dalam Pembelajaran Pendidikan Agama Islam Kurikulum 2013," *Jurnal Penelitian Pendidikan Islam* 6, no. 1 (May 31, 2018): 77, https://doi.org/10.36667/jppi.v6i1.156.

very relevant in efforts to increase student learning motivation. Maqashid sharia, as the main goal in Islamic law, provides guidance that emphasizes the achievement of welfare and the maintenance of important aspects of life like religion, soul, mind, descendants, and property.[9]

According to Al-Ghazali, maqashid sharia is an effort to maintain the five basic principles mentioned above. In the realm of education, maqashid sharia can function as a foundation in forming a learning system that not only sharpens intellectuals, but also fosters students' spirituality and morality. This is important because education that is directed at maqashid sharia does not only focus on the aspect of knowledge, but also on developing character that is able to internalize the values of welfare and avoid things that are destructive.[10] Education that integrates spiritual intelligence based on maqashid sharia will produce students who not only excel academically, but also have high learning motivation with a deep understanding of their life goals and moral responsibilities.

Spiritual intelligence, as explained by Zohar and Marshall, is the intelligence that connects aspects of human life with higher meaning and purpose. Spiritual intelligence includes the ability to understand the meaning of life, resolve conflicts, and build deeper relationships with God and others.[11] In education, spiritual intelligence is an important foundation in forming the character of students who are mentally and emotionally strong, and have a high fighting spirit in facing academic challenges.[12] The application of spiritual intelligence based on maqashid sharia in the learning process is expected to provide a solid foundation for students in undergoing education with higher enthusiasm and commitment.

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[9] Abu Hamid al-Ghazali, *Al-Mustasfa Fi 'Ilm al-Usul al-Fiqh* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2000), 21; See also Liky Faizal et al., "Age Limit for Marriage in Indonesia from The Perspective of Maqashid Sharia," *Analisis: Jurnal Studi Keislaman* 22, no. 2 (December 30, 2022): 306, https://doi.org/10.24042/ajsk.v22i2.14068.

[10] al-Ghazali, *Al-Mustasfa Fi 'Ilm al-Usul al-Fiqh*, 35.

[11] Danah Zohar and Ian Marshall, *SQ: Spiritual Intelligence – The Ultimate Intelligence* (Great Britain: Bloomsbury Publishing, 2000), 47.

[12] Assya Syahnaz, Febri Widiandari, and Nailurrohmah Khoiri, "Konsep Kecerdasan Spiritual Pada Anak Usia Sekolah Dasar," *Risalah, Jurnal Pendidikan Dan Studi Islam* 9, no. 2 (June 28, 2023): 868–879, https://doi.org/10.31943/jurnal_risalah.v9i2.493.

Furthermore, Emmons suggests that spiritual intelligence includes the ability to find the meaning of life, experience spiritual states, and use spiritual resources to solve problems.[13] For students, this ability is very relevant in building strong learning motivation. The application of spiritual intelligence based on maqashid sharia gives them an understanding that learning is not only to pursue grades or careers, but also as a form of worship and devotion to God. Through this understanding, students are expected to be able to internalize values such as sincerity, patience, and tawakal in undergoing the learning process. They will be more motivated to learn because they realize that the knowledge they gain is a means to achieve benefits for themselves, their families, and society.

At the State Islamic University (UIN) of North Sumatra, Medan, the application of spiritual intelligence values based on maqashid sharia is very important, considering the responsibility of this institution in forming a generation of Muslims who are highly educated, have character and adhere to Islamic values. Through the maqashid sharia approach, UIN can direct students to view education as a means of achieving benefit in this world and the hereafter. Research conducted by Huda et al. shows that the relevance of maqashid sharia to Islamic education can be seen through the concept of *mabadi al-khamsah* or *ushulul al-khamsah* explained by al-Ghazali.[14]

Moreover, the application of spiritual intelligence based on maqashid sharia can also help students in developing a positive attitude towards the learning process. Maqashid sharia encourages students to understand that every useful activity, including learning, is part of worship and a form of devotion to God. This attitude will foster a greater sense of responsibility in students, so that they are

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[13] Robert A. Emmons, "Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern," *The International Journal for the Psychology of Religion* 10, no. 1 (January 1, 2000): 3–26, https://doi.org/10.1207/S15327582IJPR1001_2.

[14] Miftahul Huda, Nurwadjah Ahmad, and Andewi Suhartini, "Konsep Maqashid Syari'ah dan Implikasinya pada Pendidikan Islam," *Tarbawi : Jurnal Pendidikan Islam* 19, no. 1 (2022): 158–159, https://doi.org/10.34001/tarbawi.v19i1.2138.

encouraged to make the best use of their study time. According to Al-Attas, education in Islam aims to form humans who have good "adab" or morals and critical thinking skills based on spiritual values.[15] Thus, students not only have high motivation to learn, but also have strong character, ethics, and solid spiritual awareness.

In this context, the application of spiritual intelligence values based on maqashid sharia at UIN Sumatera Utara Medan is expected to be a model for the development of Islamic education in other universities. Education that is oriented towards maqashid sharia has the potential to create students who are able to compete intellectually and have a soul based on Islamic values. In addition, this approach is also able to build sustainable learning motivation because it is driven by an understanding of responsibility towards God, oneself, and society. Students who have spiritual intelligence and an understanding of maqashid sharia will find it easier to overcome various academic challenges with patience and optimism.

This study is important because it can help students understand that the learning process is not just an academic demand, but also part of worship and moral responsibility as a faithful individual. This approach integrates the goals of sharia—such as maintaining religion, reason, and soul—into students' daily lives, which ultimately improves the quality of deeper, intrinsically oriented, and sustainable learning motivation. With a strong spiritual foundation, students are expected to have superior character, social responsibility, and the ability to link their academic achievements with positive contributions to society.

This research is considered a new study, although there are several previous studies that are relevant, such as the study conducted by Rasyid. The results of Rasyid's research show that education is not only meaningful as guidance and training, but also contains elements of maintenance. In *maqashid al-syari'ah*, there are five main aspects that must be maintained, and these aspects become the subject and

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[15] Syed Muhammad Naguib Al-Attas, *Konsep Pendidikan dalam Islam Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam (The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education)*, terj. Haidar Bagir (Bandung: Mizan, 1994), 102.

object of education, including meaning, basis, purpose, and application.[16] In addition, the study of Huda et al. also shows the relevance of *maqashid sharia* in Islamic education. This concept has implications for the goals of Islamic education which emphasize the maintenance and development of the spiritual and physical aspects of students to achieve welfare in life.[17]

In contrast to previous studies, this study focuses on the practical application of spiritual values from *maqashid sharia* to improve students' learning motivation, with a scope limited to the educational institution of UIN Sumatera Utara Medan. This study emphasizes how these values can be applied directly in students' academic lives to encourage more meaningful learning motivation. Meanwhile, the study of the concept of *maqashid sharia* is conceptual and has a broader scope, exploring the application of the main principles of *maqashid sharia* in education, especially higher education. This study is expected to provide a significant contribution in developing an educational model that is not only oriented towards academic achievement, but also towards the development of students' spiritual character. The application of spiritual intelligence based on *maqashid sharia* in Islamic universities such as UIN Sumatera Utara Medan can be an alternative to overcome the problem of students' learning motivation.

This research uses a descriptive qualitative research method,[18] which is exploratory in nature, with an ethnographic approach, case studies, and phenomenology as a framework and method of analysis to understand and investigate human life.[19] The informants in this study were lecturers and students of the Islamic Communication and Broadcasting Study Program at UIN North Sumatra, Medan, who acted as data sources. Data collection was carried out through

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[16] Muh Haras Rasyid, "Konsep Pendidikan Islam dalam Maqasid Al-Syari'ah," *Ash-Shahabah : Jurnal Pendidikan Dan Studi Islam* 1, no. 2 (2015): 1, https://doi.org/10.59638/ash.v1i2.5.

[17] Huda, Ahmad, and Suhartini, "Konsep Maqashid Syari'ah dan Implikasinya Pada Pendidikan Islam," 146.

[18] Burhan Bungin, *Analisis Data Penelitian* (Jakarta: Raja Grafindo Persada, 2017), 83.

[19] George Ritzer and Donglas J. Goodman, *Modern Sosiological Theory*, Terj. Alimandan (Jakarta: Prenada Media, 2018), 75.

interviews and observations, while data processing involved the stages of data reduction, data presentation, and drawing conclusions.[20] Conclusions are drawn inductively through data analysis from in-depth interviews that are adjusted to related theories, thus producing general conclusions.

B. Values of Spiritual Intelligence

Spiritual intelligence is the ability that enables individuals to understand and absorb the deep meaning of life, and to make life experiences a means for inner growth and self-understanding.[21] Zohar and Marshall define spiritual intelligence as the "highest intelligence" that plays a role in integrating noble values, meaning, and life goals into one's thoughts, feelings, and actions. They explain that this intelligence enables individuals to respond to life's problems wisely, bridge the material and spiritual worlds, and live life with full awareness and meaning.[22]

Spiritual intelligence not only includes intellectual understanding, but also involves emotional, moral, and transcendental aspects. This intelligence is defined as the ability to recognize and utilize the deeper meaning behind everyday life, including in facing challenges, establishing relationships with others, and finding a higher purpose in life.[23] Spiritual intelligence serves as a moral guide that helps individuals make decisions based on deep ethical principles and social responsibility.[24]

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[20] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D*, Cet. Ke-14 (Bandung: Alfabeta, 2014), 247.

[21] Sukidi Imawan, *Kecerdasan Spiritual Mengapa SQ Lbh Penting dr pd IQ & EQ* (Jakarta: Gramedia Pustaka Utama, 2002), 36.

[22] Danah Zohar and Ian Marshall, *SQ - Kecerdasan Spiritual* (Bandung: Mizan Pustaka, 2007), 4.

[23] Raymond F. Paloutzian, ed., "Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern: Robert A. Emmons," in *Spiritual Intelligence* (United Stated: Psychology Press, 2000), 3.

[24] Akhdan Nur Said and Diana Rahmawati, "Pengaruh Kecerdasan Intelektual, Kecerdasan Emosional dan Kecerdasan Spiritual terhadap Sikap Etis Mahasiswa Akuntansi (Studi Empiris Pada Mahasiswa Prodi Akuntansi Universitas Negeri Yogyakarta)," *Nominal: Barometer Riset Akuntansi Dan Manajemen* 7, no. 1 (April 19, 2018): 26, https://doi.org/10.21831/nominal.v7i1.19357.

Spiritual intelligence has an important role in finding the meaning of life.[25] Frankl emphasized that the search for meaning is a basic human need that goes beyond physical and psychological needs. According to him, spiritual intelligence allows individuals to live life with a deeper purpose and continue to search for meaning, even in the midst of the most difficult difficulties.[26]

Referring to the opinion above, it can be understood that spiritual intelligence is a form of intelligence that is essential in forming the meaning and purpose of a person's life. This intelligence involves the ability to understand and deeply experience noble values, and integrate the meaning of life into every thought, feeling, and action.[27] Spiritual intelligence also includes emotional, moral, and transcendent aspects, which enable individuals to find higher meaning and purpose. In this context, spiritual intelligence helps individuals make decisions based on ethical principles and social responsibility, and gives the ability to continue to find meaning in every life experience, even in the midst of difficult challenges.

In the context of spiritual intelligence, moral and ethical values become core components that form the basis of an individual's actions, thoughts, and feelings. Spiritual intelligence essentially involves the ability to deeply understand life and connect it to a higher meaning. These values serve not only as a guide to behavior, but also as a foundation that encourages a person to live with deep awareness, appreciate every experience, and take responsibility for every action. Spiritual intelligence allows an individual to live in harmony with principles that are oriented towards the greater good, which ultimately gives life a deeper meaning and purpose.

Thus, the values in spiritual intelligence direct a person to not only think about personal interests, but also consider the impact on others and the surrounding environment, and form a life based on

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[25] M. Iqbal Arrosyad, *Etika Profesi berbasis Case Method dan Project Based Learning* (Jawa Tengah: Wawasan Ilmu, 2024), 128.

[26] V. Frankl, *Man's Search for Meaning* (Boston: Beacon Press, 2006), 101.

[27] M. I. Suhifatullah, *Menggali Potensi Batin: Manajemen Stratejik Pendidikan Karakter untuk Meningkatkan Kecerdasan Spiritual Siswa* (Jawa Barat: Mega Press Nusantara, 2024), 92.

justice, compassion, and integrity. Some of the main values in spiritual intelligence include:

First: Compassion and Empathy. Compassion is a value that allows a person to deeply understand the feelings and conditions of others, so that they are able to feel empathy. Empathy as the core of spiritual intelligence that drives people to care about the welfare of others and to act with wisdom and kindness.[28] This value of compassion is not only about feeling sympathy, but also encouraging someone to help others with real actions. Empathy as part of spiritual intelligence allows someone to go beyond ego and personal interests. Empathy in the context of spiritual intelligence is related to the ability to understand the perspective of others without judgment,[29] which contributes to the improvement of more positive and harmonious interpersonal relationships.

Second: Honesty and Integrity. Honesty is the ability to act sincerely and truthfully in all aspects of life.[30] While integrity is the main foundation in spiritual intelligence, which guides individuals to be honest in thinking, speaking, and acting. This value allows a person to live with consistency between beliefs and actions, and build relationships based on trust.[31] In the context of spiritual intelligence, honesty does not only mean avoiding lies or falsehood, but also being authentic and true to oneself. Honesty as a value in spiritual intelligence requires individuals to have a commitment to the truth, both in personal and social contexts, and to dare to admit mistakes and take responsibility for actions taken.

Third: Inner Peace and Tranquility. Peace is the foundation of spiritual intelligence that enables individuals to think clearly and make wise decisions without being affected by emotional

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[28] Emmons, "Is Spirituality an Intelligence?".

[29] Luh Melin Udayanti, "Peran Kecerdasan Spiritual dan Emosional dalam Mengoptimalkan Aktualisasi Diri: Perspektif Bhagavad Gita," *Lampuhyang* 11, no. 2 (July 1, 2020): 71–82, https://doi.org/10.47730/jurnallampuhyang.v11i2.199.

[30] Thaheransyah Thaheransyah, Netri Primananda Putri, and Fadil Maiseptian, "Penanaman Nilai-nilai Kejujuran terhadap Remaja di Panti Asuhan Wira Lisna Kota Padang," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 2 (March 16, 2023): 880–888, https://doi.org/10.31004/jpdk.v5i2.12980.

[31] Zohar and Marshall, *SQ - Kecerdasan Spiritual*, 7.

disturbances.[32] This inner peace allows one to live life with equanimity and stay away from unnecessary conflicts. Meanwhile, inner peace is the ability to maintain emotional stability and peace of mind, even in the midst of stressful or challenging situations.[33] In the context of spiritual intelligence, inner peace and tranquility is a state within oneself that allows one to face life's challenges with emotional stability and wisdom, without being shaken by external pressures. This state is not merely freedom from stress, but is the result of a deep understanding of the meaning of life and alignment with noble values.

Fourth: Meaning of Life and Purpose. The meaning of life is a fundamental value in spiritual intelligence that provides a more meaningful direction and purpose for a person's life. The meaning of life can also be interpreted as an essential human need that goes beyond physical and psychological needs. Spiritual intelligence helps individuals find meaning in every life experience, including suffering, and encourages them to live life with a clear purpose.[34] In the context of spiritual intelligence, this meaning of life helps individuals to focus on long-term goals and view every experience as part of a journey towards self-growth. This value allows individuals to face life's challenges with a broader and more hopeful perspective, while giving meaning to every aspect of life.

Based on the various concepts above, it can be concluded that spiritual intelligence is a form of intelligence that includes an understanding of noble values that guide a person's actions and decisions in life. Values such as compassion, honesty, inner peace, fortitude, and the meaning of life are the foundation for a more meaningful and harmonious life. These values help individuals to live with higher awareness, build good relationships with themselves and others, and achieve deep inner well-being.

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[32] Eckhart Tolle, *The Power Of Now : Pedoman Menuju Pencerahan Spiritual*, Pengalih Bahasa: Paul A. Rajoe (Jakarta: Bhuana Ilmu Populer, 2021), 87.

[33] Wahyudi Setiawan, *Kiat Menemukan Ketenangan Batin: Panduan Praktis Untuk Hidup Lebih Tenang* (Ponorogo: BuatBuku.com, 2024), 3.

[34] Frankl, *Man's Search for Meaning*, 101.

C. Integration of Maqashid Syariah and Spiritual Intelligence

Maqashid Syariah, or the main objectives of Islamic law, are the basic principles underlying the implementation of sharia to achieve human welfare both in this world and in the hereafter. Maqashid Syariah focuses on five important aspects of life: religion (*ad-din*), soul (*an-nafs*), reason (*al-aql*), descendants (*an-nasl*), and property (*al-mal*). This concept has received great attention from classical scholars, such as Imam al-Ghazali and Al-Shatibi. According to al-Ghazali, the main objective of sharia is to "maintain the welfare of mankind and protect them from evil," which shows that Maqashid Syariah does not only emphasize the formal legal aspects of law, but also contains deep values of welfare.[35]

In relation to spiritual intelligence, Maqashid Syariah provides a relevant framework for building understanding and action based on spiritual values. Spiritual intelligence, defined as the ability to integrate noble values and the meaning of life in everyday life, is in line with the principles of Maqashid Syariah because both encourage a balance between the outer and inner aspects of a person. Spiritual intelligence helps individuals to "live with a higher consciousness" and be oriented towards greater meanings.[36] Thus, spiritual intelligence from the perspective of Maqashid Syariah is not only the fulfillment of worship and legal rules, but also a deep appreciation of sharia values in everyday life.

The values of Maqashid Syariah, such as protection of the soul (*an-nafs*), emphasize the importance of maintaining life with awareness and wisdom. In the context of spiritual intelligence, this aspect is translated as the ability to face life's difficulties, restrain the ego, and develop gratitude in various conditions, both in good and difficult times. Spiritual intelligence teaches that every life experience, including suffering, contains wisdom that can lead a person to a deeper understanding of the meaning of life. Al-Shatibi emphasized that Maqashid Syariah provides guidance so that sharia

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[35] al-Ghazali, *Al-Mustasfa Fi 'Ilm al-Usul al-Fiqh*, 285–286.

[36] Fathur Rahman, "Kesadaran dan Kecerdasan Spiritulitas," *Tasamuh: Jurnal Studi Islam* 9, no. 2 (September 4, 2017): 409.

can be applied not only for worldly benefits, but also as provisions for the afterlife.[37]

Spiritual intelligence in Maqashid Syariah also teaches the importance of maintaining reason (*al-aql*). Maqashid Syariah views reason as one of the greatest gifts that needs to be maintained and developed properly. In the context of spiritual intelligence, maintaining reason does not only mean avoiding things that damage mental health and thoughts, but also involves developing critical and wise thinking skills. With spiritual intelligence, individuals can use their reason to understand the essence of life more deeply, avoid bad prejudices, and see every challenge as an opportunity to learn.

The value of maintaining religion (*ad-din*) also has a very important role in Maqashid Syariah. From the perspective of spiritual intelligence, maintaining religion means making spirituality the foundation of life that gives birth to peace, compassion, and solid ethics. Religion is not only understood as mere ritual worship, but also as a means to strengthen morality and build good relationships with others. Individuals who have spiritual intelligence will live their lives with a nobler purpose, avoid behavior that is detrimental to themselves and others, and continue to look for ways to make positive contributions to society.

The aspect of lineage (*an-nasl*) in Maqashid Syariah is also closely related to spiritual intelligence. Spiritual intelligence helps individuals understand the importance of maintaining good relationships with family and future generations. This value emphasizes the responsibility of educating offspring with meaningful principles so that they grow up with good character and have a clear purpose in life. From a sharia perspective, maintaining offspring includes education that emphasizes moral and ethical values, in accordance with the principles of Maqashid Syariah.

Protection of wealth (*al-mal*) as one of the objectives of Maqashid Syariah is also very relevant in the context of spiritual intelligence. Spiritual intelligence teaches that wealth is not the

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[37] Abu Ishaq Al-Syathibi, *Al-Muwafaqat Fi Usul al-Shariah*, Juz 2 (Beirut: Dar al-Kutub al-Ilmiyyah, 2005), 2 dan 31.

ultimate goal, but rather a means to achieve greater prosperity. Wealth is seen as a trust that must be managed wisely and responsibly. Through spiritual intelligence, a person will understand the importance of sharing with others, being generous, and avoiding wasteful behavior. Thus, Maqashid Syariah provides guidance that wealth should be used for good purposes, which support a harmonious and meaningful life.

Maqashid Syariah, when understood within the framework of spiritual intelligence, is able to direct individuals towards a more harmonious and peaceful life. The values in Maqashid Syariah, such as compassion, honesty, fortitude, and the meaning of life, become the foundation for a person in facing various life challenges with a broader and more hopeful view. Spiritual intelligence based on Maqashid Syariah helps individuals view life with a holistic and wise perspective.

Overall, spiritual intelligence and Maqashid Syariah are two complementary concepts. Maqashid Syariah provides the basic principles that guide life, while spiritual intelligence helps individuals to internalize and practice these principles more deeply and meaningfully. The combination of the two produces a person who is not only outwardly obedient, but also has a deep inner understanding of the values of life.

D. Implementation of Spiritual Intelligence Values Based on Maqashid Syariah in Increasing Student Learning Motivation at UIN North Sumatra Medan

In academic life, students often face various challenges that require a balance between intellectual and emotional aspects. In addition to academic ability, the spiritual aspect also plays an important role as a factor that influences learning motivation and the meaning of the educational process.[38] Students who have spiritual intelligence tend to be able to give meaning to life in depth,

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[38] Devi Permatasari, Ahmad Razak, and Resekiani Mas Bakar, "Hubungan Antara Kecerdasan Spiritual dengan Motivasi Belajar pada Mahasiswa," *Jurnal Psikologi Talenta Mahasiswa* 1, no. 4 (2022): 136.

understand the broader purpose in every action, and make noble values as a guideline in learning. Thus, spiritual intelligence becomes a solid foundation for students to remain enthusiastic and act ethically in achieving their academic goals.

Based on the results of observations, interviews, and documentation with students of the Islamic Communication and Broadcasting Study Program, UIN North Sumatra Medan, it is known that the concept of spiritual intelligence is closely related to the meaning, values, and quality of a person's spiritual life. Spiritual life here refers to the longing for a meaningful life (*the meaning of life)*,[39] or the urge to find the meaning of life that underlies human existence and drives them to seek the purpose of life. Intelligence of the heart, or spiritual intelligence, is related to the inner qualities of a person that guides the individual to achieve noble values that may be difficult to achieve by reason alone. This intelligence serves to direct a person to act more ethically.

The foundation of spiritual intelligence lies in the spiritual space that allows individuals to address problems based on fundamental principles. The ability to distinguish more useful and meaningful steps is a characteristic of spiritual intelligence. This awareness guides individuals to recognize and develop intrinsic potential, intuition, inner authority, the ability to distinguish right from wrong, and wisdom. Spiritual intelligence, therefore, becomes a prerequisite for intellectual and emotional intelligence to function effectively. In fact, the peak of human intelligence is spiritual intelligence.[40]

When faced with existential problems, such as stress, despair, or boredom in routine, humans use spiritual intelligence. This intelligence fosters a sense of unity with the various challenges of life. As Zohar and Marshall argue, individuals who have high spiritual intelligence are able to think creatively, adapt quickly and proactively, have deep self-awareness, and can face and utilize pain

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[39] Ary Ginanjar Agustian, *ESQ: Emotional Spiritual Quotient*, Jilid 1 (Jakarta: PT. Arga Tilanta, 2001), 69.

[40] Yessi Susan Intan P. Benu et al., *Human Resource Management (HRM) In Industry 5.0* (Yogyakarta: Zahir Publishing, 2021), 31; See also Syahrul Akmal Latif and Alfin el Fikri-SSQ, *Super Spiritual Quotient (SSQ): Sosiologi Berpikir Qur`ani dan Revolusi Mental* (Jakarta: Elex Media Komputindo, 2017), 443.

and suffering. They also have strong visions and values, are committed to service, and behave responsibly.

The following are several examples of forms of spiritual intelligence (*qalbiah*) which are considered representative in increasing the learning motivation of students in the Islamic Communication and Broadcasting Study Program at UIN North Sumatra Medan:

1. *Ri'ayah,* upholding the knowledge gained and practicing it with full sincerity. This is manifested through good, sincere behavior, and refraining from destructive or detrimental actions.

2. *Istiqamah,* applying the principle of steadfastness and continuity to work that is done well. *Istiqamah* is shown when someone follows the right path without deviation, so that the consistency of his behavior is seen both physically and spiritually (*al-inkhiraf*).

3. *Sabar,* distancing oneself from things that are not liked and keeping oneself from complaining. Patience helps to avoid anxiety, anger, confusion, and other negative emotions. This spiritual intelligence is divided into three aspects: *al-tashabbur*, *al-shabr*; dan *al-ishtibar*.[41]

4. *Haya',* self-awareness that motivates a person to let go of negative things and take responsibility for his actions..

5. *Ma'ruah*, the attitude of a person who maintains the noble values of humanity, such as integrity, avoiding sinful acts, and avoiding despicable and disgusting actions.

6. *Qana'ah*, accepting reality with an open heart. When someone tries his best, he will gain benefits from his efforts. Although he is not always able to achieve all his ambitions, he still maintains his strength and does not feel like a failure.

7. *Amanah*, trust or responsibility that is given. The main purpose of human existence is to carry out the commands of

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[41] Ali Abdul Halim Mahmud, *At-Tarbiyyah Ar-Ruhaniyah*, Terjemah: Abdul Hayyie al Kattani dkk. (Jakarta: Gema Insani Press, 2000), 54.

Allah SWT. Since the beginning of creation, trust has been a fundamental aspect of human nature, which distinguishes them from other creatures.[42]

The application of spiritual intelligence values based on Maqashid Syariah plays an important role in increasing students' learning motivation. Spiritual intelligence values such as *ri'ayah* (sincerity in practicing knowledge), *istiqamah* (consistency in truth), *sabar* (emotional resilience), *haya'* (self-awareness), *ma'ruah* (moral integrity), *qana'ah* (contentment), and *amanah* (responsibility) help students to stay motivated and have a more meaningful outlook on life. By internalizing these values, students are not only motivated to achieve academic success, but also build a balanced character between intellectual, emotional, and spiritual aspects.

Basically, every child has the motivation to learn. This is a unique trait possessed by humans. Children tend to have a great passion for learning and living in a world full of wonders. However, as they get older, it is natural for their motivation to learn to decrease. A person's joy in learning can be disturbed or reduced if their spiritual (mental) health is disturbed, for example, due to stress, feeling disappointed due to conflict with parents, partners, or other factors. Therefore, it is very important for every individual to maintain physical and mental health so that the mind remains active and involved in learning activities.

The speed at which a student learns in receiving education or transferring knowledge varies greatly depending on the environment and various factors that influence it.[43] Students' desire to learn will increase significantly when they are motivated. Conversely, without motivation, students may drift into lethargy, be filled with doubt, neglect, or even experience fluctuations in levels of excitement and motivation. Adolescence is often a turbulent period. In terms of physical function, the body releases many new hormones that have a

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[42] Abdul Mujib and Jusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam*, Ed. 1, Cet. 1 (Jakarta: Raja Grafindo Persada, 2001), 334.
[43] H.S. Abdul Wahab and Umiarso, *Kepempimpinan Pendidikan dan Kecerdasan Spiritual* (Yogyakarta: Ar-Ruzz Media, 2011), 33.

strong influence on feelings and moods. These physiological and emotional changes are a natural part of puberty, but they are often difficult to deal with.

Nowadays, many college students experience severe depression without realizing the condition they are experiencing. Some indicators to watch out for include changes in sleep patterns, appetite, motivation, focus, memory, feelings of inferiority, apathy, melancholic mood, fatigue, loss of interest in activities, and inability to enjoy oneself. Depression in an educational environment, for example, can be recognized by decreased activity to apathy towards various activities, which ultimately has an impact on decreased academic achievement.

Spiritual intelligence in students can foster positive relationships and develop a strong sense of self-confidence in their academic life. This spiritual intelligence creates a dynamic effect by combining inner voice and feelings of anxiety, which often arise in facing the demands of learning and academic achievement. With spiritual intelligence, students have a stronger determination and a clear understanding of the goals they want to achieve. When students have specific and well-defined academic goals, they tend to be more motivated to meet learning needs which have an impact on strong motivation to act appropriately and productively. In addition, spiritual intelligence also helps develop stronger intrinsic motivation than external motivation, so that they feel satisfied and driven by values that come from within themselves, not solely by external drives. This plays an important role in students' academic success and personal development.

Doubts, worries, and anxieties can be overcome in students with the help of spiritual intelligence. Building self-confidence, eliminating fear, and directing enthusiasm to constructive problem-solving techniques will help students become almost perfect, accountable, and productive individuals, without doubt, pessimism, or a mindset of giving up. Students with spiritual intelligence will be encouraged to uphold and be patient on the path of truth, love goodness, avoid evil, and prioritize honesty. They will always try to show noble morals, carry out responsibilities, obey the rules that

apply in the academic environment, and support goals that go beyond personal interests for a better future. This includes overcoming various obstacles in life with patience and integrity.

Based on the results of interviews conducted with students of the Islamic Communication and Broadcasting Study Program at UIN North Sumatra Medan, it is known that the role of spiritual intelligence values is very important to increase motivation and enthusiasm for learning. The application of spiritual intelligence values is seen when students undergo the lecture process. Especially when they are faced with a lot of piling up assignments, which often cause boredom and difficulty in learning, making them neglectful and lazy. This is where the importance of applying spiritual intelligence values lies, such as *Ri'ayah*, which is maintaining the knowledge or science obtained during lectures and applying it in real behavior through good and sincere deeds, and avoiding harmful deeds. This *Ri'ayah* will foster a sense of gratitude and restore the spirit and motivation of students to continue learning and exploring knowledge deeper.

The next application of spiritual intelligence values is istiqamah, which is carrying out a good job with the principle of continuity and consistency. In istiqamah there is consistency in student behavior, both physically and mentally. In the learning process, istiqamah is very necessary to do and repeat lessons well. This is in line with the law that seeking knowledge is obligatory, so an istiqamah attitude is needed in carrying it out. Students who carry out worship consistently and study diligently tend to have good behavior and noble character.

Another application of spiritual intelligence values is *sabar*, which is to restrain oneself from things that are not liked and to restrain the tongue from complaining. As previously explained, in the learning process, students will definitely experience a phase of being bored and fed up. However, if students are accustomed to the characteristics of *ri'ayah*, *istiqamah*, and *sabar*, they will be more likely to escape to positive things to restore their enthusiasm for learning. The next spiritual intelligence value is to maintain haya' (sense of shame), which is self-sensitivity that encourages someone to leave bad things and fulfill their obligations. Then *ma'ruah*, which is

a heroic attitude that upholds human qualities; *qana'ah*, which is accepting what is and feeling sufficient for the blessings of Allah; and the last is *amanah*, because in fact the motivation of human life is to realize or actualize the mandate of Allah SWT alone.

By implementing some of the spiritual intelligence values above, students will always avoid negative or detrimental things and will be accustomed and motivated to continue learning and developing themselves. Students of the Islamic Communication and Broadcasting Study Program at UIN North Sumatra Medan always maintain their dignity well and continue to develop intellectual intelligence and spiritual intelligence to become superior and better individuals in the future.

Based on the field data obtained, the application of spiritual intelligence values among students of the Islamic Communication and Broadcasting Study Program at UIN Sumatera Utara Medan has included elements of Maqashid Syariah and shown a positive impact in increasing learning motivation. Students began to view academic activities as part of worship and an effort to get closer to Allah. This view encourages them to study more seriously and diligently, and to interpret education as a process of self-development that is broader than just achieving academic grades.

The observation results also show that students who apply spiritual intelligence values are better able to manage academic pressure and stress. Spiritual values in *Maqashid Syariah*, such as maintaining the soul and mind, help them become calmer and stronger in facing academic challenges. Many students admit that they can now face learning difficulties with a positive attitude and do not give up easily. This is in line with the application of spiritual intelligence which teaches emotional balance and acceptance of various life situations.

Based on interviews with several students, they acknowledged that the values of Maqashid Syariah in the application of spiritual intelligence, especially the aspects of maintaining the soul *(an-nafs)* and reason *(al-aql)*, helped in managing academic pressure and maintaining emotional balance. Students felt calmer and were able to

face learning difficulties with a positive attitude. Some students also acknowledged that they now have better abilities in dealing with stress and academic challenges, and are more focused on long-term achievements.

The application of spiritual intelligence values that contain the principles of Maqashid Syariah also has an impact on students' learning motivation which becomes more proactive. Students no longer study just to pursue grades, but also to gain knowledge that is useful for the future and social contribution. This is reflected in interview data with students who stated that they now have clearer long-term motivation in their education. They no longer study just to graduate or get high grades, but have more focused goals, both in the context of education and social contribution, which provide direction and meaning in every learning activity.

The results of the application of spiritual intelligence values based on the principles of Maqashid Syariah in students of the Islamic Communication and Broadcasting Study Program, UIN North Sumatra Medan, show conformity with the theory of Maqashid Syariah, especially in character formation and increasing learning motivation. One of the main aspects that stands out is the students' understanding of learning activities as a form of worship. They realize that the learning process is not only aimed at achieving academic achievement, but also as a means to get closer to Allah SWT. This understanding is in line with the goal of Maqashid Syariah to maintain religion (*hifz ad-din*), where every activity, including education, is expected to strengthen religious values.

In addition, the application of spiritual intelligence values based on Maqashid Syariah helps students manage academic pressure better. The aspect of maintaining the soul (*hifz an-nafs*) in the theory of Maqashid Syariah is realized through the spiritual intelligence approach, which allows students to face difficulties with a calmer and wiser attitude. Students involved in this program showed an increased ability to stay focused and not give up easily amid academic challenges. This approach is relevant to the principles of Maqashid Syariah, which emphasizes the importance of protecting the mental and emotional well-being of individuals.

Student involvement in religious activities on campus also increased along with the implementation of this program, indicating that they became more active in social and spiritual activities. This participation supports the aspect of maintaining religion *(hifz ad-din)* in Maqashid Syariah, because students strengthen relationships with others through various religious activities. They began to view these activities as part of worship as well as self-development efforts, which ultimately created a more harmonious and supportive environment. This is in line with the goal of Maqashid Syariah to build a strong and mutually supportive society.

Students demonstrate a wise attitude in managing personal resources, including time and energy, which is in line with the value of safeguarding wealth (*hifz al-mal*) in Maqashid Syariah. They begin to view time as a valuable asset that must be used wisely to support education and self-development. This disciplined attitude in time management reflects the program's suitability to the principles of Maqashid Syariah, because students learn to value resources as a mandate that must be used as well as possible. In addition, their motivation to learn changes to a more proactive and long-term orientation. Students begin to understand the importance of education as a means to achieve broader life goals, not only for personal interests but also to provide benefits to society. This orientation is very much in line with Maqashid Syariah, which encourages each individual to think far ahead and play an active role in creating social good.

Overall, the application of spiritual intelligence values based on Maqashid Syariah to students of the Islamic Communication and Broadcasting Study Program at UIN Sumatera Utara Medan has not only succeeded in increasing learning motivation, but also helped create a more balanced personality in facing the challenges of education and life. This program provides a solid spiritual foundation, in line with the principles of Maqashid Syariah, to guide students to become more meaningful individuals and oriented towards the welfare of themselves and society.

E. Conclusion

The findings show that the application of spiritual intelligence values based on Maqashid Syariah significantly contributes to increasing the learning motivation of students in the Islamic Communication and Broadcasting Study Program, UIN North Sumatra Medan. Through spiritual intelligence, students are not only able to overcome various mental obstacles, such as low self-confidence, worry, and anxiety, but also succeed in creating a balance between intellectual development and morality. The application of these values is in line with the objectives of Maqashid Syariah, especially in maintaining the soul (*hifz an-nafs*) and improving spiritual well-being as a basis for learning. In addition, this program provides clear direction for students to utilize their study time optimally, not only to achieve academic achievement, but also to build better character, in accordance with the value of maintaining religion (*hifz ad-din*). Thus, the application of spiritual intelligence based on Maqashid Syariah has proven to be effective as an approach to increasing learning motivation while forming meaningful students who are oriented towards the good of themselves and society.

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