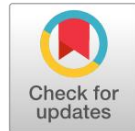


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Collaborative Stories of Soul-Nurturing: A Narrative Inquiry into How Counselors and Islamic Education Teachers Foster Spiritual Intelligence

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ABSTRACT

Background. The development of students' spiritual intelligence is a fundamental objective of holistic Islamic education because it integrates moral, psychological, and religious dimensions into personal growth. Previous studies have addressed spiritual formation through Guidance and Counseling (GC) or Islamic Education (IE) separately, resulting in fragmented implementation. The lack of systematic collaboration between GC and IE teachers creates a gap in fostering self-awareness, transcendence, meaning-making, and moral behavior.

Purpose. This study aims to develop and examine an integrated spiritual development model based on collaboration between GC and IE teachers in enhancing students' spiritual intelligence.

Methods. This study employed an experimental design using a pre-test and post-test control group approach. Sixty students from an Islamic secondary school were divided into experimental and control groups through cluster sampling. The experimental group received the integrated model intervention, while the control group followed conventional instruction. Data were collected using a validated spiritual intelligence questionnaire and classroom observations. Reliability testing showed Cronbach's alpha above 0.80. Data were analyzed using paired and independent sample t-tests at $p < 0.05$.

Results. Findings show that the experimental group experienced significant improvement in spiritual intelligence compared to the control group. The integrated model enhanced self-awareness, meaning-making, transcendence, and moral behavior. Inferential analysis confirmed significant differences between pre- and post-test scores and between groups.

Conclusions. The integrated collaboration model between GC and IE teachers is effective in improving students' spiritual intelligence. It contributes to holistic Islamic education by bridging counseling and religious instruction and offers practical implications for character education development.

KEYWORDS

Guidance and Counseling, Integrated Model, Islamic Education, Spiritual Intelligence

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INTRODUCTION

In recent years, educational paradigms have increasingly shifted toward holistic approaches that emphasize not only cognitive achievement but also the development of students' emotional, moral, social, and spiritual capacities. Within this framework, spiritual intelligence (SQ) has emerged as an important dimension of education because it contributes to students' self-awareness, meaning-making, ethical behavior, and psychological well-being. Globally, scholars have highlighted spiritual intelligence as the capacity to address existential questions,



construct meaningful relationships with oneself, others, and the transcendent, and apply these understandings in daily life (Hanefar et al., 2016). In Islamic education, these dimensions are closely connected to the cultivation of iman (faith), taqwa (piety), and akhlaq al-karimah (noble character), which are considered essential foundations of holistic human development (Karwadi et al., 2025).

One of the fundamental problems lies in the tendency of educational institutions to separate psychological development from religious instruction. Islamic Education (IE) teachers often focus on the cognitive transmission of religious knowledge, while Guidance and Counseling (GC) teachers address students' emotional and personal issues without explicitly integrating spiritual dimensions. According to Taplin, (2014) This dichotomy results in a partial and less effective approach to fostering students' spiritual intelligence. Consequently, students may understand religious concepts theoretically but fail to internalize them in their daily lives, while psychological interventions may lack a transcendent orientation that gives deeper meaning to students' experiences.

Recent scholarly works have highlighted the need to move beyond such fragmented approaches. For instance, Rodriguez, (2025) argued that spiritual pedagogy in religious education should shift from a knowledge-transmission model to a relational and experiential approach. Her study emphasizes that spirituality is not merely doctrinal understanding but involves lived experiences and meaningful connections with the self, others, the natural world, and the transcendent. This perspective suggests that effective spiritual education requires pedagogical strategies that engage students holistically and empower them to transform their lives.

Similarly, from an Islamic psycho-spiritual perspective, Rassool & Keskin (2025) emphasized the central role of nafs (the self) in spiritual development. They argue that processes such as self-reflection, self-regulation, and self-improvement are essential for achieving spiritual growth. These processes closely align with the objectives of counseling practices, indicating that GC teachers can play a strategic role in fostering students' spirituality when their approaches are integrated with religious values.

In addition, the concept of spiritual modeling, proposed by Oman & Thoresen (2003) provided further insight into how spiritual development occurs. Their work suggests that individuals often learn spiritual values through observation and imitation of role models. In educational settings, this implies that teachers are not only knowledge transmitters but also exemplars of spiritual and moral behavior. This perspective reinforces the importance of both IE and GC teachers as agents of spiritual formation who must embody the values they teach.

Moreover, studies have demonstrated the importance of integrating emotional and spiritual intelligence in education. Research by Andrei (2022) showed that combining these dimensions can enhance students' self-awareness, empathy, and moral behavior. Likewise, Duff, (2003) contemplative approach to education emphasize that spiritual development begins with self-knowledge. This view is supported by Hindman (2002) who argued that spiritual growth can be facilitated through reflective practices, value clarification, and meaningful engagement in service activities.

Several empirical studies have demonstrated that structured spiritual intelligence programs can contribute positively to students' personal and social development. Ferreira and Schulze (2016), for example, found that spiritual intelligence activities implemented in religious education classrooms enhanced students' self-awareness, interpersonal connectedness, and appreciation of diversity. Similarly, Bellous and Csinos (2009) emphasized that inclusive educational environments which accommodate diverse spiritual expressions play an important role in fostering holistic student

development. Within the Islamic counseling context, Tanzilulloh (2016) reported that spiritual practices such as tahsinu al-salah can function as effective interventions for strengthening moral behavior and improving psychological well-being. Although these studies confirm the educational value of spiritual intelligence and spiritual interventions, most of them focus on specific classroom activities, counseling practices, or general spiritual environments in isolation. Limited attention has been given to how collaborative integration between Guidance and Counseling (GC) teachers and Islamic Education (IE) teachers can systematically support students' spiritual development within formal school settings. As a result, the existing literature has not sufficiently explored an integrated educational model that combines psychological guidance and Islamic religious instruction in a coordinated framework. Therefore, this study seeks to address this gap by developing and empirically examining a collaborative model of spiritual development designed to enhance students' spiritual intelligence holistically.

Despite the growing recognition of spiritual intelligence in both global and Islamic educational discourse, previous studies have predominantly focused on conceptual discussions or isolated instructional practices rather than examining collaborative and integrated educational models. In many schools, spiritual development programs are still implemented separately through Guidance and Counseling (GC) services or Islamic Education (IE) instruction, resulting in overlapping responsibilities, inconsistent reinforcement of values, and limited effectiveness in fostering students' spiritual growth. Empirical evidence examining how collaborative integration between GC and IE teachers can systematically enhance students' spiritual intelligence remains limited, particularly within Islamic secondary school contexts. This gap indicates the need for a more integrated and empirically tested model of spiritual development that combines psychological guidance and religious instruction in a holistic educational framework.

First, most existing studies examine spiritual development either from a pedagogical perspective (focusing on religious instruction) or from a psychological perspective (focusing on counseling and self-development), without integrating these two approaches into a unified model. Second, although the importance of spiritual pedagogy and psycho-spiritual development has been widely acknowledged, there is still a lack of empirical models that operationalize collaboration between IE and GC teachers in real educational settings. Third, while previous research highlights the role of teachers as spiritual models, it does not provide a structured framework for how different types of teachers can systematically collaborate to enhance students' spiritual intelligence. Finally, recent studies, such as that of Alotaibi (2025), indicated that teachers still face challenges in fostering higher-order thinking and holistic development due to limited support and integration strategies.

This gap underscores the urgent need for an integrated and empirically model that combines the strengths of Guidance and Counseling and Islamic Education in fostering students' spiritual intelligence. Therefore, the novelty of this study lies in its effort to develop an integrated model of spiritual development that bridges psychological counseling and Islamic pedagogical approaches within a single framework. This model not only conceptualizes the roles of GC and IE teachers but also provides practical guidelines for their collaboration.

The objective of this study is to examine and empirically test an integrated model that explores the roles of Guidance and Counseling (GC) teachers and Islamic Education (IE) teachers in enhancing students' spiritual intelligence. Specifically, the study hypothesizes that: The integrated roles of Guidance and Counseling teachers and Islamic Education teachers simultaneously have a significant positive effect on students' spiritual intelligence. To achieve these objectives, this study adopts an experimental research approach using a pre-test and post-test control group design. Data

were collected through structured questionnaires measuring students' spiritual intelligence, supported by observational data to capture students' engagement during the intervention. The experimental group received the integrated model intervention, while the control group followed conventional instructional practices. Data were analyzed using both descriptive and inferential statistical techniques to determine the effectiveness of the intervention.

In this study, GC (Guidance and Counseling) refers to professional services designed to support students' personal, social, and emotional development, particularly through reflective and counseling-based approaches. IE (Islamic Education) refers to structured instructional processes aimed at instilling Islamic values, beliefs, and practices in students' daily lives.

The significance of this study lies in its contribution to both theory and practice. Theoretically, it advances the discourse on holistic education by providing empirical evidence for an integrative framework that connects psychological and spiritual dimensions within an Islamic context. Practically, it offers educators a structured and applicable model to strengthen collaboration between GC and IE teachers, thereby enhancing the effectiveness of spiritual development programs. By addressing the fragmentation in current educational practices, this study provides a meaningful contribution to the field of spiritual education and offers a foundation for future experimental research.

RESEARCH METHODOLOGY

This study employed a quasi-experimental design using a non-equivalent control group design. The research aimed to examine the effectiveness of an integrated spiritual development model involving Guidance and Counseling teachers and Islamic Education teachers in enhancing students' spiritual intelligence.

The population of this study consisted of all students in the Islamic secondary school. The sample included 60 students from two intact classes, selected using a cluster sampling technique. This method was chosen because students were naturally grouped into classes, allowing the researcher to select entire clusters rather than individuals. The selected classes were assumed to have relatively similar academic and demographic characteristics, ensuring representativeness within the school context.

The primary instrument used in this study was a structured questionnaire designed to measure students' spiritual intelligence. The questionnaire employed a five-point Likert scale ranging from strongly disagree to strongly agree and consisted of items representing four principal dimensions of spiritual intelligence: self-awareness, meaning-making, transcendence, and moral behavior. Self-awareness refers to students' ability to recognize their inner values, emotions, and spiritual conditions. Meaning-making reflects the ability to interpret life experiences positively and purposefully. Transcendence refers to awareness of one's relationship with God, other people, and the broader meaning of existence, while moral behavior relates to the application of spiritual values in daily attitudes and actions. The same instrument was administered during both the pre-test and post-test stages to ensure consistency of measurement across time and to assess changes following the intervention.

To ensure methodological rigor, the instrument underwent validity and reliability testing prior to implementation. Content validity was evaluated through expert judgment involving specialists in Islamic education, counseling, and educational psychology to ensure the relevance and clarity of the questionnaire items. Construct validity was examined through item correlation analysis, with all items meeting the acceptable validity criteria. Reliability testing using Cronbach's alpha produced a

coefficient above 0.80, indicating a high level of internal consistency and reliability of the instrument.

In addition to the questionnaire, structured observation sheets were used to monitor the implementation of the integrated intervention model and students' participation throughout the learning process. The observation sheets included indicators related to students' engagement, interaction, reflective responses, participation in spiritual activities, and collaboration during counseling and instructional sessions. These observational data served as supporting evidence to complement the quantitative findings and provided contextual insights into how the integrated model influenced students' spiritual development during the intervention process.

The research procedures were carried out through several stages within an Quasi experimental design involving an experimental group and a control group. Initially, a needs analysis was conducted through observation and informal discussions with teachers to identify existing gaps in students' spiritual development. Based on these findings, an integrated model combining Guidance and Counseling (GC) and Islamic Education (IE) approaches was developed and validated by experts.

In the implementation phase, a pre-test was administered to both the experimental and control groups to establish baseline equivalence. The experimental group then received the intervention in the form of the integrated model, implemented collaboratively by GC and IE teachers over approximately 8 weeks, including reflective activities, counseling sessions, and structured spiritual practices. Meanwhile, the control group continued with conventional learning without the integrated intervention. At the end of the intervention period, a post-test was administered to both groups using the same questionnaire to measure changes in students' spiritual intelligence.

The data analysis incorporated both descriptive and inferential statistics. Descriptive statistics, including mean and standard deviation, were used to summarize students' scores and provide an overview of score distributions in both groups. Inferential analysis was conducted to examine differences within and between groups. A paired sample t-test was used to analyze pre-test and post-test differences within each group, while an independent sample t-test was used to compare post-test scores between the experimental and control groups. The level of significance was set at $p < 0.05$, indicating that differences below this threshold were considered statistically significant.

To ensure validity and reliability, the questionnaire underwent expert review to establish content validity. A pilot test was conducted prior to the main study, and reliability was assessed using Cronbach's alpha, with a minimum acceptable value of 0.70. Construct validity was examined through item analysis. In addition, data triangulation using observation results was applied to enhance the credibility and trustworthiness of the findings.

The statistical analysis focused on determining whether the integrated model produced a significant improvement in students' spiritual intelligence compared to the control condition. The comparison emphasized both within-group changes and between-group differences, allowing for a more rigorous evaluation of the intervention's effectiveness.

The scope of this study is limited to students from a single Islamic secondary school, which may affect the generalizability of the findings. The use of cluster sampling may also introduce group-level bias, as intact classes may differ in ways not fully controlled by the researcher. Additionally, the relatively short duration of the intervention limits the ability to assess long-term impacts. Nevertheless, the methodology provides a systematic and replicable framework for evaluating integrated spiritual development models in educational contexts.

RESULT AND DISCUSSION

The findings of this study provide empirical evidence regarding the effectiveness of the integrated model combining the roles of Guidance and Counseling (GC) teachers and Islamic Education (IE) teachers in enhancing students' spiritual intelligence. The results are presented through statistical tables and interpreted in relation to the research objectives and existing literature.

The analysis began by examining the baseline equivalence between the experimental and control groups.

Table 1. Pre-Test Descriptive Statistics (Experimental vs Control Group)

Group	N	Mean	Std. Deviation	Minimum	Maximum
Experimental	30	68.6	6.75	56	80
Control	30	68.3	6.9	55	79

The table shows that both groups had nearly identical mean scores, indicating similar initial levels of spiritual intelligence.

Table 2. Independent Sample t-Test (Pre-Test)

Variable	t-value	df	Sig. (2-tailed)
Pre-Test	0.18	58	0.857

The significance value ($p = 0.857 > 0.05$) confirms that there was no statistically significant difference between the groups at the pre-test stage. This ensures that the groups were equivalent prior to the intervention. Following the intervention, post-test data were analyzed.

Table 3. Post-Test Descriptive Statistics (Experimental vs Control Group)

Group	N	Mean	Std. Deviation	Minimum	Maximum
Experimental	30	80.1	5.6	70	90
Control	30	70.2	6.1	60	82

The post-test results indicate a substantial increase in the experimental group compared to the control group.

Table 4. Independent Sample t-Test (Post-Test)

Variable	t-value	df	Sig. (2-tailed)
Post-Test	6.78	58	0.000

The significance value ($p = 0.000 < 0.05$) indicates a statistically significant difference between the experimental and control groups after the intervention. This supports the effectiveness of the integrated model. Within-group analysis further clarifies the improvement patterns.

Table 5. Paired Sample t-Test

Group	Mean Difference	Std. Deviation	t-value	df	Sig.
Experimental Group	11.5	6.1	10.32	29	0
Control Group	1.9	5.8	1.52	29	0.139

The experimental group shows a significant improvement ($p < 0.05$), while the control group does not, confirming that the intervention was the key factor influencing the results. To assess the magnitude of the intervention effect, effect size analysis was conducted.

Table 6. Effect Size (Cohen's d)

Group	Mean Difference	Cohen's d	Interpretation
Experimental	11.5	1.7	Large Effect
Control	1.9	0.25	Small Effect

The large effect size in the experimental group indicates strong practical significance. Further analysis was conducted across dimensions of spiritual intelligence.

Table 7. Dimension-Based Analysis (Experimental Group)

Dimension	Pre-Test	Post-Test	Gain
Self-Awareness	68	81.2	13.2
Meaning-Making	68.5	79.8	11.3
Moral Behavior	69.2	82	12.8
Transcendence	68.7	77.4	8.7

All dimensions show consistent improvement, particularly in self-awareness and moral behavior.

Table 8. Category Distribution (Experimental vs Control Group)

Category	Experimental Pre (%)	Experimental Post (%)	Control Pre (%)	Control Post (%)
High	13.3%	60%	13.3%	20%
Medium	70%	40%	70%	66.7%
Low	16.7%	0%	16.7%	13.3%

The shift in distribution clearly shows that most students in the experimental group moved to the high category after the intervention.

The major findings of this study indicate that the integrated model significantly enhances students' spiritual intelligence. The absence of significant differences at the pre-test stage confirms that both groups started from comparable conditions, while the significant improvements observed in the experimental group demonstrate the effectiveness of the intervention.

These findings are important because they provide empirical evidence that spiritual development is more effective when approached holistically. The combination of GC and IE roles allows students to engage in both reflective and value-based learning processes, leading to deeper internalization of spiritual values.

The results are consistent with the work of Rodriguez (2025), who emphasizes the importance of relational and experiential learning in spiritual development. Similarly, the findings support the psycho-spiritual framework proposed by Rassool & Keskin, (2025), particularly in relation to self-awareness and moral development. The concept of spiritual modeling introduced by Buchanan, (2010) also provides a relevant explanation, as the collaboration between teachers likely offered students consistent role models.

Despite these findings, alternative explanations should be considered. The improvement may be influenced by increased student engagement due to the novelty of the intervention or teacher

collaboration. Additionally, familiarity with the questionnaire may have contributed to improved scores, although this effect is likely minimal.

The implications of this study are significant. The integrated model provides a practical framework for enhancing spiritual development in educational settings. It also contributes to the theoretical understanding of holistic education by demonstrating the effectiveness of combining psychological and spiritual approaches.

However, several limitations must be acknowledged. The sample size was limited to 60 students from a single school, which may affect generalizability. The use of cluster sampling may introduce bias, and the short duration of the intervention limits the assessment of long-term effects.

The findings demonstrate that the integrated model of GC and IE teacher collaboration is effective in enhancing students' spiritual intelligence. The results provide strong empirical support for the implementation of integrated approaches in spiritual education while highlighting areas for future research.

The findings of this study provide robust empirical evidence regarding the effectiveness of the integrated model combining the roles of Guidance and Counseling (GC) teachers and Islamic Education (IE) teachers in enhancing students' spiritual intelligence. The discussion is structured to address the major findings, their meaning and importance, their relationship with prior studies, alternative explanations, implications, and limitations.

The first major finding of this study is that there was no significant difference between the experimental and control groups at the pre-test stage. As shown in Table 2, the independent sample t-test yielded a significance value of 0.857 ($p > 0.05$), indicating that both groups had equivalent baseline levels of spiritual intelligence. This finding is crucial because it confirms the internal validity of the experimental design, ensuring that any subsequent differences observed in the post-test can be attributed to the intervention rather than pre-existing group differences.

The second major finding reveals that the experimental group experienced a statistically significant improvement in spiritual intelligence, while the control group showed no meaningful change. The mean score of the experimental group increased substantially from 68.60 to 80.10, whereas the control group only showed a slight increase from 68.30 to 70.20. The paired sample t-test results further confirm this pattern, with the experimental group achieving statistical significance ($p = 0.000 < 0.05$), while the control group did not ($p = 0.139 > 0.05$). This indicates that the integrated model had a direct and measurable impact on students' spiritual development.

This finding is strongly supported by recent research by Wijaya et al. (2025), which demonstrates that spiritual intelligence significantly influences emotional intelligence, particularly in aspects such as emotional regulation, emotional use, and emotional evaluation. The improvement observed in this study, therefore, may not only reflect enhanced spiritual awareness but also parallel growth in students' emotional competencies, reinforcing the holistic nature of the intervention.

The third major finding demonstrates that the post-test scores of the experimental group were significantly higher than those of the control group. The independent sample t-test result ($p = 0.000 < 0.05$) confirms a statistically significant difference between the two groups after the intervention. Furthermore, the effect size analysis (Cohen's $d = 1.70$) indicates a large practical effect, suggesting that the intervention not only produced statistically significant results but also meaningful improvements in real educational contexts.

The findings confirmed that spiritual intelligence can be effectively enhanced through an integrated educational approach. The results highlight that combining the psychological support of GC teachers with the value-based instruction of IE teachers creates a more comprehensive and impactful learning experience. This integration allows students to move beyond cognitive

understanding toward deeper internalization of spiritual values, as reflected in improvements across all dimensions, including self-awareness, meaning-making, moral behavior, and transcendence. This aligns with (Ngo et al., 2023), who emphasizes that spiritual intelligence fosters a sense of belonging, identity formation, and connectedness within learners.

These findings are important because they address a critical gap in current educational practices, where spiritual development is often fragmented and treated as a separate domain. The results demonstrate that a collaborative and holistic approach is more effective, thereby providing a practical solution for improving spiritual education in schools. This is consistent with Hamami & Nuryana (2022), who argue that Islamic education in Indonesia historically experienced a dualistic system separating religious and general knowledge, thus requiring integrative approaches to achieve holistic development.

The significant improvement in self-awareness and moral behavior also supports the argument by Kasim & Yusoff, (2014) that integrating spiritual and moral values through active teaching methods can significantly enhance students' holistic development. Their work emphasizes that experiential and participatory approaches are essential for internalizing values, which is clearly reflected in the outcomes of the present study.

The findings are consistent with theoretical expectations and existing literature. The observed improvements in reflective and relational dimensions align with the work of Rodriguez (2025), who emphasizes that spiritual pedagogy should focus on experiential and relational learning rather than mere knowledge transmission. The results also support the Islamic psycho-spiritual framework proposed by Rassool & Keskin (2025) GH Rassool and Zuleyha Keskin, particularly in relation to the development of nafs through self-reflection and self-regulation.

In addition, the findings align with the concept of spiritual modeling introduced by (Oman & Thoresen, (2003), which suggests that individuals develop spiritually through interaction with role models. In this study, the collaboration between GC and IE teachers likely provided students with consistent and complementary role models, reinforcing spiritual values through both guidance and instruction.

Furthermore, the results are in line with Brandes (2018), who highlights that integrated spiritual development approaches are more effective in nurturing adolescent spirituality compared to fragmented methods. Similarly, Revell, (2008) emphasizes that the success of spiritual education depends heavily on the school environment, community, and teacher understanding factors that were strengthened through the collaborative model applied in this study.

The findings also resonate with contemporary discussions on integrative pedagogy in Islamic education. Karwadi et al. (2025) argued that integrating critical pedagogy within Islamic education enhances student engagement and critical thinking while maintaining religious values. This supports the idea that integration whether between disciplines or pedagogical approaches plays a crucial role in fostering deeper learning and development.

Moreover, the findings support Pinto et al., (2023), who conclude that structured interventions in spiritual intelligence significantly improve communication skills and reduce psychological distress, further reinforcing the effectiveness of intentional educational design. The validity of measuring spiritual intelligence in this study is also supported by Ntumi et al.(2026), who confirm that spiritual intelligence assessment instruments can achieve strong psychometric reliability in educational contexts.

However, alternative explanations should be considered to avoid overgeneralization. One possible explanation is that the observed improvement in the experimental group may be partially influenced by the novelty effect, where students become more motivated and engaged due to the

introduction of a new learning model. Additionally, the active involvement and collaboration of teachers may have created a more supportive and engaging classroom environment, which could independently contribute to improved outcomes. This aligns with Ratnawati et al.(2025), who emphasizes the central role of teacher-student relationships and supportive environments in fostering spiritual development. Casson & Cooling (2020) Another possible explanation is related to testing effects, as students may have become more familiar with the questionnaire during the post-test. However, given the substantial increase in scores and the significant differences between groups, this effect is unlikely to fully account for the observed improvements.

The implications of this study are both theoretical and practical. Theoretically, the study contributes to the advancement of holistic education by providing empirical evidence for the integration of psychological and spiritual dimensions in educational practice. It supports the notion that spiritual intelligence is not a fixed trait but can be developed through intentional and structured interventions, as also emphasized by Amram, (2022), who positions spiritual intelligence as a valid and measurable construct.

Practically, the study offers a clear and applicable model for educators. The integration of GC and IE roles provides a framework for enhancing collaboration between teachers, which can be implemented in various educational settings. This approach has the potential to improve not only students' spiritual intelligence but also their emotional resilience, social awareness, and overall well-being, as highlighted by Zahrawati & Aras (2024), who found that spiritual intelligence significantly contributes to students' social awareness.

Despite its contributions, this study has several limitations that should be acknowledged. First, the sample size was relatively small (60 students) and limited to a single Islamic secondary school, which may restrict the generalizability of the findings. Second, the use of cluster sampling may introduce bias, as intact classes may differ in ways that are not fully controlled. Third, the duration of the intervention (8 weeks) was relatively short, limiting the ability to assess long-term effects of the model. This concern is consistent with Pinto et al., (2023), who recommend further longitudinal studies to examine sustained impacts of spiritual intelligence interventions.

In addition, the reliance on self-reported questionnaire data may introduce response bias, as students may respond in socially desirable ways. Although observational data were used to complement the findings, future studies could incorporate multiple data sources, such as interviews or longitudinal tracking, to enhance the robustness of the results.

In conclusion, this study demonstrates that the integrated model of GC and IE teacher collaboration is effective in enhancing students' spiritual intelligence. The findings are consistent with theoretical expectations and prior research, while also providing new empirical evidence for the benefits of an integrated approach. The study further reinforces the importance of integrating spiritual, emotional, and pedagogical dimensions in education to achieve holistic student development. Although limitations exist, the study offers meaningful contributions to both theory and practice and provides a strong foundation for future research in the field.

CONCLUSION

This study demonstrates that an integrated model combining the roles of Guidance and Counseling (GC) teachers and Islamic Education (IE) teachers provides a meaningful and effective approach to enhancing students' spiritual intelligence. The findings highlight that spiritual development is not merely an abstract or innate trait, but a construct that can be systematically nurtured through collaborative, value-oriented, and psychologically supportive educational practices. This study is important because it offers a practical solution to the long-standing

fragmentation in spiritual education, particularly within Islamic schooling contexts, by presenting a model that bridges cognitive, emotional, and spiritual dimensions of learning. In relation to prior research, the results reinforce the growing body of evidence emphasizing the importance of integrative and holistic pedagogies in fostering well-rounded student development. The implications extend beyond classroom practice, suggesting that educational institutions should prioritize interdisciplinary collaboration among educators to cultivate not only intellectual competence but also moral integrity, emotional resilience, and spiritual awareness. Ultimately, this study contributes to the broader discourse on holistic education by affirming that meaningful integration in teaching practices can produce substantial and transformative outcomes for students' personal and social development.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the author(s) used Scholar GPT, Grammarly, and Consensus AI in order to support reference identification, improve grammatical accuracy, and enhance the clarity and structure of the English language. After using these tools/services, the author(s) carefully reviewed and edited the content as needed and take full responsibility for the content of the publication.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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