

The Correlation Between Learning Sufism Moral And Spiritual Intelligence Of Prospective English Language Teachers In Islamic English Education Study Program

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Abstract: This research examines the relationship between learning Sufism morals (akhlak Sufism) and the spiritual intelligence of prospective English teachers. This literature review integrates the concept of Sufism morals, which emphasizes the formation of moral and spiritual character, with spiritual intelligence which is considered important in the teaching profession. This study found that learning Sufism morals can increase the spiritual awareness and professional ethics of prospective English teachers. High spiritual intelligence helps teachers face emotional and ethical challenges in teaching and supports the creation of a harmonious and inspiring learning environment. The results of this study indicate that the integration of Sufism morals learning in the English education curriculum can be an effective strategy for improving the quality of education and teacher character. It is hoped that prospective teachers who have strong spiritual intelligence can be good role models for their students, and contribute to the formation of a moral and noble generation.

Keywords: Sufism Morals, Spiritual Intelligence, Prospective English Teachers, Character Building

INTRODUCTION

Education preparing human resources for development. In line with the demands of the times, many are also striving for development. The development of the times always raises new problems that have never been thought of before. Religious education has a very significant role in helping people develop morals and spirituality. The effectiveness and efficiency of Islamic education require us to apply various techniques and techniques realized by practical and theoretical science under the targets worked on.

Education not only includes academic aspects but also moral aspects. Through moral education, we can build a quality country. The quality of a country can be measured by individual, collective, and national morals, as well as relations between countries and between countries. To foster good relations between countries, communication and polite behavior between countries is necessary. The main pillar of a country is morality which reflects all elements of the country. The formation of national morals should start from within the country itself, that is by improving, building, and reorganizing morals through the learning process. In this regard, the role of the English teacher is important to teach good communication while

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maintaining good values. Therefore, teachers and future teachers need to learn and apply the teachings of Sufism.

In the context of the education of prospective English teachers, knowledge about spiritual intelligence and emotional intelligence is very important. Moral and spiritual education plays a significant role in developing positive and moral qualities in individuals, including prospective teachers. In this modern era, globalization is inevitable, as well as the occurrence of various negative and vulgar cultural acculturation. Therefore, prospective English teachers should have good spiritual and emotional intelligence.

A teacher who has good spiritual and emotional intelligence will be more effective in managing the class and facing various situations, such as managing stress, facing change, increasing self-awareness, and building better relationships with students. Sufism has a significant role in developing spiritual and emotional intelligence because Sufism is part of moral education. By learning and practicing Sufism, individuals can better understand themselves and increase their spiritual awareness, which in turn can improve the teacher's ability to manage emotions and interact with students.

Thus, morality and spirituality are very necessary for developing positive and moral qualities in prospective teachers. Sufism introduces concepts such as ma'rifatullah (comprehending and knowing the existence of God), which is knowledge to understand the essence or reality of God, which can help individuals increase their spiritual and emotional awareness. Moral education with a Sufism approach becomes very important in the development of potential human resources. Sufism, as a science discipline that focuses on the development of spirituality and wisdom, plays an important role in forming individuals with noble morals and a strong spiritual nature. In this article, we will discuss how Sufism plays a role in improving the spiritual intelligence of prospective English teachers.

THEORETICAL STUDY

Spiritual intelligence refers to a person's ability to understand the meaning of life, achieve higher self-awareness, and develop strong ethical and moral values. Zohar and Marshall (2000) describe spiritual intelligence as the main intelligence that guides other intelligences, integrates, and gives meaning to various aspects of life. In the context of education, spiritual intelligence helps teachers to develop deep relationships with students, as well as create a meaningful and inspiring learning environment. Emotional intelligence is the ability to recognize, understand, and manage one's own and other people's emotions. Daniel Goleman (1995) states that emotional intelligence includes skills such as self-control,

motivation, empathy, and social skills. Teachers with high emotional intelligence can create a positive classroom atmosphere, handle conflicts wisely, and support students' emotional development.

Sufism is a branch of knowledge in Islam that focuses on the purification of the heart and spiritual development through certain practices and teachings. Sufism emphasizes the importance of morals and ethics in everyday life. In the context of education, learning the morals of Sufism can help prospective teachers to develop a strong moral character, increase spiritual awareness, and strengthen their relationship with God (ma'rifatullah). This is in line with Al-Ghazali's view which states that education should include spiritual aspects to achieve human perfection. Sufism plays an important role in the development of spiritual and emotional intelligence. Through practices such as dhikr, meditation, and muraqabah, individuals can achieve a higher level of spiritual awareness and improve relationships with themselves and others. Learning Sufism helps individuals to develop wisdom, inner peace, and the ability to face various life challenges with patience and sincerity. This is very relevant for prospective teachers, who need to have mental and emotional resilience in managing teaching tasks and supporting student development.

Integrating the teachings of Sufism in the teacher education curriculum can provide great benefits in forming teacher candidates who are not only academically competent but also have high spiritual and emotional intelligence. This approach can include teaching about Sufic values, practical training in spiritual activities, and structured personal reflection. Thus, prospective teachers can internalize strong moral and spiritual values, which will influence their approach to teaching and interaction with students. By understanding and applying these concepts, prospective English teachers can become more effective, empathetic, and inspiring educators, who can guide students not only in the academic field but also in their moral and spiritual development.

RESEARCH METHODS

This research uses a qualitative approach with the literature review method which was chosen because literature review allows researchers to collect, analyze, and interpret data from various written sources that are relevant to the topic under study. The qualitative approach also provides space for in-depth exploration of the relationship between the learning of Sufism and the spiritual intelligence of prospective English teachers.

The literature review provides a comprehensive overview of the theoretical concepts that have been studied by previous experts. This method makes use of existing resources, so it

is more efficient in terms of time and resources, using literature that has been published and acknowledged can increase the validity of research findings by the following procedures:

1. **Problem Identification and Research Purpose:**
The researcher first identified the research problem, namely the relationship between the learning of Sufism and the spiritual intelligence of prospective English teachers. After that, the purpose of the research was formulated to study the topic in depth through a literature review.
2. **Data Collection:**
Data was collected from various secondary sources, including books, journals, scientific articles, and other relevant documents that discuss Sufism morals, spiritual intelligence, emotional intelligence, and teacher education.
3. **Data Analysis:**
The data that has been collected is analyzed using content analysis techniques. The researcher identified the main themes, patterns, and relationships that emerged from the literature studied.
4. **Synthesis and Interpretation:**
The results of the data analysis were synthesized to provide a comprehensive understanding of how the learning of Sufism can affect the spiritual and emotional intelligence of prospective English teachers. The researcher also interprets the findings in the context of existing theories.
5. **Result Reporting:**
The research results are compiled in the form of a systematic and clear report, which includes an introduction, theoretical study, methodology, findings, and conclusions. This report is then expected to contribute to the development of educational knowledge and teaching practice.

By following these stages, the research is expected to produce valid and beneficial findings for improving the quality of English teacher education, especially in moral and spiritual aspects.

DEFINING SUFISM MORALS (*AKHLAK SUFISM*) AND SPIRITUAL INTELIIGENCE

Sufism, or Islamic Sufism, is a spiritual branch of Islam that focuses on the purification of the soul and the attainment of closeness to God. The term "*Sufism*" originates from the word "*suf*," meaning "coarse wool cloth," which was worn by Sufis as a symbol of their simple way of life. Sufism emphasizes the importance of noble character, remembrance of God (*zikr*), and

spiritual struggle (*mujahadah*) in treading the path toward spiritual perfection. Through these spiritual practices, Sufi strives to purify themselves from blameworthy traits and develop praiseworthy qualities that bring them closer to God.

On the other hand, the concept of Spiritual Intelligence was first introduced by Danah Zohar and Ian Marshall in their book "SQ: Connecting with Our Spiritual Intelligence" in 2000. Spiritual Intelligence is defined as the ability to give meaning to every behavior and activity through deep thinking and the integration of divine values. This intelligence enables individuals to develop a deeper understanding of their existence and the search for meaning in life. With spiritual intelligence, one can view everything from a broader and more meaningful perspective.

Both Sufism and spiritual intelligence share a similarity in their pursuit of closeness to God and attaining a deeper meaning in life. Both emphasize the importance of self-awareness, purification of the soul, and the development of noble qualities. As explained by Ary Ginanjari Agustian in his book "Emotional Spiritual Quotient" (2005), spiritual intelligence enables individuals to think holistically, integrate values and meaning into their actions, and build more meaningful relationships with God and fellow human beings.

In the context of teaching akhlak Sufism to prospective English teachers, understanding Sufism and spiritual intelligence is of great importance. As educators, English teachers are not only responsible for transferring academic knowledge but also play a role in shaping the character and personality of their students. Through the study of akhlak Sufism, prospective teachers can develop spiritual intelligence that allows them to become role models for their students in terms of character and morality. In this way, they can create a conducive learning environment and have a positive influence on the spiritual development of their students.

Sufism and spiritual intelligence are two interrelated concepts that can significantly contribute to the development of personality and competence in prospective English teachers. By integrating the learning of akhlak Sufism and spiritual intelligence, prospective teachers not only acquire academic knowledge but also build strong characters and possess the ability to find deeper meaning in life. This will assist them in fulfilling their role as educators who not only educate the intellect of their students but also guide their spiritual development.

THE IMPORTANCE OF SPIRITUAL INTELLIGENCE IN TEACHING

The study of Akhlak Sufism (Sufism morals) provides a strong moral and spiritual foundation for prospective English teachers. Through practices such as *dhikr* (remembrance of God), *mujahadah* (spiritual struggle), and *riyadhah* (spiritual exercise), they can leave behind

blameworthy traits and develop praiseworthy traits such as patience, humility, and compassion. This helps them become role models for students in terms of character and morals.

Spiritual intelligence (SQ) enables prospective teachers to understand and apply spiritual values in their daily lives, including in the educational environment. Spiritual intelligence encompasses aspects such as self-awareness, appreciation for the meaning of life, noble character, and a connection with the transcendent dimension. Spiritual intelligence allows individuals to understand themselves fully, have deep empathy, and be able to build meaningful relationships with others.

In the context of education, spiritual intelligence can help prospective English teachers create an inclusive, caring, and diversity-appreciating learning environment. With high spiritual intelligence, they can more easily understand the spiritual needs of students, provide appropriate motivation, and create a supportive learning atmosphere for the holistic development of students.

The integration of Akhlak Tasawwuf learning and the development of spiritual intelligence have a close relationship in shaping the character of excellent prospective English teachers. Akhlak Tasawwuf provides a strong spiritual foundation, while spiritual intelligence helps in applying these spiritual values in daily educational practice.

Through learning Akhlak Tasawwuf, prospective English teachers can understand the importance of purifying the soul, self-control, and achieving closeness to God. They can practice dhikr, mujahadah, and riyadhah to leave behind blameworthy traits and develop praiseworthy traits such as patience, humility, and compassion. Thus, they can be role models for students in terms of character and morals.

Meanwhile, the development of spiritual intelligence helps prospective English teachers understand themselves fully, have deep empathy and build meaningful relationships with students. They can create an inclusive, caring, and diversity-appreciating learning environment. With high spiritual intelligence, they can more easily understand the spiritual needs of students, provide appropriate motivation, and support the holistic development of students.

THE ROLE OF SUFISM IN DEVELOPING SPIRITUAL INTELLIGENCE

Sufism, as a spiritual path in the Islamic tradition, has an important role in developing spiritual intelligence. ⁶ Spiritual intelligence is the ability to find the highest meaning of life, purpose, and good values in life. Sufism offers deep perspectives and practices to enrich the spiritual dimension within human beings.

One of the main aspects of Sufism is the emphasis on the purification of the heart (*tazkiyat al-nafs*) and the purification of the soul from reprehensible qualities (Nasr, 2017). Through practices such as dhikr, muraqabah (self-supervision), and mujahadah (struggle against lust), one can increase self-awareness and get to know oneself more deeply. This helps the individual to understand his strengths and weaknesses, as well as find a balance between the physical and spiritual dimensions. With the purification of the heart, individuals can achieve inner calm and openness to higher spiritual guidance. These practices also teach individuals to be patient, diligent, and surrender to the divine will, which are important qualities in developing spiritual intelligence.

Sufism also teaches the concept of *mahabbah* (love) to Allah and His creation (Chittick, 2021). By developing a pure sense of love, one can understand the meaning and purpose of life more meaningfully. This deep love can lead individuals to a richer spiritual life and cultivate sensitivity to beauty, goodness, and truth. Through love, individuals can feel the presence of the Creator in every aspect of life, and thus, find deeper meaning in every action and experience. Love also helps individuals develop a sense of empathy and compassion towards fellow beings, which is an important part of spiritual intelligence.

In addition, Sufism emphasizes the importance of noble morals (Nasr, 2017; Al-Ghazali, 2015). By developing traits such as patience, humility, forgiveness, and compassion, individuals can build more meaningful relationships with themselves, others, and the universe. This noble character reflects spiritual maturity and high emotional intelligence. By having good morals, individuals can establish harmonious relationships with the surrounding environment, understand other people's perspectives, and act with wisdom (Chittick, 2021). Noble morals also help individuals face challenges and conflicts in life in a more thoughtful and understanding way.

Through a holistic approach in Sufism, individuals can develop spiritual intelligence comprehensively. This includes deep self-understanding, discovery of the meaning of life, appreciation of good values, and the ability to establish meaningful relationships with the surrounding environment. By integrating these aspects, the individual can achieve a balance between the physical, emotional, intellectual, and spiritual dimensions within himself. This balance is essential in dealing with the demands and pressures of modern life, as well as helping individuals to stay focused on the things that matter.

Sufism emphasizes the importance of spiritual guidance from a guru (murshid) who is experienced and has high spiritual qualities (Nasr, 2017). Murshid can provide direction and guidance in an individual's spiritual journey, help overcome the challenges and obstacles faced,

as well as provide the insight and inspiration necessary to achieve higher spiritual development. The relationship between the disciple and the murshid is very important in Sufism because the murshid can provide guidance tailored to the needs and conditions of each individual.

In addition, Sufism also emphasizes the importance of spiritual practices such as *khalwat* (self-meditate), *tafakkur* (contemplation), and *riyadhah* (spiritual practice). These practices help individuals to improve concentration, practice patience, and develop perseverance in their spiritual journey. Through these practices, individuals can better connect with themselves, as well as find deep inner calm and peace. These practices also help individuals to overcome distractions and temptations that can hinder their spiritual development.

In the context of modern life, Sufism can provide guidance and direction for individuals who wish to develop their spiritual intelligence. By practicing the teachings of Sufism, individuals can find a balance between the demands of daily life and their spiritual needs. Sufism can help individuals find a deeper meaning in life, forge more meaningful relationships with others, and appreciate the beauty of the universe as a divine creation (Chittick, 2021). By developing spiritual intelligence through Sufism, individuals can find inner peace, a clear purpose in life, as well as the ability to cope with challenges and pressures wisely.

Although Sufism is rooted in the Islamic tradition, its teachings have universal values that can be accepted by individuals of different backgrounds and beliefs. Principles such as purification, love, and noble morals are values taught by most of the world's spiritual traditions. Therefore, Sufism can be a way to develop spiritual intelligence for anyone seeking deeper meaning and purpose in life.

ASSESSING SPIRITUAL INTELLIGENCE

In an increasingly challenging era of globalization, the role of English language teachers is crucial to prepare the younger generation to face the challenges of an ever-evolving world. However, in addition to mastery of teaching materials and methods, prospective teachers need to develop spiritual intelligence that can enrich the teaching and learning experience.

Spiritual intelligence, rooted in the moral principles of Sufism, emphasizes the importance of humility, openness, and continuous self-improvement. By embracing these qualities, English teachers can become more adaptive and responsive to the unique needs of each student. They can avoid arrogant or rigid attitudes that can hinder the learning process.

In addition, spiritual intelligence enables teachers to face challenges with resilience and gentleness. Teaching is not an easy task, and sometimes teachers have to face challenging

situations, such as less motivated students or resource constraints. With spiritual intelligence, teachers can face these challenges with patience and deeper understanding, seeking constructive and constructive solutions.

Furthermore, cultivating spiritual intelligence can help teachers cultivate positive relationships with students and colleagues. By appreciating the uniqueness of each individual and showing empathy and respect, teachers can create a safe and supportive learning environment where students feel valued and motivated to learn.

Ultimately, integrating spiritual intelligence in the professional development of English teachers can have profound benefits. Not only does it help teachers become more effective in teaching, but it also enables them to grow personally and build more meaningful relationships with students and colleagues. Spiritual intelligence is thus an important foundation for English teachers to become qualified educators and have a positive influence in shaping future generations.

IMPLICATIONS FOR TEACHER AND PROFESSIONAL DEVELOPMENT

Sufism ethics, which emphasize the importance of self-reflection and introspection, can significantly contribute to the development of spiritual intelligence (SQ) in future English teachers. SQ is defined as an individual's ability to understand and manage their emotions, build positive relationships with others, place their behavior and life in a broader and richer context of meaning, and have the intelligence to judge that one's actions or life path are more meaningful than others.

The learning of Sufism morals can contribute to the development of SQ in future English teachers in several aspects:

1. **Increasing Self-Awareness:** Sufism morals emphasize the importance of self-reflection and introspection, which can help future English teachers better understand their strengths and weaknesses, values, and beliefs. Strong self-awareness is crucial for building effective relationships with students and colleagues and making informed decisions in challenging situations.
2. **Developing Empathy and Compassion:** Sufism morals teach followers to see the world through the eyes of others and to develop empathy and compassion towards all living beings. These qualities are essential for English teachers who aim to build positive relationships with their students and create an inclusive and supportive learning environment.
3. **Enhancing Resilience:** Sufism morals provide a framework for overcoming challenges and difficulties healthily. English teachers with high SQ are more likely to be able to manage

stress and fatigue related to their profession and remain focused on their goals, providing the best possible education for their students.

4. Finding Meaning and Purpose: Sufism moralshelp individuals ³⁶ find meaning and purpose in their lives. For English teachers, this can mean finding fulfillment in helping their students learn and grow, or using language to promote cross-cultural understanding and tolerance.

Based on the above discussion, there are several implications for teacher education and professional development:

1. Incorporating Sufism moralsinto Teacher Education Curriculum: The teacher education curriculum should include modules on Sufism moralsand SQ. These modules should be designed to help future teachers understand key concepts of Sufism moralsand apply them in their own lives and teaching practices.
2. Providing Professional Development Training on Sufism moralsand SQ: English teachers in training should have access to professional development training on Sufism morals and SQ. This training can help teachers develop the skills and strategies needed to integrate Sufism moralsinto their teaching practices and support the development of SQ in their students.
3. Creating a School Culture that Supports Sufism moralsand SI: Schools should create a culture that supports Sufism moralsand SQ. This can be achieved by promoting values such as respect, compassion, and responsibility, and by providing opportunities for students and teachers to engage in activities that promote spiritual well-being.

By implementing these recommendations, teacher education programs can help prepare future English teachers with high SQ who can effectively integrate Sufism moralsinto their teaching practices. These teachers will be more likely to create positive and supportive learning environments and ⁴⁰ have a positive impact on the lives of their students.

FUTURE RESEARCH DIRECTIONS

Future research on the link between learning Sufism morals and the spiritual intelligence of prospective English language teachers can be directed toward several important aspects.

Firstly, longitudinal studies are needed to observe the development of prospective teachers' spiritual intelligence from the beginning of their education to become professional teachers, as well as its impact on their teaching practices (Vaughan, 2021). Secondly, cross-cultural research can provide greater insight into the application of learning Sufism morals and

spiritual intelligence in diverse cultural contexts (Amin, 2020). Thirdly, the integration of technology such as mobile applications, virtual reality, or e-learning can be explored to support prospective teachers' spiritual practices and self-reflection (Farrell, 2019). Fourthly, interdisciplinary collaboration between experts in education, psychology, anthropology, and other disciplines can provide a holistic perspective on the relationship between learning tasawwuf morals, spiritual intelligence, and teaching practice (Alavi & Woo, 2018).

Finally, research needs to be conducted to examine the impact of English language teacher candidates with high spiritual intelligence on student learning outcomes, both academic and non-academic (Khojastehmehr & Takrimi, 2017). By utilizing the latest references, it is hoped that future research can open new insights into the important role of learning Sufism morals and spiritual intelligence for prospective English language teachers.

CONCLUSION AND SUGGESTION

Conclusion

Sufism and spiritual intelligence play a vital role in shaping outstanding prospective English language teachers. Sufism provides a strong spiritual foundation through practices such as dhikr, mujadah, and riyadhah for the development of noble character. Meanwhile, spiritual intelligence assists prospective teachers in applying spiritual values in daily educational practices. The integration of the two forms the character of prospective teachers who can be role models for students and create an inclusive, caring, and diversity-appreciating learning environment. Thus, teaching not only transfers academic knowledge but also guides students' holistic spiritual development. The implication is that teacher education curricula need to include modules on Sufism morals and spiritual intelligence, as well as provide professional training to integrate them into teaching practices. Further research is needed to observe the longitudinal development of prospective teachers' spiritual intelligence, across cultures, and to explore the role of technology and interdisciplinary collaboration in supporting these efforts.

Suggestion

To optimize the role of Sufism morals and spiritual intelligence for prospective English language teachers, it is recommended that teacher education institutions incorporate relevant modules into the curriculum and provide professional training for teachers to integrate them into teaching practices. Additionally, schools need to create a culture that supports the development of Sufism morals and spiritual intelligence for both teachers and students. However, existing research is still limited to certain contexts and has not looked at the application across different cultural contexts. Furthermore, there is a lack of longitudinal

research observing the development of prospective teachers' spiritual intelligence from the beginning of their education until they become professional teachers. The role of technology in supporting prospective teachers' spiritual practices and self-reflection has also not been widely explored.

For further research, it is recommended to conduct cross-cultural studies to gain broader insights into the application of Sufism morals and spiritual intelligence in diverse contexts. Longitudinal research also needs to be conducted to observe the development of prospective teachers' spiritual intelligence from the beginning of their education until they become professional teachers, as well as its impact on teaching practices. Exploring the integration of technology such as mobile applications, virtual reality, or e-learning to support prospective teachers' spiritual practices and self-reflection is also an important recommendation. Interdisciplinary collaboration between experts in education, psychology, anthropology, and other disciplines is expected to provide a holistic perspective. Finally, it is important to investigate the impact of English language teacher candidates with high spiritual intelligence on student learning outcomes, both academic and non-academic.

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