

A Holistic Management Model of Islamic Religious Education Based on Spiritual, Emotional, and Intellectual Intelligence

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Abstract

This research is motivated by the problem of education that remains predominantly oriented toward cognitive aspects, resulting in the limited development of students' potential in spiritual and emotional dimensions. This condition indicates a gap in the implementation of Islamic Religious Education (PAI), which ideally should develop students comprehensively by integrating intellectual, emotional, and spiritual dimensions. Therefore, this study aims to analyze the implementation of holistic management based on spiritual intelligence (SQ), emotional intelligence (EQ), and intellectual intelligence (IQ) in Islamic Religious Education. This study employs a qualitative approach using library research. Data were collected from relevant books, scholarly articles, research reports, and other academic literature and analyzed descriptively and analytically to identify concepts, principles, and strategies related to holistic management in PAI. The findings indicate that holistic management can be implemented through the integration of SQ, EQ, and IQ at the stages of planning, organizing, implementing, and evaluating learning. Such integration enables PAI to move beyond cognitive achievement toward the comprehensive development of students' character and competencies. The implementation of holistic management contributes to strengthening students' religious awareness, emotional maturity, critical thinking skills, and ability to apply Islamic values in everyday life. Thus, holistic management provides a more meaningful, contextual, and integrated approach to PAI learning.

Keywords: Holistic Management, Islamic Religious Education, Spiritual, Emotional, and Intellectual Intelligence

INTRODUCTION

Islamic Religious Education (PAI) has a strategic role in shaping the character of students who are not only intellectually superior, but also spiritually and emotionally mature (Uyun et al., 2022). However, the reality in the field shows that educational practices still tend to focus solely on cognitive aspects, while affective and spiritual dimensions often do not receive proportional attention (Tirtana & Nurhasanah, 2026). This inequality has an impact on the emergence of various problems, such as low internalization of Islamic values, moral crisis among students, and weak ability to manage emotions in facing the dynamics of life (Maesak et al., 2025).

These issues become even more complex when combined with the challenges of globalization and rapid technological development. The unfiltered flow of information, changing social values, and increasing academic pressures demand an adaptive and comprehensive education system (Siahaan et al., 2022). In this

context, partial and sectoral educational management is no longer adequate. A holistic management model is needed that can manage all human potential in a balanced manner: spiritual intelligence (spiritual quotient), emotional intelligence (emotional quotient), and intellectual intelligence (intellectual quotient). These three dimensions must be managed synergistically to produce students with character, integrity, and competence.

Another issue that reinforces the urgency of this research is the weak implementation of Islamic values in learning practices, which are often merely normative and theoretical. Islamic Religious Education (PAI) learning still predominantly uses lectures and memorization approaches, thus providing little room for the development of deep spiritual awareness and applicable emotional skills (St Wikowati, Moh. Hafid Effendy, 2025). This demonstrates a gap between the ideal goals of Islamic education and the reality of its implementation on the ground. Therefore, innovation in educational management models is needed that focus not only on academic outcomes but also on developing the holistic personality of students.

Several previous studies have examined the importance of integrating various aspects of intelligence in education. The first study, conducted by Laukhin Rosyida Falistya, Rido Kurnianto, Ayok Ariyanto, and Arditya Prayogi, was titled "Holistic Education as an Effort to Develop Emotional and Spiritual Intelligence: A Study at the Darussalam Gontor Putri Modern Islamic Boarding School, Campus 4, Kediri, East Java." (Falistya, 2026). The results of this study indicate that the implementation of holistic education in Islamic boarding schools (pesantren) is carried out through curriculum integration, habituation activities, role models, and intensive guidance, which effectively enhances students' emotional and spiritual intelligence. This study's similarity to the study of Islamic Education (PAI) holistic management lies in its emphasis on the integration of emotional and spiritual intelligence as a foundation for character formation. However, the difference lies in the implementation context, which is more based on Islamic boarding school culture and does not explicitly emphasize systematic managerial aspects such as formal planning, organization, and evaluation. The second study, entitled "Developing an Integrative Islamic Education Curriculum to Enhance Emotional and Spiritual Intelligence," was written by Vina Nanda Sugesti, Agus Pahrudin, Agus Jatmiko, Koderi, and Imam Syafei (Sugesti et al., 2025). This study found that an integrative Islamic Education curriculum can help students balance their intellectual, emotional, and spiritual intelligence. This curriculum can also help students understand Islamic values in everyday life. They both emphasize the importance of Islamic education integrating the three intelligences. A holistic management approach encompasses broader aspects, such as implementation in learning and the overall education management system, while this study is more conceptual and focuses on curriculum development. The third study by Indah Qona'ah and M. Ali Ghufon is entitled "Integrating Spiritual, Emotional, Social, and Intellectual Dimensions in the Assessment of MI Salafiyah Jenggot 1 " (Ghufon et al., 2024). The results of this study indicate that an evaluation system that combines these four dimensions can provide a broader picture of student development. This will help teachers create more appropriate learning interventions. Holistic management in Islamic Religious Education encompasses the entire educational process, from planning to evaluation, but this study focuses more on the evaluation aspect of learning. Similarities with this study are its more specific focus on the evaluation aspect of learning. Overall, these three studies complement each other and emphasize the importance of implementing holistic education in Islamic Religious Education as a comprehensive and sustainable approach.

Based on this description, this research is crucial to formulate a holistic management model for Islamic Religious Education that is relevant to the needs of the times. This model is expected to not only address various existing educational issues but also provide theoretical and practical contributions to the development of a more integrative and sustainable Islamic education system. With this approach, education is expected to produce a generation that is not only intellectually intelligent but also possesses spiritual depth and emotional maturity to face life's challenges.

METHOD

Types and Research Approach

This qualitative research aims to understand the concept and application of a holistic management model for Islamic education based on spiritual, emotional, and intellectual intelligence. A qualitative approach was chosen because this research does not rely on quantitative measurements but focuses on the meaning, process, and dynamics of educational practices. Therefore, the purpose of this study is to examine how holistic values are incorporated into Islamic education management and how they impact student character formation.

The approach used is library research combined with conceptual and normative approaches. This literature study was conducted by reviewing various scientific sources, such as books, reputable journal articles, and previous research relevant to the research topic (Sugiyono, 2016). The conceptual approach is used to build a theoretical framework related to holistic management and the integration of spiritual, emotional and intellectual intelligence, while the normative approach is used to examine Islamic values sourced from the Qur'an and Hadith as the main foundation in developing the model (Riza Rahmawati, 2025). Through this approach, research attempts to formulate concepts that are systematic, logical, and in accordance with the principles of Islamic education.

This study also employed qualitative data analysis methods, with stages of data reduction, data presentation, and inductive conclusion drawing. Data from various sources were critically and comparatively analyzed to identify patterns, relationships, and differences with previous research. The analysis results were then combined to create an integrative and useful holistic management model (Spradley & Huberman, 2024). This research is expected to provide a strong conceptual contribution and become a reference for the development of more efficient Islamic religious education management practices that focus on the formation of the whole person.

Research Data Sources

The Qur'an and Hadith, two primary sources of Islamic teachings, serve as the philosophical and theological foundations for developing a comprehensive understanding of Islamic education management in this study. To achieve a comprehensive understanding consistent with Islamic principles, the interpretation of the verses of the Qur'an and Hadith is conducted by referring to credible books of hadith commentary and commentary. These normative sources are crucial to ensuring that the developed model is not only conceptual but also has religious legitimacy.

The secondary data used in this study comes from a library study. These data sources include various scientific literature related to the research subject, such as textbooks, articles, proceedings, and previous research reports on Islamic education management, spiritual, emotional, and intellectual intelligence. Furthermore, official documents such as educational policies, curricula, and guidelines for implementing Islamic Religious Education learning are a crucial part of the data collection. This provides a contextual overview of the implementation of holistic management.

To enhance the analysis, this study also utilizes data from various sources, including recent scientific publications discussing the integration of intelligence in education and relevant empirical research findings. Data from these various sources are critically analyzed using synthesis and comparative techniques to identify similarities, differences, and gaps in previous research. This research is expected to produce a valid, comprehensive, and useful holistic management model for Islamic religious education by combining these various data sources.

Data Analysis Techniques

This study employed a qualitative, descriptive-analytical approach to data analysis. To conduct the analysis, various literature related to the theme of holistic management of Islamic religious education was reviewed, categorized, and interpreted from the initial stage of data collection. The goal of this process was to gain a deeper understanding of key concepts such as spiritual, emotional, and intellectual intelligence and their relationship to educational management. Therefore, the analysis was not only descriptive but also interpretive to gain greater meaning from the information collected.

The data analysis technique follows the steps proposed by Miles and Huberman, namely data reduction, data presentation, and drawing conclusions (Huberman, 1994). Selecting and focusing information relevant to the research objectives simplifies complex data without losing its meaning. A systematic narrative is used to present the data, making it easier for researchers to understand patterns and relationships between concepts. To reach conclusions, conclusions are drawn gradually and consistently, considering whether the findings are consistent with the theoretical framework used and whether they fit within it.

In addition, this study uses comparative analysis and conceptual synthesis. Comparative analysis is conducted by comparing findings from various previous studies to determine the similarities, differences, and advantages of each method (Triyana (ed), 2024). Furthermore, the findings are incorporated into a comprehensive and useful holistic management model through the use of conceptual synthesis. This method allows the research to not only describe the phenomenon but also construct a model that has relevance and novelty in the development of Islamic religious education.

Data Validity

Within the framework of qualitative research, the principles of credibility, dependability, and confirmability are used to ensure the validity of the data collected in this study. To ensure the credibility of the sources, researchers carefully examine relevant, recent, and academically recognized literature, such as leading journals and reference books (Haryoko, 2020). In addition, to ensure that the interpretations made are not superficial or biased, diligence in observation (continuous observation) of the contents of the literature is carried out.

Furthermore, source triangulation techniques enhance data validity by comparing and confirming information from various normative, theoretical, and empirical perspectives. In this technique, researchers rely not only on one type of source but also integrate scientific literature with Islamic sources such as the Quran and Hadith, as well as relevant previous research findings. Because the data has undergone a cross-verification process, the collected data has a higher level of validity. The use of a systematic analytical framework also helps maintain consistency in data processing.

To ensure dependability and confirmability, researchers openly and systematically document the entire research process, from data collection to analysis. This minimizes data interpretation and allows for retesting by other researchers. Furthermore, researchers strive to maintain fairness by adhering to established theories and avoiding personal bias during the analysis process. It is hoped that research results will have a high level of validity and be scientifically accountable if this method is used.

RESULT AND DISCUSSION

The Concept of Holistic Management Based on Spiritual, Emotional and Intellectual Intelligence in Islamic Religious Education

The concept of holistic management in Islamic Religious Education (PAI) is an integrative approach that regulates all aspects of education in a comprehensive and sustainable manner (Maulana et al., 2025).

Holistic management focuses not only on academic outcomes but also on the attitudes, values, and behaviour of students as a whole. This method is based on the idea that humans are complex beings with spiritual, emotional, and intellectual potential that must be developed in a balanced manner (Briliant & Mustofa, 2025). Therefore, educational management must cover all aspects, including planning, implementation, and evaluation, which integrates all these aspects into a structured system.

Holistic management is a conceptual approach to managing educational organizations that views each element as part of an interconnected system. In this way, policies, curricula, human resources, and organizational culture must all be designed to support the development of the whole person (Bolensnikov, 2026). In addition, the holistic approach emphasizes the importance of balance between rational and moral-spiritual principles, thus producing graduates who are not only intellectually intelligent but also have high morality and moral awareness (Zamhariroh et al., 2024). Therefore, holistic management is the answer to the weaknesses of conventional approaches which tend to emphasize cognitive aspects alone.

Islamic Religious Education can be defined as a learning process that aims to shape students to understand, appreciate and practice Islamic teachings in everyday life (Sumantri & Ahmad, 2019). PAI includes cognitive, affective and psychomotor aspects which are interrelated in forming a complete Muslim personality (Ning, 2025). Therefore, Islamic Education (PAI) management cannot be separated from a comprehensive and integrative approach. In this regard, holistic management provides the appropriate framework to ensure that all aspects of education operate synergistically.

The primary goal of Islamic Religious Education (PAI) is to develop individuals who are faithful, pious, and have noble morals. Therefore, the application of holistic management is highly relevant in the context of PAI, as it aims not only to impart religious knowledge but also to internalize Islamic values in students' daily lives (Akal & Fisik, 2024). Therefore, the management methods used must be able to harmoniously combine spiritual, emotional, and intellectual aspects. This aligns with the concept of Islamic education, which emphasizes balance between reason (*aqal*), heart (*qalb*), and action (*amal*) (Abidin, 2024).

One important element of the holistic management concept is spiritual intelligence. This intelligence is related to a person's ability to understand the meaning of life, cultivate a relationship with God, and incorporate transcendental values into everything they do (Abidin, 2024). Spiritual intelligence in Islamic Education (PAI) is reflected in religious attitudes, awareness of worship, and the ability to learn from every event. Spiritual intelligence education requires consistent religious experience, habituation, and educational role models (Fatimah, 2026).

Spiritual intelligence is fundamental to the overall management of Islamic religious education because it not only shapes students' intellectual abilities but also guides their attitudes, behaviors, and life orientation toward divine values. Spiritual intelligence can produce individuals with moral awareness, inner peace, and the ability to grasp the deeper meaning of life. This can be achieved through continuous development through religious experiences, worship practices, and the example of teachers. Therefore, integrating spiritual intelligence into Islamic Religious Education (PAI) is a strategic step towards creating an education that focuses not only on academics but also on developing individuals with character, noble morals, and spiritual responsibility in their personal and social lives.

Besides spiritual intelligence, emotional intelligence plays a vital role in shaping a student's personality. A person's ability to identify, control, and express their emotions appropriately and establish positive social relationships is known as emotional intelligence (Antonopoulou, 2024). This intelligence helps students deal with stress and conflict constructively, cooperate, and empathize (Antonopoulou, 2024). Emotional intelligence in PAI control enables a friendly and welcoming learning environment that supports the development of students' character.

In Islamic religious education, emotional intelligence is related to the ability to manage feelings and moral maturity in everyday life. Emotional intelligence tends to make students patient, humble, respectful of others, and able to solve problems without aggression. Teachers not only serve as conveyors of religious material in Islamic Religious Education (PAI) lessons, but they also serve as emotional role models who demonstrate compassion, tolerance, and polite communication. Therefore, strengthening emotional intelligence is a crucial component in developing a civilized and humanistic religious character.

By integrating emotional intelligence into Islamic Religious Education (PAI) management, the educational process can become more participatory and meaningful. A learning environment built on gratitude, appreciation, and openness will enhance students' psychological well-being and make them more receptive to the spiritual and moral principles taught. This method aligns with the goals of Islamic education, which emphasize emotional and behavioural development in addition to cognitive aspects. Therefore, emotional intelligence is crucial for developing a generation that is not only intellectually intelligent but also emotionally mature, prudent in its behaviour, and capable of establishing good social relationships within society.

On the other hand, intellectual intelligence remains an important part of the educational process. The logical, analytical, and critical thinking skills necessary to understand various ideas and data are components of this intelligence (Suryanto et al., 2025). In Islamic Education, intellectual intelligence is needed to understand Islamic teachings in depth, including interpreting religious texts and relating them to the context of modern life (Mahbubi, 2025). However, a holistic perspective sees intellectual intelligence as part of human potential that must be developed in a balanced way, not as the sole goal of education.

In Islamic religious education, intellectual intelligence serves as a means to develop the ability to think systematically and reflectively to understand Islamic values. Strengthening the intellectual aspect encourages the development of a culture of critical, dialogical, and scientific thinking, so that Islamic education learning is not merely dogmatic but also fosters awareness of the relevance of Islamic teachings in addressing the challenges of the times. Thus, intellectual intelligence becomes a crucial instrument.

Furthermore, a holistic approach to intellectual intelligence development emphasizes the importance of balancing knowledge, morality, and spirituality. Education that focuses solely on academic achievement has the potential to produce students who excel academically but lack humanitarian values and empathy. Therefore, Islamic Religious Education (PAI) learning should focus on developing thinking skills that go beyond simply pursuing achievement, but also foster wisdom in action and decision-making. Combining intellectual intelligence with spiritual and emotional intelligence will produce students who are not only mathematically proficient but also able to apply that knowledge in a moral, responsible, and socially beneficial manner.

The integration of spiritual, emotional, and intellectual intelligence in Islamic Religious Education management requires a paradigm shift in education management. Teachers no longer serve solely as transmitters of material, but also as facilitators, motivators, and role models in developing students' character. (Fefdianti, 2025). Likewise, the curriculum must be designed to provide space for the balanced development of all three intelligences. The school environment must also foster a religious, empathetic, and intellectual culture that encourages students to develop optimally.

Implementing holistic management in Islamic Religious Education (PAI) also requires support from all stakeholders, including principals, teachers, parents, and the community. Strong collaboration between these parties is key to successfully creating an integrative education system (Zahro, 2025). In addition, the evaluation carried out must cover all aspects of student development, not only limited to academic grades, but

also to attitudes, behavior and spiritual awareness (Lase et al., 2026). Thus, educational outcomes can reflect success in forming balanced and characterful human beings.

The concept of holistic management in Islamic education, centered on spiritual, emotional, and intellectual intelligence, is a relevant and strategic approach to addressing the challenges of modern education. This method not only provides a theoretical foundation but also offers a practical outline for more values-oriented and humane educational management. It is hoped that Islamic education will produce a generation that is not only intellectually intelligent but also possesses spiritual depth and emotional maturity.

Integration of Spiritual, Emotional and Intellectual Intelligence in Islamic Religious Education

The integration of spiritual, emotional, and intellectual intelligence in Islamic Religious Education (PAI) is strengthened when supported by a theoretical framework structured in the form of a model. One relevant model is Daniel Goleman's emotional intelligence model, which emphasizes five main dimensions: self-awareness, self-management, motivation, empathy, and social skills (Han & goleman, daniel; boyatzis, Richard; Mckee, 2019). In the context of Islamic Religious Education (PAI), these five dimensions can be integrated into moral education, classroom social interactions, and the development of Islamic behavior. This model provides the foundation that emotional development is not merely an additional aspect but a core component of educational success.

Furthermore, the model developed by Danah Zohar and Ian Marshall defines Spiritual Quotient (SQ) as the highest intelligence that gives meaning and direction to life. This model emphasizes a person's ability to think deeply, be highly self-aware, and handle suffering positively (Hayati, 2024). This concept is crucial in Islamic Religious Education (PAI) because it aligns with the goal of developing faithful and pious individuals. Reflecting on values, contemplating verses, and fostering students' transcendental awareness are some of the ways that can be used to integrate SQ into learning.

Meanwhile, intellectual intelligence can be explained through the framework of Jean Piaget's cognitive development theory which emphasizes the stages of children's thinking development, from concrete to abstract (Pakpahan & Saragih, 2022). In Islamic Religious Education (PAI), understanding these stages is crucial so that teaching materials can be tailored to the developmental level of students. Furthermore, constructivist theory supports this integration by emphasizing that knowledge is actively constructed by students through learning experiences (Chand, 2023). Thus, Islamic Education learning is not only a transfer of knowledge, but also a process of constructing meaning that involves intellectual aspects in depth.

To systematically integrate these three intelligences, a holistic learning model can be used that combines cognitive, affective, and spiritual aspects within a single framework. One approach that can be used is an integrative model based on three educational domains: knowing, feeling, and acting (Anand et al., 2024). This model emphasizes that effective learning must encompass conceptual understanding, appreciation of values, and implementation in real-life behavior. In the context of Islamic Religious Education (PAI), these three domains can be simultaneously linked to intellectual, emotional, and spiritual intelligence.

The following is a table of the holistic intelligence integration model in Islamic Religious Education based on theory:

Table 1. Holistic Intelligence Integration Model in Islamic Religious Education

Model/ Theory	Figure	Main Focus	Integration in PAI
Emotional Intelligence	Daniel Goleman	Self-awareness, empathy, social skills	Moral learning, Islamic social interaction

Spiritual Quotient	Danah Zohar & Ian Marshall	The meaning of life, transcendental consciousness	Reflection of values, contemplation of the Qur'an
Cognitive Development	Jean Piaget	Stages of thinking development	Adaptation of teaching materials according to age
Holistic Learning Model	Integrative	Knowing, Feeling, Acting	Values and practice-based learning

The table shows that the integration of intelligences in Islamic Religious Education (PAI) does not stand alone; it has a strong theoretical foundation drawn from multiple disciplines. Each model contributes uniquely to the formation of a broad learning framework. By combining these theories, education can be designed more systematically and purposefully to maximize students' potential. Furthermore, this integrative model can be developed as a learning management cycle based on the three intelligences: planning, implementation, and evaluation. Teachers set objectives for the planning stage, which encompass spiritual, emotional, and intellectual aspects. In the implementation stage, learning is conducted in a varied and participatory manner, and in the evaluation stage, assessments are conducted accurately and comprehensively. This cycle demonstrates that the integration of intelligences is not just an idea but also a practice in education.

Therefore, the model, added to the theory, provides conceptual and operational strength for the use of intelligences in Islamic religious education. This model not only explains how intelligences work but also provides direction on how learning can be conducted. This makes PAI an educational system that focuses on knowledge in addition to character building and spiritual awareness.

Implementation of Holistic Management Based on Spiritual, Emotional and Intellectual Intelligence in Islamic Religious Education

The implementation of holistic management based on spiritual, emotional, and intellectual intelligence in Islamic Religious Education (PAI) is gaining increasing academic legitimacy. Daniel Goleman emphasized that emotional intelligence is a greater determinant of a person's success than intellectual intelligence alone (Daniel Goleman, 1995). According to Howard Gardner's Multiple Intelligences theory, which states that human intelligence is diverse, including interpersonal and intrapersonal intelligence (Mahmud et al., 2025). From an Islamic perspective, Syed Muhammad Naquib al-Attas argues that education should focus on the formation of *adab*, which integrates intellectual, spiritual, and moral aspects (Al-Attas, 1991). Therefore, the application of holistic management in PAI has a strong theoretical basis from Western and Islamic resources.

In several leading madrasas, this concept can be seen during the planning stage. For example, in the field, it was found that integrated Islamic schools developed an educational vision that emphasized a balance between faith, knowledge, and good deeds. According to Abuddin Nata, Islamic education must integrate spiritual and intellectual aspects to produce perfect human beings (*insan kamil*). In practice, the curriculum covers the fields of *fiqh* (Islamic jurisprudence), *aqidah* (faith), and morals, as well as their relationship to science, social sciences, and daily life (Dewi, 2023).

In terms of organization, the application of holistic management demonstrates that teachers are divided into *murabbi* (leader), *mu'allim* (leader), and *muaddib* (leader). Imam Al-Ghazali stated that teachers not only impart knowledge but also shape the souls and morals of students. In some schools, this is achieved through mentoring programs, or *halaqah* (religious guidance), where teachers serve as spiritual guides and emotional counselors for students (Olfah, 2023). A living example can be found in weekly character-building activities where students are invited to discuss Islamic values, self-reflection, and life issues. In the

implementation of learning, the integration of the three intelligences is clearly visible. For example, when teachers teach material on honesty in Islam, the approach used is not only a lecture (intellectual), but also a case simulation (emotional) and spiritual reflection through verses from the Quran. John Dewey's opinion on learning by doing is also relevant, as direct experience can strengthen the understanding and internalization of values (Ramdani et al., 2025). In the field, teachers often use role-play methods to train students' empathy towards certain social situations.

Religious school culture helps to increase spiritual intelligence (Afifah & Rahman, 2023). The one-verse-a-day program, the practice of praying Dhuha, and dhikr together are concrete examples. The goal of Islamic education, according to Al-Attas, is to instill an awareness of humanity's position as a servant of God (Fuady, 2025). Therefore, spiritual activities must be accompanied by an understanding of meaning rather than formality. Students at some madrasas also engage in social activities such as helping orphans, which connect spirituality with concrete action.

Developing emotional intelligence is also important. According to Daniel Goleman, the ability to manage emotions and build social relationships is crucial for life success (Daniel Goleman, 1995). In schools, this can be implemented through student guidance programs, group discussions, and collaborative activities. For example, students are taught to cooperate, resolve conflicts, and respect others' opinions during group projects. Teachers help students understand their feelings.

However, critical and contextual learning approaches are still used to develop intellectual intelligence. Jerome Bruner argues that learning should encourage students to participate in the active search for knowledge (Metsämuuronen & Räsänen, 2018). Students are not only taught to memorize verses in the Early Childhood Education (PAI) curriculum, but are also given the opportunity to consider their meaning and how they relate to today's world. One example in the field is a conversation about the ethics of social media use from an Islamic perspective, which considers logic and moral principles.

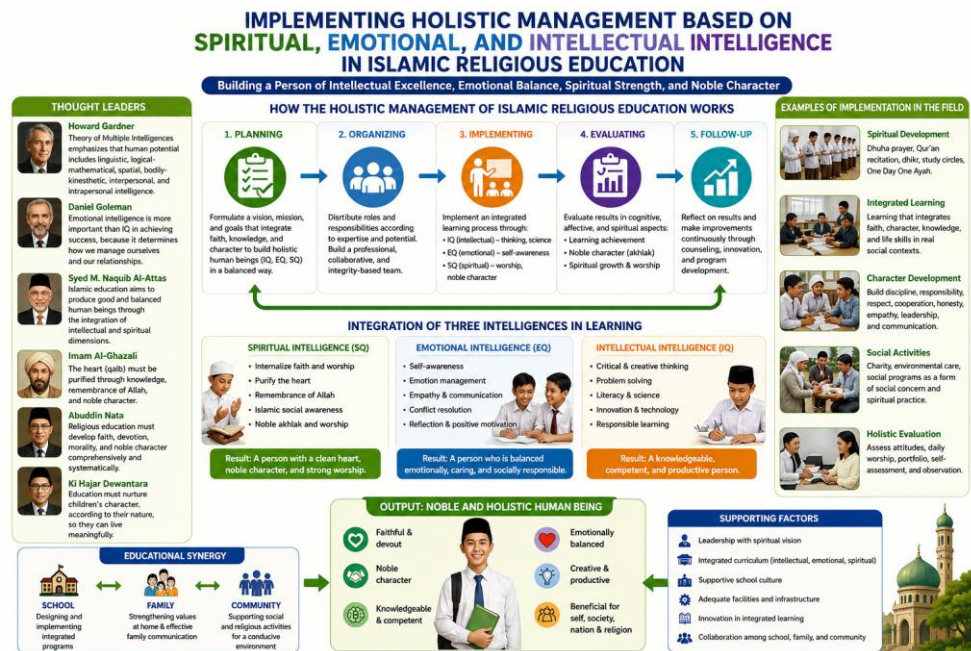


Figure 1. Visualization of the Holistic Education Model in Islamic Religious Education Based on Spiritual, Emotional, and Intellectual Intelligence

In the evaluation phase, the implementation of holistic management uses an authentic approach. This includes not only written exams but also attitude assessments, portfolios, and behavioral observations. According to Bloom, the educational domain encompasses cognitive, affective, and psychomotor skills, all of which must be assessed in a balanced manner. In some schools, teachers use students' daily journals to assess their spiritual and emotional development, such as honesty, discipline, and social awareness. Synergy between the school, family, and community is also a key factor in success (Adams, 2015). Ki Hajar Dewantara emphasized the concept of three centers of education: family, school, and community. This can be implemented through parenting programs, intensive communication between teachers and parents, and community-based social activities (Musolin & Nisa, 2021). A concrete example is a community service program that involves students, teachers, and parents in one activity, so that the values taught at school are reinforced in the family environment.

Evaluation in the implementation of holistic management based on spiritual, emotional, and intellectual intelligence in Islamic Religious Education (PAI) is a crucial stage that ensures that the entire educational process runs according to established goals. Evaluation is no longer understood narrowly as a measurement of cognitive learning outcomes alone, but rather as a comprehensive process to assess the overall development of students. From this perspective, evaluation encompasses three main domains: cognitive (intellectual), affective (emotional), and spiritual, which must be measured in a balanced and sustainable manner (Mochayar et al., 2026).

In the field of intellectual intelligence, various tools are used to assess an individual. These include written exams, analytical assignments, problem-based projects, and presentations (Kemendikdasmen, 2025). However, the assessment method used does not simply emphasize memorization of religious material; it also requires critical thinking skills, in-depth understanding, and the ability to relate Islamic teachings to real-world situations. For example, students are asked to study contemporary social cases based on Islamic principles to evaluate their ability to apply their knowledge to real-world situations.

Meanwhile, emotional intelligence evaluation is conducted through observation of students' attitudes, social interactions, and emotional management abilities. Teachers can use instruments such as observation sheets, reflection journals, and peer assessments. Aspects assessed include empathy, cooperation, responsibility, and conflict resolution skills (Xuan, 2025). This evaluation is important because emotional intelligence is the foundation for building healthy and harmonious social relationships, both in the school environment and in society.

In the area of spiritual intelligence, evaluation is conducted by assessing the consistency of students' worship, religious attitudes, and awareness of how to practice Islamic values. Tools that can be used include daily worship journals, spiritual reflection, and observations of daily behaviors such as honesty, discipline, and social concern. Spiritual evaluation is not judgmental, but rather helps students grow closer to God's values and become more self-aware (Amalia & Sirait, 2026).

The implementation of holistic management in Islamic Religious Education (PAI) is not merely an ideal concept, but has been proven to be applicable in practice through various innovations. This approach is capable of creating an educational environment that produces not only academically intelligent students but also students with mature emotional intelligence and a strong spirituality. Supported by theories from leading figures and real-world practices, this model is a strategic solution to address the challenges of modern education.

CONCLUSION

In Islamic Religious Education (PAI), the application of holistic management based on spiritual, emotional, and intellectual intelligence has shown significant results in addressing educational issues that have tended to be partial and focused solely on cognitive aspects. This method has proven effective in integrating the three main dimensions of intelligence (SQ, EQ, and IQ) in a balanced manner through a comprehensive process of planning, organizing, implementing, and evaluating. As a result, in addition to improving intellectual abilities, students demonstrate progress in spiritual awareness and emotional maturity. This includes improved quality of worship, heightened empathy, increased ability to collaborate, and critical and contextual thinking skills necessary for understanding Islamic teachings. This demonstrates a strong alignment between the problem at hand (an imbalance in the dimensions of education), the desired goal (the formation of a perfect human being), and the results of implementation. Furthermore, the application of this holistic management has numerous advantages, making it relevant to current educational demands. This method is comprehensive because it can address every aspect of student development. It also allows for more contextual and meaningful learning. This model also helps schools, families, and communities work together to support education and shape students with moral and mature personalities. However, there are several shortcomings and difficulties in implementing it. These include the need for highly competent teachers to integrate the three intelligences, the difficulty in objectively measuring emotional and spiritual aspects, and the need for strong system support, time, and consistency. Therefore, while this model has proven useful and beneficial, its implementation still requires technical support, human resource training, and institutional backing to run optimally and sustainably.

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