

Islam and muhammadiyah learning approaches to enhance emotional and spiritual intelligence

Yunita Furi Aristyasari^{1,*}

Faculty of Engineering, Universitas Muhammadiyah Yogyakarta (UMY), Yogyakarta, Indonesia

Abstract

The digital age raises a variety of increasingly complex problems. College students as one of the main actors of the nation's progress are demanded to be able to utilize and develop technological advances in the midst of global competition. One aspect that is needed is the presence of soft skills that cannot be replaced by current technology. Al-Islam and Muhammadiyah (AIK) as a compulsory subject must not miss its role in following the times. AIK must remain a stronghold in overcoming moral problems as part of the inevitable reality of the times. Many works of literature reviewed and studied this matter. But, none of them focused on yet how to deliver AIK to enhance emotional and spiritual intelligence as needed today from the learning approach aspect. This paper aims to explore approaches that can be used in AIK learning so that it not only functions as a cognitive knowledge but is also able to enhance students' emotional and spiritual intelligence. This research uses library research to search for both primary and secondary data sources. The findings of this study outline there are two approaches that can be used by educators in AIK learning to realize Muhammadiyah's educational goals. Both are contextual approaches and distance learning approaches. The contextual approach in AIK can be done with problem-based learning, project-based learning, and storytelling methods. The distance approach in AIK can be done with the blended learning method, giving meaningful tasks. Of course, these approaches must be accompanied by the example of an educator and the habit of behavior that show emotional and spiritual intelligence. This research has useful value for learning practices, although there will still be innovations in learning that can answer all needs.

Background

The changing times which marked by the emergence of the digital era have caused many transformations in all aspects of life, one of which is education. The impact of the digital era on education requires that every party who involved in it must be able to adjust to all the changes that exist. The ability to process information and take advantage of technological advances is an important aspect to be able to follow the flow of the current digital era. Students as the nation's main players are required to be able to utilize and develop technological advancements in the midst of global competition. Of course, to carry out this role requires not only hard skills but also soft skills. This soft skill ability cannot be possessed by artificial intelligence which is considered capable of replacing human roles.

Soft skill ability characterizes a person's ability to relate to others. This ability is shown by emotional intelligence and spiritual intelligence. Today, emotional intelligence and spiritual intelligence are two important things that everyone must-have. The absence of these two aspects of intelligence can affect personal development and social and environmental interactions. This is reinforced by (Robbins, 2003) who argues that emotional intelligence can refer to a diversity of skills, capabilities, and non-cognitive competencies that are able to influence someone to deal with pressures and demands in their environment.

The absence of aspects of emotional and spiritual intelligence can also affect one's achievement. (Goleman, D., 2006) states that emotional intelligence can help a person to solve problems that have an impact on learning success. This is supported by statistical research conducted by (Madhuri, 2017) that emotional intelligence has a significant influence on learning achievement which can be seen from the cumulative achievement index (GPA) of students who on average are above 3.17. Meanwhile, Levin (Madhuri, 2017) revealed that spiritual intelligence as a manifestation of true life and reflected in everyday life is able to make someone have a wiser and wiser soul.

But behind these demands, emotional intelligence and spiritual intelligence are fading away. The problem that the authors describe above has long been a concern of education observers. There have been many solutions offered to counter the problem of education in this country. One of them is by strengthening religious education. Religious education is not a new thing in this country. However, religious education that has been implemented in Indonesia has not been able to be a solution that solves the problem completely. Therefore it is necessary to look back at the theory and practice of religious education in Indonesia.

Al-Islam and Muhammadiyah, which is also called AIK, is one of the religious education in Indonesia that is specifically held in Muhammadiyah educational institutions. Muhammadiyah's education has proven to be able to

* Corresponding author: yunita.furi.aristyasari@umy.ac.id

withstand the challenges of the times with the number of thousands of educational institutions. However, Muhammadiyah's educational ability to survive in quantity is not accompanied by improvement and quality endurance. Muhammadiyah education must be able to show its quality in complying with the need for improvement in the quality of emotional and spiritual intelligence as factors in soft skills ability. One aspect that needs attention is the learning approach. Departing from the Arabic proverb which reads, "Matter is important, but the method is more important than matter".

When reviewing previous studies, there have been many writers or researchers who have researched and reviewed AIK, both from its role aspects and its curriculum aspects. These studies give more ideas from philosophical aspects, such as writing compiled by (Ali & Ali, 2004) about Muhammadiyah's educational philosophy which reveals that to form an excellent Muhammadiyah school it needs to formulate its philosophical education basis framed with the purpose of national education and the concept of science in Islam. An article which is compiled by (Arifin, 2015) about the reconstruction of AIK offer ideas on the need to rebuild value-based AIK learning. Posts written by (Andriyani, Nata, & Saefuddin, 2014) are able to provide a clearer description of the implementation of AIK learning because it has been proven in the field. However, the implementation of AIK learning is still in a limited scope of fields so it still needs to be tested for other fields of science.

The relevant previous studies have not offered an AIK learning idea that is more focused on one aspect. One important element of AIK learning is the learning approach. So far there has been no related research that focuses on discussing and offering AIK learning approaches that are appropriate for achieving the quality of emotional intelligence and spiritual intelligence and are relevant to the development of the digital era as it is today.

Therefore, the author offers the construction of the AIK learning approach as an effort to enhance the quality of emotional and spiritual intelligence of students in facing the challenges of the current industrial revolution. In this paper, the author uses the library research methodology. The author uses the data source in the form of documents of the AIK course and supporting literature as a source of data, both primary and secondary.

The need for this attempt aims not only to provide knowledge and understanding of AIK. More than that, AIK learning is expected to meet the needs of the current demands of increasing students' emotional and spiritual intelligence to be able to portray themselves in real-world situations in answering community problems.

AIK as Part of Muhammadiyah's Educational Philosophy

Muhammadiyah's educational philosophy is the result of radical and fundamental thought efforts regarding education in Muhammadiyah. The philosophy of Muhammadiyah's education is outlined in the Muhammadiyah's vision of education contained in the blueprint of the results of the 46th Muhammadiyah Congress in Yogyakarta. The following vision of Muhammadiyah education: "The formation of human learning who is pious, noble, advanced and superior in science and technology as an embodiment of the *Amar ma'ruf nahi munkar* missionary" ("Tanfidz Mukhtar Muhammadiyah 46," n.d.). The vision of Muhammadiyah education explicitly also shows the objectives of Muhammadiyah education.

In the ruling in 46th Muhammadiyah Congress of Tanfidz also produced several important points, as follows:

1. Muhammadiyah education is a modern Islamic education that integrates religion with life and between faith and holistic progress. The concept of Muhammadiyah education is called The Progressing Islamic Education
2. Muhammadiyah Education is an educational model that provides opportunities for development. This method also encourages the growth of pure heart and soft skills (IQ, EQ, SQ) in students.
3. Education that is initiated and released requires support between normative legitimacy (Al-Qur'an and Al-Hadith) and social reality.
4. Muhammadiyah education that starts from the educator aspect can be interpreted as a process of integration of various aspects related to learning such as academic competence, pedagogical competence, competence or commitment to corporate ideology, social competence and competence of educators who work in a charity environment, Muhammadiyah education excels in scientific and Islamic fields.

When looking back at the history of the establishment of Muhammadiyah, Ahmad Dahlan has established the Muhammadiyah School before Muhammadiyah establishment itself. The school was a manifestation of Ahmad Dahlan's idea to change the lives of Muslims who were experiencing a setback at that time. The solution made by Ahmad Dahlan at that time was to establish a school. Despite many challenges, Ahmad Dahlan's efforts bring a huge result. It gives awareness that education is a solution to change society. Therefore, Muhammadiyah education is not only directed for the purpose of providing knowledge (transfer of knowledge). Muhammadiyah's education is directed at reviving and overcoming problems faced by humans.

As an institution that operates under the Muhammadiyah Association, Muhammadiyah Higher Education carries the mission to realize the Muhammadiyah's mission of organizing Al-Islam and Kemuhammadiyah education as part of the preaching *Amar ma'ruf nahi munkar* in the broadest sense. Learning the AIK in Muhammadiyah Higher Education occupies a strategic position and even becomes the main driving force and mission of organizing Muhammadiyah schools (Wakit, 2016). As an effort to instill Islamic values and introduce the soul and knowledge of Muhammadiyah to its students, Muhammadiyah higher education has a unique curriculum called AIK. The AIK in Muhammadiyah higher education institutions generally manifested in the form of courses in each department or study program.

As a subject for the founding of Muhammadiyah's educational institutions, the AIK's position is a compulsory subject that must be attended by every student in Muhammadiyah's tertiary institution. As a religious education, AIK must become a spirit in Muhammadiyah's educational institutions. Al-Islam material is directed at the introduction, understanding and appreciation and practice of Islamic teachings that emphasize the balance and harmony of human relations with Allah, human relations with fellow human beings, human relations with oneself and human relations with the natural surroundings in accordance with Al- Qur'an and As-Sunnah (Nuryana, 2017). While the Muhammadiyah material is directed at the introduction and understanding of the ideology, spirit and struggle of Muhammadiyah through the interpretation of the muqaddimah of the constitution, observance of the ideals of the life ideals of the Muhammadiyah, the personality and guidelines of Islamic life of the Muhammadiyah citizens and involvement in the movements and activities of Muhammadiyah. In addition, at the university level, understanding of Islam must also be directed towards integration and interconnection through interdisciplinary fields of science found in each department or study program. It is intended that students or alumni who have graduated from tertiary institutions have a broad perspective in viewing an issue and are able to internalize the values and spirit of the Qur'an and Sunnah in all its practices and activities.

Emotional Intelligence Concept

Many people assume that brain intelligence is more important than emotional intelligence. When in fact the emotional intelligence that has a major contribution to the success of a person. (Goleman, D, Boyatzis, R. E, & McKee, A., 2013) argued about emotional intelligence as the ability to control emotional impulses, the ability to read other people's feelings, and the ability to build good relationships with others. In another Goleman's sense, as quoted by (Kistoro, 2014) emotional intelligence is the ability to motivate oneself and endure frustration, control impulses and not exaggerate pleasure, set the mood and keep the stress load from interfering with the ability to think, empathy, and pray. In addition, (Kotsou, Mikolajczak, Heeren, Grégoire, & Leys, 2019) also define emotional intelligence (EI) as the ability to identify, express, understand, manage, and use emotions.

In the Islamic perspective, the humans, since they were born, have brought fitrah in themselves. As stated in the Ar-Ruum verse 30 "So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion, but most people do not know.)" ("Al-Qur'an al-Kareem—(d.n ” القرآن ال كريم م. A similar issue was expressed by (Ulutaş & Ömeroğlu, 2007) stating that emotional intelligence starts to develop at birth. The first emotional attachment of the child appears when the mother provides her needs. The quality of increasing interaction of the child with others in his/her intimate environment, such as parents, siblings, friends, and teachers, may develop or weaken his/her emotional intelligence

Emotional intelligence in the effort to achieve success can be seen from the following indicators (Nurdiansyah, 2016):

1. Self-awareness, namely one's ability to monitor and examine the feelings of self that arise at any time.
2. Self-regulation, namely the ability to master and control one's emotions by entertaining oneself and escape from the consequences arising from the failure of basic emotional skills.
3. Self-motivation, namely the ability to regulate emotions into a tool to achieve goals and control yourself.
4. Recognizing the emotions of others is a person's ability to depend on awareness, this ability is a basic skill in social and understanding what is needed by people around him.
5. Social skills, namely skills to manage emotions and maintain relationships with others.

Spiritual Intelligence Concept

(Zohar & Marshall, 2007) interpret spiritual intelligence as intelligence to face and solve problems of values and meaning, namely intelligence to place human behavior and life in the context of a broader and richer meaning, or intelligence to judge that one's actions or way of life are more meaningful than another. Furthermore, indicators or descriptions of people who have spiritual intelligence include the following: 1) Ability to be flexible, 2) ability to adapt and utilize suffering, 3) high level of awareness, 4) ability to deal with and surpass pain, 5) quality of life inspired by vision and mission, 6) unwillingness to cause unnecessary harm, 7) tendency to have a holistic view, 8) tendency to find answers to fundamental questions, such as "why or what if", 9) leaders who are dedicated and responsible.

Jalaluddin Rahmat (Fauzi, 2015) explained that spiritual intelligence can be trained by always trying to be sincere, getting closer to God and always being grateful for all the blessings that have been given to us. Masaong (as cited in (Masbur, 2016)) revealed that it takes several steps to develop spiritual intelligence in learning, namely: 1) instilling the nature of patience, honesty, and sincerity in students, 2) providing a productive learning environment 3) creating a democratic learning climate, 4) developing an attitude of affection, empathy, and understanding what is being felt by other students, 5) helping students find solutions to every problem they face, 6) involving students optimally in learning both physically, socially and emotionally and spiritually, 7) responding positively to each student's behavior and avoiding negative responses, 8) being an example in upholding the rules and discipline in learning, and 9) enforcing students to be disciplined.

Discussion about Learning Approach of AIK Course

In the context of learning that is the object of this discussion is devoted to aspects of learning in the classroom. During this time of religious learning, including the AIK, it is more oriented to the provision of religious sciences (transfer of knowledge). Lack of comprehension and practice of religious sciences causes religious values to have a minimal function in people's lives, especially to solve problems in society. Islam came to regulate human life so that with these rules human life became more organized and protected from chaos. Then, if every person or a community wants to hold fast to the values of Islam, life becomes more peaceful and spared from damage in the form of human actions and their impact on society and the environment.

In Muhammadiyah congress's decision, the expected model of education is that provides opportunities for the development of common sense in the learner and at the same time also encourages the growth of a pure heart in students and soft skills consisting of intellectual intelligence, spiritual intelligence, and emotional intelligence (“Tanfidz Mukhtamar Muhammadiyah 46,” n.d.). This educational model encourages the integration of normative legitimacy with aspects of social reality. Therefore, to achieve these integration efforts, approaches and learning methods that are directed at the goals and vision of Muhammadiyah's education are needed.

During this time, AIK learning tended to lectures in the classroom with the method of lectures, discussions, and presentations with an indoctrination approach or inculcation of cognitive aspects. (Arifin, 2015) agreed that the delivery of AIK material was still dominated by lecture methods which relied more on verbal communication of the parties, while on the other hand students tended to be passive. According to (Arifin, 2015), pedagogical competence of leaders is one of the targets of criticism. One aspect of pedagogical competence is the ability to deliver material with methods that are interesting, effective and fun or better known as active learning. Several active learning approaches that are able to integrate between normative aspects and aspects of social reality can be found in the following approaches:

1. Contextual Learning Approach

A contextual approach is implemented by linking the material with the real-world situation of students and encouraging them to make connections between the knowledge they have and its application in daily life. Some characteristics of contextual learning are as follows (Kadir, 2013):

- a. Learning in real-life settings. Learning is carried out in an atmosphere of the natural environment to achieve skills in real-life contexts.
- b. Meaningful learning. Learning is done by giving meaningful tasks.
- c. Learning by doing. Learning is done by providing meaningful experiences
- d. Learning in a group. Learning is carried out by working together in groups.
- e. Learning to know each other deeply. Learning is carried out to understand each other in-depth with the process of building cooperation.
- f. Learning to ask, to inquire, to work together. Learning is carried out actively, creatively, and productively and prioritizes cooperation.
- g. Learning as an enjoyable activity. Learning is a fun activity and not boring.

In social, humanities, and religious disciplines, including AIK, the environment and society are the main laboratories so that its problems become the main objects of learning. Ideal education is education that lives from the community and back again to the community. Muhammad Iqbal rejects all knowledge that comes from normative and academic-intellectualistic readings but does not have an impact on solving the problems that are found in people's lives. The following excerpt from his poem, "... *man is destined to participate intensely in the motion of the universe that surrounds it, participating more intensively to form the ultimate goal and the goal of the universe*" (Iqbal. Javid-Namah in (K.G. Saiyidain, 1981)). In using this contextual approach in AIK learning, there are several methods can be used:

a. Project-Based Method

According to the author, there is a method that can be used, namely the project-based learning method. The method is clearly experience-oriented. The experience referred to is the experience that led to the educational objectives of Muhammadiyah. This is what is meant by educational experience. The characteristics of educational experience are centered on meaningful goals for students, continuing with the lives of students, as well as being interactive with the environment and increasing student integration (Ramayulis, 2015).

The application of project-based learning methods in the teaching and learning process becomes very important to improve students' ability to think critically and provide a sense of independence in learning. As constructivist learning, project-based learning provides learning in real problem situations for students so that it can produce permanent knowledge (Rais, 2010).

Generally, project-based learning methods are used in engineering and natural science lecture materials. However, the authors consider this method can also be used in learning AIK because of its characteristics that can be used in other disciplines. Studying AIK by using this approach provides an opportunity for students to be able to construct the knowledge they get from the classroom with the experience he gained in the real environment. The opportunity to convey ideas, listen to other people's ideas, and reflect their own ideas on the ideas of others, is

a form of individual empowerment experience. The interactive process with peers helps the knowledge construction process (Mahanal, Darmawan, Corebima, & Zubaidah, 2010).

According to (Mahanal et al., 2010), this project-based learning method is effective for shaping student attitudes which is shown through its findings that there are significant differences in attitudes towards the environment between students who are facilitated by conventional PBL. Students who are facilitated by PBL display better attitudes towards the environment than students who are facilitated by conventional learning.

b. Problem Based Learning

One method that can be applied is the problem-based learning method. The problem-based learning method is a method that emphasizes problem-solving, recognizes the need for teaching and learning that occurs in various contexts of the lives of students, encourages students to work together and learn something from their friends (Pratiwi, 2010). Problem-based learning is characterized by group-working among students. Working together provides motivation to sustainably engage in complex tasks and expand opportunities to share inquiry and dialogue and to develop social skills and thinking skills (Pratiwi, 2010). Some of the advantages of the problem-based learning method are as follows (Lidinillah, 2013):

- 1) Students are encouraged to solve problems in real situations
- 2) Learning focuses on problems so that material that is not related does not need to be studied by students. This reduces the burden on students to memorize and store information
- 3) Student activities occur in group learning
- 4) Students are accustomed to using knowledge resources from libraries, the internet, interviews, and observations.

Even so, this method still has the following disadvantages (Lidinillah, 2013):

- 1) PBM is only suitable for college students and is not suitable for high senior students or those who are more below them.
- 2) PBM cannot be applied to every subject matter, there is part of the teacher playing an active role in presenting the material. PBM is more suitable for learning that requires certain abilities related to problem-solving
- 3) PBM usually takes a lot of time, so it is feared that it will not be able to reach all the expected content even though PBM focuses on issues rather than material content
- 4) PBM requires the ability of teachers who are able to encourage students to work in groups effectively, meaning teachers must have the ability to motivate students properly.

In the learning of AIK whose main material includes religious studies ranging from chapters of aqeedah, morals, fiqh, interpretation, to capita Selecta of muhammadiyah, the object of the problem is human problems related to issues of belief, behavior, and obedience to religious law. In some literature that discusses this method, problem-based learning is widely used in studies of exact science. The author still rarely finds research on problem-based learning in social studies or religious studies. In fact, every student must experience social reality in which contains problems that must be faced by every student. Therefore, this contextual approach to the problem-solving method is also relevant to the social field. PBL will not run effectively if students work individually. This assumption starts with the theory which tells humans will not be able to live alone and solve their own problems without help from others. The problems that occur in the community or individuals (the impact of which could have been on the community) will be more effective if people solved together. Its application in the classroom, lecturers can ask students to form groups and ask them to discuss problems that occur in society and find solutions by using different scientific perspectives. (Turki, Jdaitawi, & Sheta, 2017) confirm the importance of emotional and social factors in the educational environment, and show their relevance in helping students cope with the day-to-day demands and pressures. Of course, when students manage their emotions and their relations with other students, they are more likely to be confident, which may also increase their adjustment.

Utilizing the easiest problem-based learning method is to ask questions related to social reality. This method can be paired with the dialog or question and answer method. The Question and Answer method can stimulate students to think, feel, and even be motivated to look for other answers if the dialogue is less satisfying. According to An-Nahlawi (Ramayulis, 2015) dialogue method has a very deep impact on the soul of the listener or reader who follows the topic of conversation carefully and attentively.

c. Storytelling Method

The Storytelling method is one of the favorite methods for students who take AIK courses. Because this method is an interesting and favorite method, the author incorporates this method in a contextual approach. Of course, this is because every story described is always related to the context of human life and become part of the realities of life that actually happened. Therefore, educators need to choose and sort out which stories should be read or heard by students. Real-life stories from previous people and full of educational lessons are more valuable for students than mythical or fable stories. The story about the prophet and the history of good people can bring

motivation and good spirit as well as enhance the good emotion. This is supported by (Smeda, Dakich, & Sharda, 2014) who says throughout human and social development history, storytelling has been used as a tool for transmitting and sharing knowledge and values because it is a natural but powerful technique for communicating and exchanging knowledge and experience. According to Armai Arif (Izzan, 2016), the story can direct all emotions to be united in one conclusion as well as be binding because it invites hearing to follow the event and ponder its meaning. According to (Ramayulis, 2015) the storytelling method is one of the emotional approaches. The emotional approach is an attempt to arouse the feelings and emotions of students in believing in Islamic teachings and can feel what is good and bad.

2. Distance Learning Approach

The distance learning approach is learning where geographically the learners are far from the instructor or facilitator and they learn independently through a series of learning materials and materials (Juhanaini, n.d.). Technically, this approach uses materials such as tutorials through online learning to help students learn independently. If active learning that has been known is student-centered learning. So, online learning is the development of student-centered learning through an online system (distance) without face-to-face in class. This is considering that students can search for materials via the internet. For example, mobile phones provide a way for students to interact with their lecturers in class without having to speak out in public. Using mobile phones, they can vote, answer questions or provide comments and feedback. Tablet computers and laptops can also be used for note-taking (Law & Stock, 2019). Therefore, teachers need to consider adjusting to technological developments. Online learning technologies are now a ubiquitous part of the university student experience in all disciplines (Ellis & Bliuc, 2019).

Although online learning is a necessity in this digital era, the facts on the ground show that this approach cannot be said to be able to truly contribute to the expected outcomes, especially with regard to aspects of emotional and spiritual evolving. Because of the need to use this approach to be able to actualize an effective and efficient education system in order to adjust the changing conditions of the times.

In utilizing the distance learning approach to be able to help students not only understand, but also form integral aspects which include intellectual intelligence, emotional intelligence, and spiritual intelligence within themselves, here are some things that need to be considered in utilizing online learning for AIK:

a. Using system *blended learning*

Blended Learning System is a mixed system that combines e-learning and conventional learning. In the AIK course that not only emphasizes cognitive understanding but also comprehension and practice, the Blended system is more suitable to be used than online learning that is fully carried out. This is due to the internalization of aspects of soft skills which include emotional and spiritual abilities cannot be fully carried out by an e-learning system. In other word, the process of internalization of soft skill aspects has to be conducted by the facilitator or lecturer. As stated by Mohamad Nasir that hard skills are no longer the only ability that must be possessed in the current digital era. For this reason, he encourages university graduates to have soft skills that cannot be replaced by robots (Syarifuddin, Hendra, Warsudi, & Laluhu, n.d.). This indicates that the role of a lecturer is very important in honing students' emotional and spiritual intelligence. The internalization of these two aspects can be done through exemplary and habituation methods.

b. Using meaningful assignment

Online learning can be used to provide meaningful material and tasks that encourage students to understand the social realities that surround them. In principle, E-learning implies that learning can be done without going through face-to-face meetings between lecturers and students. E-learning also implies that learning uses internet networks that are connected through mobile phones or laptops. However, that does not mean that students should always look at the screen of mobile phones or laptops. In other words, lecturers can use the assignment method by giving the task that shows more attention to the social reality around students.

The author takes the example of AIK's experience at Universitas Muhammadiyah Yogyakarta. The lecturer can have the students to make an assignment on AIK II courses about the topic of buying and selling in Islam. An understanding of the principle of buying and selling in Islam theoretically can be given through video or material on E-learning. Lecturers or supervisors can give assignments to students to practice buying and selling in the market both as sellers and buyers as well as observing the behavior of people who make a transaction in the market. In AIK Course III about the concept of life in the Qur'an and Hadith, lecturers can give assignments to conduct observations and interviews with local residents about life experiences or ask the students to share their experiences through the e-learning system. Here, students may need the role of a lecturer or expert to provide advice or motivation to them. In the Islamic course III about jihad in the Qur'an and Hadith, the lecturer can give assignments to students to conduct observations and interviews with the surrounding community regarding their views about the bombing phenomena in the name of jihad.

Basically one of the success factors in utilizing distance learning is in the hands of an educator. As (Walker, 2017) points out, the key to getting the potential benefits of technology-based learning seems to be entirely in the hands of a teacher. The practice of using technology to support learning rather than a distraction is wise.

Conclusion

From the explanation above, it can be concluded that the AIK course should be delivered through active learning that encourages the students to be more active. In order to enhance emotional and spiritual intelligence within students, the lecturer should consider more about using a learning approach. There are two kinds of learning approach which is relevant to achieve the objective of learning, both are contextual learning and distance learning approaches. Contextual learning can be implemented through a project-based method, problem-based method, and storytelling method. While the implementation of the distance learning approach should consider two things, they are blended learning and giving a meaningful assignment. Those approaches will not work if there is any lack of exemplary and good habituation from lecturers. It also does not make a significant impact if the campus or school remains as an ivory tower that does not want to touch the realities of life to be solved.

Declaration of Conflicting Interest

The author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The author received no financial support for the research, authorship and/or publication of this article

References

- Ali, M., & Ali, M. (2004). *Filsafat Pendidikan Muhammadiyah: Tinjauan Historis dan Praksis*.
- Al-Qur'an al-Kareem—القرآن الكريم (d.n). *Al-Qur'an al-Kareem—القرآن الكريم*.
website: <https://quran.com>
- Arifin, S. (2015). Rekonstruksi Al-Islam-Kemuhammadiyah (AIK) Perguruan Tinggi Muhammadiyah sebagai Praksis Pendidikan Nilai. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 13(2).
- Ellis, R. A., & Bliuc, A.-M. (2019). Exploring new elements of the student approaches to learning framework: The role of online learning technologies in student learning. *Active Learning in Higher Education*, 20(1), 11–24. <https://doi.org/10.1177/1469787417721384>
- Fauzi, A. (2015). Membangun Epistemologi Pendidikan Islam Melalui Kepemimpinan Spiritual: Suatu Telaah Diskursif. *EMPIRISMA*, 24(2).
- Goleman, D. (2006). *Emotional intelligence*. Bantam.
- Goleman, D, Boyatzis, R. E, & McKee, A. (2013). *Primal leadership: Unleashing the power of emotional intelligence*. Harvard Business Press.
- Izzan, A. (2016). *Hadis Pendidikan: Konsep Pendidikan Berbasis Hadis*. Bandung: Humaniora.
- Juhanaini. (n.d.). *Pendekatan Pembelajaran*.
- Kadir, A. (2013). Konsep pembelajaran kontekstual di sekolah. *Dinamika Ilmu*, 13(1).
- K.G. Saiyidain. (1981). *Iqbal's Educational Philosophy*. (M.I. Soeleman, Trans.). Bandung: Diponegoro.
- Kistoro, H. C. A. (2014). Kecerdasan Emosional Dalam Pendidikan Islam. *Jurnal Pendidikan Agama Islam*, 11(1), 1–18.
- Kotsou, I., Mikolajczak, M., Heeren, A., Grégoire, J., & Leys, C. (2019). Improving Emotional Intelligence: A Systematic Review of Existing Work and Future Challenges. *Emotion Review*, 11(2), 151–165. <https://doi.org/10.1177/1754073917735902>
- Law, A. S., & Stock, R. (2019). Learning approach and its relationship to type of media use and frequency of media-multitasking. *Active Learning in Higher Education*, 20(2), 127–138. <https://doi.org/10.1177/1469787417735612>
- Lidinillah, D. A. M. (2013). Pembelajaran berbasis masalah (problem-based learning). *Jurnal Pendidikan Inovatif*, 5(1), 17.
- Madhuri, N. I. (2017). Pengaruh Kecerdasan Emosional, Kecerdasan Spiritual Dan Perilaku Belajar Terhadap Indeks Prestasi Kumulatif Mahasiswa. *JPEKA: Jurnal Pendidikan Ekonomi, Manajemen dan Keuangan*, 1(1), 31–43. <https://doi.org/10.26740/jpeka.v1n1.p31-43>
- Mahanal, S., Darmawan, E., Corebima, A. D., & Zubaidah, S. (2010). Pengaruh Pembelajaran Project Based Learning (PjBL) pada Materi Ekosistem terhadap Sikap dan Hasil Belajar Siswa SMAN 2 Malang. *BIOEDUKASI (Jurnal Pendidikan Biologi)*, 1(1).
- Masbur, M. (2016). Integrasi Unsur Humanisasi, Liberasi dan Transidensi dalam Pendidikan Agama Islam. *JURNAL EDUKASI: Jurnal Bimbingan Konseling*, 2(1), 44–59.
- Nurdiansyah, E. (2016). Pengaruh kecerdasan spiritual, kecerdasan emosional, dampak negatif jejaring sosial dan kemampuan berpikir divergen terhadap hasil belajar matematika siswa. *Journal of Educational Science and Technology (EST)*, 2(3), 171–184.

- Pratiwi, D. A. (2010). *Pembelajaran berbasis masalah (problem based learning) dengan metode proyek dan resitasi ditinjau dari kreativitas dan konsep diri (self concept) siswa* (PhD Thesis). Universitas Sebelas Maret.
- Rais, M. (2010). Model Project Based-Learning Sebagai Upaya Meningkatkan Prestasi Akademik Mahasiswa. *Jurnal Pendidikan Dan Pengajaran*, 43(3).
- Ramayulis. (2015). *Filsafat Pendidikan Islam*. Jakarta: Kalam Mulia.
- Robbins, S. (2003). *Perilaku Organisasi Edisike Sembilan*. Jakarta: PT. indeks kelompok Gramedia.
- Smeda, N., Dakich, E., & Sharda, N. (2014). The effectiveness of digital storytelling in the classrooms: A comprehensive study. *Smart Learning Environments*, 1(1), 6. <https://doi.org/10.1186/s40561-014-0006-3>
- Syarifuddin, Hendra, A., Warsudi, A., & Lalu, S. (n.d.). Soft Skills Kian Dibutuhkan. Retrieved November 15, 2019, from SINDOnews.com website: <https://ekbis.sindonews.com/read/1368381/39/soft-skills-kian-dibutuhkan-1546835851>
- Tanfidz Muktamar Muhammadiyah ke-46. (n.d.). Retrieved November 15, 2019, from TANFIDZ - Download | Muhammadiyah website: <http://www.muhammadiyah.or.id/id/download-tanfidz.html>
- Turki, F. J., Jdaitawi, M., & Sheta, H. (2017). Fostering positive adjustment behaviour: Social connectedness, achievement motivation and emotional-social learning among male and female university students: *Active Learning in Higher Education*. <https://doi.org/10.1177/1469787417731202>
- Ulutaş, İ., & Ömeroğlu, E. (2007). THE EFFECTS OF AN EMOTIONAL INTELLIGENCE EDUCATION PROGRAM ON THE EMOTIONAL INTELLIGENCE OF CHILDREN. *Social Behavior and Personality: An International Journal*, 35(10), 1365–1372. <https://doi.org/10.2224/sbp.2007.35.10.1365>
- Wakit, S. (2016). Peran Pendidikan Al-Islam dan Kemuhammadiyah dalam Meningkatkan Perilaku Keberagamaan Siswa SMA Muhammadiyah 1 Rambipuji Jember. *Jurnal Penelitian IPTEKS*, 1(1).
- Walker, T. D. (2017). *Teach Like Finland: Mengajar Seperti Finlandia* (F. Wicakso, Trans.). Jakarta: Gramedia.
- Zohar, D., & Marshall, I. (2007). *SQ-Kecerdasan Spiritual*. Mizan Pustaka.