



## Strengthen Students' Moral through Islamic Therapy Using Emotional Spiritual Quotient Practicum Module

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### Abstract

This study was motivated by the non-uniformity of the implementation of the practice of Islamic religious education courses due to the absence of a practicum module that could improve character building for Muslim students at the Universitas Lampung. The purpose of this study is to provide an overview of the design concept of the Emotional Spiritual Quotient (ESQ) practicum module which includes Islamic Therapy in shaping the morals of students. This study was descriptive qualitative. Primary and secondary data were used in this study. Primary data was obtained from interviews, while secondary data was obtained from reference sources which were used as reinforcement. The design concept of the ESQ practicum module in the form of Islamic therapy produced was a combination of intellectual (IQ), emotional (EQ), and Spiritual (SQ) intelligence which includes the process of forming eight strengths to make students good (The 8 Powers of Doing Good). The design of this ESQ practicum module contains Islamic Therapy in shaping student morality, using a cognitive therapy approach with Islamic spiritual psychotherapy tools. Through the design of this module, it is hoped that each individual student can understand his or her self-conception including their physical and psychological needs and also have the ability to fulfill the requirements as a khalifahtullah.

**Keywords:** practicum module, Emotional Spiritual Quotient (ESQ), Islamic Therapy.

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### INTRODUCTION

The emotional spiritual quotient practicum module in the Islamic Religious Education course is very important to do to shape the students' morality. This is in line with the remarks of the Minister of Education and Culture of the Republic of Indonesia at the celebration of teacher's day in 2019 regarding the direction of education in Indonesia in the 21st century, namely increasing the noble character of students through the 6Cs (covering: computational, communication, collaborative, critical thinking and problem solving, creativity and innovation, comassion).

This study was motivated by the absence of a practicum module that is in accordance with the National Standard Book for Islamic Religious Education and the difficulties faced by lecturers of Islamic religious education at the University of Lampung in making practicum modules. General Course of Islamic Religious Education (MKU

PAI) at the University of Lampung. The MKU PAI curriculum of 3 credits (2.1, with a weight division of 2 credits for material lectures plus 1 response credit/practicum) opens space for PAI lecturers to prepare practicum modules that are in accordance with National Higher Education Standards and can improve student character building.

So far, the implementation of Islamic Religious Education (PAI) at the University of Lampung is considered not optimal and effective to achieve the noble goals above. This is caused by various factors that become the identification of problems in this study. First, the purpose of PAI learning is still too much emphasis on teaching religion as a science, not religion as practice. Second, the material developed at the University of Lampung tends to be repetition and has not been developed towards metacognitive knowledge. Third, the learning method is not dialogical and does not use a multi-perspective approach so that it does not provide space for the dialectic of religious understanding and thought. The culture of religious life in several faculties tends to be slow in developing practical religiosity. Fourth, in several study programs of several faculties, the PAI curriculum of 3 credits (2.1 with the distribution of 2 credits of material plus 1 credit of response/practicum) has not been realized in a schedule that is in accordance with the time frame set in each faculty, so that PAI lecturers find it difficult to meet the standards. competence as stated in the National Higher Education Standards (SNPT). Fifth, the management of PAI lectures is not uniform between one faculty and another, because the General Course Management Center (PM-MKU) as the person in charge of its implementation has not been followed by each faculty and there are no guidelines that can be used as a reference. Sixth, the PAI practicum facilities and infrastructure at the University of Lampung are not adequate due to the lack of financial support from the institution that oversees it.

There have not been many previous research studies that have discussed ESQ, especially for college students. So far, the study of book development on ESQ is still limited to need analysis of instructional media with ESQ nuance as supplement in senior high school (Alfajri *et al.*, 2021) and Emotional and Spiritual Intelligence (ESQ) of Children in Islamic Education in the Family Environment (Faridh, 2018). Therefore, based on the identification of the problems above, the authors are interested in designing the Islamic Religious Education ESQ practicum module which includes Islamic Therapy which can shape the morality of students.

## LITERATURE REVIEW

### A. Akhlakul Kharimah

The main (basic) words of morality (Mansoer, 2005) are *khalafa*, *khaliqun* and *makhluqun*, the adjective is *akhlaqun*. Understanding Morals Etymologically, According to the etymological approach, the word "morals" comes from Arabic *jama'* from the *mufrad* form "*Khuluqun*" which according to the accent means: character, temperament, behavior or character. Both the word *akhlaq* or *khuluq* can be found in the Qur'an, as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ [٦٨:٤]

It means:

"And verily you (Muhammad) are of great character." (Q.S. Al-Qalam [68]:4)

Some definitions of morality according to several experts are the state of a person's soul that encourages him to do actions without prior thought consideration (Mansoer *et al.*, 2004), is an attitude that is rooted in the soul from which various actions are born

easily and easily, without the need for thoughts and considerations. (Imam Al-Ghazali), temperament (as-Sajiyah) and tabi'at (At-Thab') (Kurniawati, 2021). While akhlaqul karimah (commendable morals) is defined as a noble character and personality or "al-akhlaqu al-karimah" (Arifin and Said, 1981). Examples of commendable morals include being humble, careful, patient, pioneering, honest, forgiving, disciplined, forgiving, creative, trustworthy, keeping promises, shame and compassion (Khalid, 2008).

## B. Islamic Therapy

Etymologically the word psychotherapy comes from the Greek "psyche" and "therapy" means soul and heart (Adz-Dzaky and Bakran, 2004). In Greek mythology, psyche is a beautiful girl who has wings like the wings of a butterfly. The soul is depicted in the form of a girl and a butterfly, a symbol of immortality. In Arabic psyche can be matched with "nafs" with the plural form "anfus" or "nufus". It has several meanings, including: soul, spirit, blood, body, person, self and self. From these etymological meanings, it can be understood that the psyche or nafs is part of the human self from a more spiritual aspect and at least touches on the deep side of human existence, rather than physical or physical. The word "therapy" in English means treatment and healing, while in Arabic the word therapy is equivalent to *الشفاء* comes from *شَفَى - شَفَا - شَفَاءً*, which means heal (Adz-Dzaky and Bakran, 2004).

The meaning of psychotherapy in terminology by Lewis R. Wolberg (Adz-Dzaky and Bakran, 2004) is a treatment using psychological tools for problems originating from emotional life in which an expert intentionally creates a professional relationship with the patient, which aims to: eliminate, change or find existing symptoms; mediate (repair) damaged behavior patterns; and promote positive personality growth and development.

Values in Islam (Ilahiyah) can be an effective tool in the psychotherapy process and help in reducing stress, depression and shaping personality (Yaacob, 2013). This was stated by Ivey, AE et al in a journal written by Nik Rosila. Nik Yacoob showed that 60 percent of students openly said that religion and spirituality were important to them and a source of strength. The journal also stated that many researchers revealed an Islamic approach. This Islamic approach has played an important role as a therapeutic tool in psychotherapy and counseling interventions.

Based on Nik Rosila Nik Yacoob's opinion about cognitive therapy and quoting the meaning of spirit/soul/spirit from several Islamic scientists Al Ghazali and Al-Qusyairi, that spirit does show *lathifah* (subtle soul) placed by Allah SWT. in humans as the potential to form a commendable character/morality. So Islamic Therapy is a psychotherapy that uses divine values (God's guidance) as a therapeutic tool that aims to help patients or clients overcome difficulties by identifying and changing dysfunctional thoughts, behaviors, and emotional responses. This involves helping the patient develop skills to modify beliefs, identify distorted thinking, relate to others in different ways, and change behavior/morals.

## C. Emotional and Spiritual Quotient (ESQ)

Intelligence can be interpreted as a personal ability to understand, innovate, and provide solutions (way out) in dealing with situations that come. Intelligence can also be understood as the general ability of humans to take actions in the context of goals and think rationally (Kurniawati, 2021). Mastery of vertical or spiritual *ruhiyah* (SQ) must be done by a human being. This is done by aligning/balancing two human interests, namely the interests of the world and the hereafter. To harmonize/balance two human

interests, one must have good intelligence and emotional sensitivity (IQ and EQ) which are often referred to as worldly concepts.

Emotional intelligence (EQ) is the ability to identify and manage your own emotion and the emotions of others. EQ is the ability to identify and manage one's own emotions and those of others. It means that EQ is social in the form of a relationship between one person and another or a physical/material relationship. SQ stands for Spiritual Quotient or Spiritual intelligence. In the current model, Spiritual intelligence is defined as a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, mastery of spiritual states. SQ, is a mental capacity that contributes to awareness, integration and adaptation, this is a non-material aspect and recognition of one's existence, which results in deep reflection on the journey of one's relationship with one's God. SQ is more spiritual/non-material.

To build ESQ as proposed by Ary Ginanjar in the form of spiritual power (The Power of Spiritual) and emotional strength (The Power of Emotional) can be done by building eight strengths to make humans good (The 8 Powers of Doing Good), namely: Power Of Spiritual: includes The Power Of Worship, The Power Of Give, The Power Of Repent, The Power Of Marriage. The Power Of Emotional, Includes: The Power Of Humble, The Power Of Friendly, The Power Of Honest, The Power Of Productive.

Spiritual Strength (The Power Of Spiritual) is built on the four great forces within humans, namely:

- 1) The Power Of Worship in it contains behavioral elements: complete worship of Allah SWT; out of arrogance, arrogance and desire to be praised; recognition of the origin of life; and understanding the nature of life.
- 2) The Power Of Repent in it contains elements of behavior: purification of the soul; awareness of error in purpose; respect for others; and prudence in carrying out activities.
- 3) The Power of Married contains elements of behavior, Inheritance of goodness, goals for peace and happiness, and spiritual leadership.
- 4) The Power Of Give contains behavioral elements: awareness of the duties and responsibilities of social life; environmental acceptance; give more; and prevent future calamities.

Emotional power (The Power Of Emotional) adds four great powers in humans, namely:

- 1) The Power of Humble in it contains an element of kindness; the beauty of the world (aesthetic power); the foundation of civilized civilization; and empathy.
- 2) The Power of Friendly. Kindness in life, Self-character, Softness of heart, and Respect for self and others.
- 3) The Power of Honest in it contains an element of behavior that elevates oneself; the beliefs of others; loss of the burden of life; and the emergence of courage.
- 4) The Power Productive in it contains elements of the benefits of life: a balanced life; focus on objectives; priority scale; and takes advantage of every opportunity.

#### D. Module Design

Etymologically, the term design comes from several language absorptions (Kemendikbud, 2013), namely the word "designo" (Italian) which grammatically means drawing and means: to make preliminary sketches of, to plan and carry out experiment", "to form in the mind", meaning "to make an initial sketch", "to plan" and "to carry out an experiment", "is formed in the mind". The word "designare" (Latin) which means a plan, scheme, a project, means a plan, a scheme, a The module is also defined as a unit of the

smallest teaching and learning program which in detail outlines (Sudjana, 2004): 1) Instructional objectives to be achieved. 2) Topics that will be used as the basis for the teaching-learning process. 3) The main points of the material studied. 4) The position and function of the module in a broader program unit. 5) The role of the teacher in the teaching and learning process. 6) Tools and resources to be used. 7) Learning activities that must be carried out and internalized by students sequentially. 8) Worksheets that must be filled out by students. 9) Evaluation program to be implemented.

## METHODS

This study was descriptive qualitative, where the flow of this study is figuring out in figure 1. Primary and secondary data were used in this study. Primary data was obtained from interviews, while secondary data was obtained from reference sources which were used as a reinforcement.

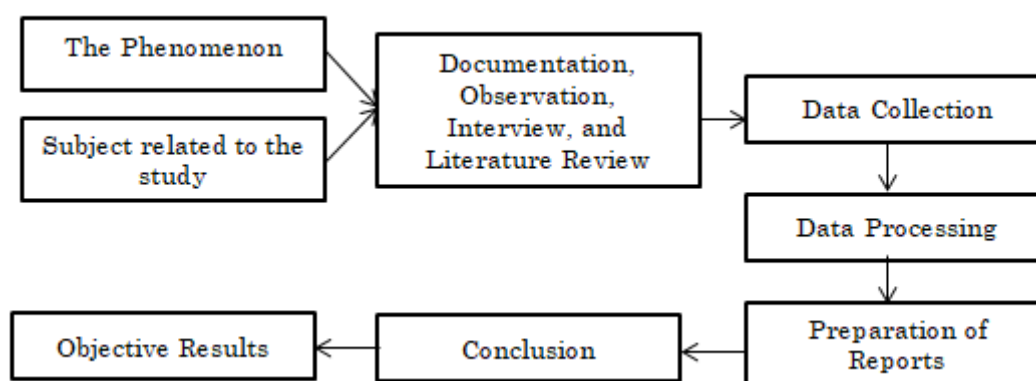


Figure 1. The Flow of Qualitative Descriptive Study

## RESULTS AND DISCUSSION

Islamic Religious Education is a compulsory subject to be taken in the first semester for all students of the University of Lampung. The results of data analysis in the field indicate that there is no practicum module available to guide students. The results of interviews with students also show that students need modules that are able to provide comprehensive theoretical and practical material, considering that the semester credit load for this course is 3 credits (2 theory and 1 practicum).

The design of the practicum module developed in this study integrates ESQ-based Islamic Therapy to shape students' Islamic morals with a cognitive therapy approach. Through a practicum process in learning Islamic religious education courses, researchers design a practicum module which uses Islamic psychotherapy tools through cognitive processes covering five fields of study, namely perception, attention, memory, language, and think (think). In the study of a psychologist named Abdul Mujib stated, the cognitive process is the shaper of personality in Islamic psychology, this is stated. According to him, there are three aspects that exist in humans. The selection of these three aspects is based on the thought of Al-Khayr al-Din al-Zarkali, that learning about the human self can be viewed from three angles, namely physical, psychological, and psychophysical. Physical includes the what and how of organisms and their unique properties. Psychic encapsulates what and how its unique nature and properties are. Meanwhile, psychophysics in the form of morals, actions, movements, and so on. Abdul Mujib further

stated that in Islamic terminology it is known as the nafs, which is the psychophysical aspect of humans which is a combination of body and spirit (Marziyeh and Khaidzir, 2009).

Based on the opinion expressed by scientists such as Ivey, AE and Dossey that the values in the Islamic religion (Ilahiyah) can be an effective tool in the psychotherapy process and help in reducing stress, depression and forming a Muslim personality who has good morals. So, the researchers issued a design concept for the practical module for Islamic religious education in the form of ESQ training which will form emotional and spiritual strength in students as Muslims who have good morals. The paradigm of divine values as a guide to the truth from Allah SWT as a form of ESQ in humans can be seen in Figure 2.

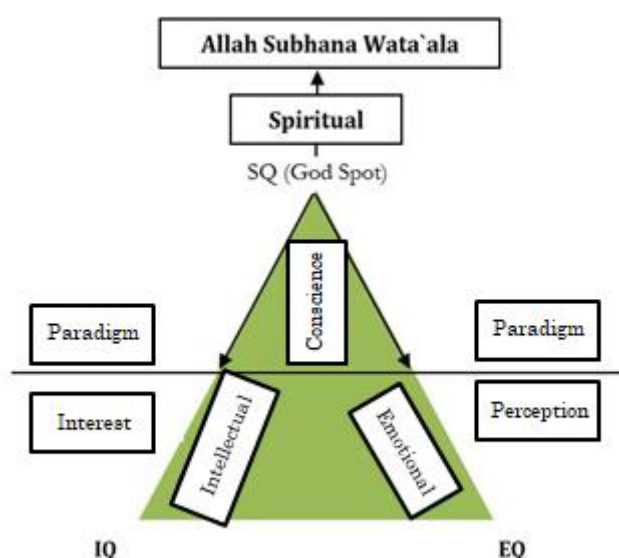


Figure 2. Paradigma IESQ

The design concept of the ESQ practicum module in the form of Islamic therapy made by the researcher contains the aim of giving meaning to students who have a healthy mind and spiritual intelligence to get the pleasure of Allah SWT. Since the beginning of human creation, Allah SWT. has determined in the Qur'an letter Albaqoroh verse 30, that humans are social creatures who serve as khalifatullah (leaders on earth). This means that in life humans will not be able to live alone, they will always need other people to continue their survival and career as a leader on this earth.

In order for the responsibility as khalifatullah to be carried out properly, a training process is needed that forms good behavior (akhlakul karimah) through Islamic Therapy, the goal of which is that students can manage themselves to become intelligent people. One way to achieve success as an intelligent khalifatullah is to train an emotional spiritual quotient (ESQ), which is a training program to motivate the increase in emotional and spiritual intuitive intelligence.

In more detail, the ESQ training process with the Islamic therapy method in shaping the morals of these students which includes the process of forming eight strengths to make students good (The 8 Powers Of Doing Good), can be seen in the figure 3.

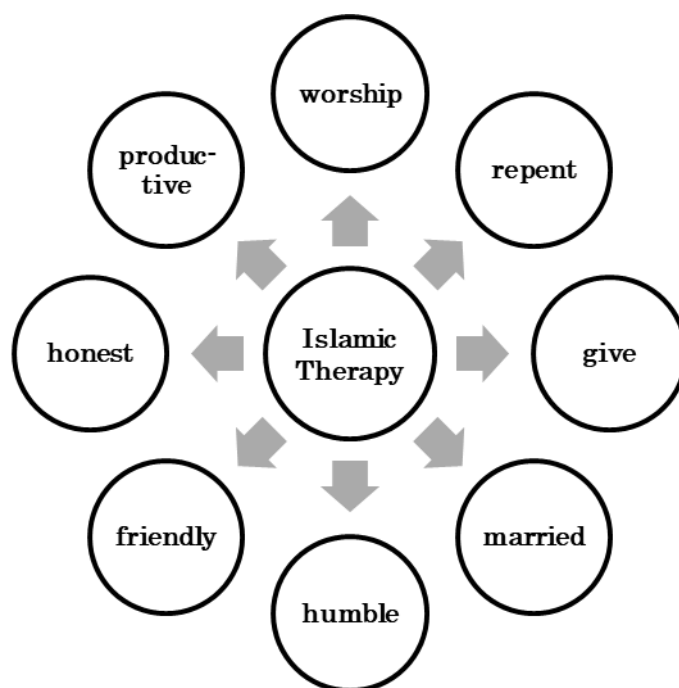


Figure 3. Formation of Eight Strengths Through Islamic Therapy

Practical activities as a response process in Islamic religious education courses are the right place to carry out the ESQ training process in the form of Islamic therapy, which is a way for students to manage themselves in determining life goals, making activity/worship a function of life, interaction, and coordination. In essence, he can design future plans for life or what is scientifically referred to as career planning as a leader, duties and responsibilities as caliph on earth. In more detail, the steps for ESQ training through Islamic Therapy are as follows:

1) The practice of learning to read the Qur'an

So that students can read, understand the contents of the Qur'an as a process of strengthening aqidah, know and realize that Allah's Revelation is the main source of Islamic teachings. Thus, students can consciously use the Qur'an as a benchmark in the implementation of daily worship/behavior. This practice is carried out to build Spiritual Power (The Power Of Spiritual) in the form of the power of worship in which it contains behavioral elements: full worship of Allah SWT; out of arrogance, arrogance and desire to be praised; recognition of the origin of life; and understanding the nature of life.

2) The practice of taharah;

So that students can purify themselves through the rules of self-purification in Islamic teachings and realize the importance of taharah as a form of self-purification behavior from both material and immaterial impurities. This practice is carried out to form the Spiritual Power (The Power Of Spiritual) in the form of the power of repent in which it contains behavioral elements: purification of the soul; awareness of error in purpose; respect for others; and prudence in carrying out activities.

3) The practice of solemn prayer;

So that students know and are aware of prayer, as the main point to uphold the religion of Islam in themselves and consciously and sincerely carry it out as one of their spiritual needs through self-serving Allah SWT. This practice is carried out to form spiritual strength (the power of spiritual) and emotional strength (the power of emotional) in which there are eight powers to make people good (The 8 Powers of Doing Good), namely: The Power Of Spiritual: includes The Power Of Worship, The Power Of Give, The Power Of Repent, The Power Of Marriage. The Power Of Emotional, Includes:

The Power Of Humble, The Power Of Friendly, The Power Of Honest, The Power Of Productive.

4) The practice of alms;

So that students know, realize the importance of implementing zakat or alms as an inseparable part of prayer worship, because zakat or alms is a human manifestation in expressing their position as servants of Allah SWT. Both human relations with Allah SWT (SQ), as well as human relations with other humans (EQ). The practice of alms is directed by the lecturer as a productive waqf alms practice aimed at fostering student careers. In it, forming emotional strength (The Power Of Emotional) adds four great strengths in humans, namely: The Power of Humble in which it contains elements of kindness; the beauty of the world (aesthetic power); the foundation of civilized civilization; and empathy. The Power of Friendly. Kindness in life, self-character, gentleness, and respect for self and others. The Power of Honest in it contains elements of self-elevating behavior; the beliefs of others; loss of the burden of life; and the emergence of courage. The Power Productive in it contains elements of the benefits of life; a balanced life; focus on objectives; priority scale; and take advantage of every opportunity.

5) The practice of supporting activities for worship rituals;

6) Practice of academic support social activities;

7) The practice of recognizing the symbol of marriage or munakahat.

This practice is carried out so that students know, are aware of the benefits of marriage as a responsibility to maintain and survive their own families in particular and maintain human survival in general, and can establish love for their families, communities and nature, for the creation of Islam Rahmatan Lil Alamin. . It forms spiritual strength (the power of spirituality) in the form of the power of marriage in which it contains elements of good inheritance behavior, goals for tranquility and happiness, and spiritual leadership.

This practice is carried out to build spiritual strength (the power of spiritual) and emotional strength (the power of emotional) in which there are eight strengths to make people good (The 8 Powers of Doing Good), namely: The Power Of Spiritual: includes The Power Of Worship, The Power Of Give, The Power Of Repent, The Power Of Marriage. The Power Of Emotional, Includes: The Power Of Humble, The Power Of Friendly, The Power Of Honest, The Power Of Productive.

## CONCLUSION

The design concept of the ESQ practicum module in the form of Islamic therapy produced was a combination of intellectual (IQ), emotional (EQ), and Spiritual (SQ) intelligence which includes the process of forming eight strengths to make students good (The 8 Powers of Doing Good). The design of this ESQ practicum module contains Islamic Therapy in shaping student morality, using a cognitive therapy approach with Islamic spiritual psychotherapy tools. Through the design of this module, it is hoped that each individual student can understand his or her self-conception including their physical and psychological needs and also have the ability to fulfill the requirements as a khalifahtullah.

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