

# Implementation of Holistic Education at the Muhammadiyah Darul Arqom Patean Kendal Islamic Boarding School

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**Abstract.** Holistic education is an effort to develop all aspects of student learning, including moral, spiritual, intellectual, cultural and aesthetic dimensions. The goal is to help students achieve an understanding of their relationship with God which is the main goal in this world. This study aims to produce educational output, namely graduates who are qualified intellectually, emotionally and spiritually and also competent in accordance with the demands of the development of the times because in the process of organizing the potentials possessed by students are developed holistically or comprehensively. The potentials possessed by humans must be developed properly through holistic education, the research method used is descriptive qualitative research. The results of the study indicate that the implementation of holistic education at the Muhammadiyah Darul Arqom Patean Islamic boarding school includes: a. Application of spiritual intelligence, b. Application of students' kinesthetic intelligence, c. Application of students' emotional intelligence.

**Keywords:** Holistic Education, Intelligence, Spiritual, Emotional, Kinesthetic, Students

## INTRODUCTION

Holistic education is an effort to develop all aspects of student learning, including moral, spiritual, intellectual, cultural and aesthetic dimensions. The goal is to help students achieve an understanding of their relationship with God which is the main purpose in this world. Simply put, education refers to an individual's efforts to shape his personality to suit the social and cultural values around him. The term "education" or "paedagogie" has evolved to include conscious guidance or assistance by adults to facilitate individual growth and development (Hidayatullah, Muhtar, & Fadli, 2024, p. 18)

Holistic education in the perspective of Islam is very suitable to be embodied in the curriculum and real life. In essence, Islamic education is comprehensive and integrative where the learning process focuses not only on cognitive, affective, and psychomotor aspects, but also on spirituality and morality so that students will gain complete knowledge. Currently, the pattern of Islamic education has actually been well designed, but its implementation has not been in accordance with what is expected. This can be seen from the deviations committed by students, such as cheating, bullying, klithih, and brawls. Thus, this Islamic education program needs to be evaluated and changes made for the better. Islamic education needs to maintain its main role in realizing students who are able to equip and ward off students' understanding of deviant, hard, rigid, static, extreme and bad beliefs and behaviors. Instead, Islamic education is able to direct students to always be objective, proportional, wise, dynamic, balanced and have noble morals (Gufron, Rosini, & Taufiqurrahman, 2020, p. 94).

Another literature review discusses the evaluation of holistic education which assesses its high level of efficiency and effectiveness, The second category discusses the philosophy of holistic education including using humanist education, teacher non-instrumentalism philosophy, inclusive education, and emphasizing child independence, The third literature discusses methods in implementing holistic education,

including: play method, storytelling method, reading method, communication method with parents, (Subakat, 2022) ..

The holistic education perspective actually brings out what is inside, not filling something inside. Education here is not only education that is in the head, such as reading, writing, and arithmetic, but also developing skills that are inside humans. To grow self-potential, the meaning of education must be changed, not only filling something to children, but how to explore potential and grow talents that children have. These skills are not only obtained in schools or universities, but also obtained through nature. Nature is the best teacher in growing self-potential. Like a basket that is not only filled with something. But how to take out the seeds in the basket and care for them so that they grow something useful in life. (Pratiwi, 2022, p. 139) .

The implementation of holistic Islamic boarding school education management can be seen from the activities of the Islamic boarding school, the vision and mission and the specific objectives of the Islamic boarding school institution. The presence of Islamic boarding schools in society is an alternative education in the future, because the principles of holistic education and character building in students themselves already exist and are part of the education system in Islamic boarding schools, evidence of character building in holistic education practices in Islamic boarding schools is clearly evident, if reviewed further, the general objectives of Islamic boarding schools are to shape humans and develop Muslim personalities, namely personalities who believe and are devoted to their God, have noble morals and are useful for the surrounding community (Yakup & Mauli Rosa Bustan, 2024, p. 20) .

The Muhammadiyah Darul Arqom Islamic boarding school located in Pagersari Village, Patean District, Kendal Regency, is one of the Islamic boarding school-based educational institutions under the auspices of the Muhammadiyah community organization. This educational institution develops a curriculum that is rooted in making intellectual students and intellectual students through social culture development programs, habituation of worship (congregational obligatory prayers and sunnah prayers), character formation and values of cleanliness, discipline, learning hadith, and learning the interpretation of the Qur'an, and habituation of Arabic and English communication, learning science in daily activities.

With the existence of a boarding system, it is expected that the interaction between students and teachers can run intensively, easy control over students, the growth of a competitive climate between students who have the same interests in seeking knowledge, strengthening learning stimulation/stimulation and providing good opportunities for fostering something. In Azzumardi Azra's view, Islamic boarding schools must foster proper appreciation for all developments that occur in the present and the future, so that they can reproduce scholars with broad insights. The center of scientific development in Islamic boarding schools is religious sciences. However, this religious science will not develop well without the support of other sciences (social sciences, humanities and nature), so some Islamic boarding schools also base these sciences. These sciences are a support for religious sciences. So the orientation of Islamic boarding school science remains centered on religious sciences (Kirno, 2023, p. 35) .

In forming noble morals, education cannot only depend on formal learning in schools. Support and synergy with non-formal educational institutions are needed, one of which is Islamic boarding schools. In the Islamic boarding school environment, moral development is the main aspect that is highly emphasized, because society judges students—the term for students in Islamic boarding schools—based on their behavior and morals, not just knowledge or other abilities. Good morals will elevate a person's dignity, while bad morals can actually bring down society's view of him. (Khoiron, Choeroni, & Warsiyah, 2024, p. 209) .

Based on the author's observation, the Muhammadiyah Darul Arqom Patean Islamic Boarding School implements two types of curriculum synergistically and integratively, namely the madrasah curriculum and the pesantren curriculum which are implemented integrally and complementary and are monitored for 24 hours as a development and enrichment program for material that has been obtained by formal educational institutions in the morning. The dormitory system that requires students to stay for 24 hours makes it easier for administrators to supervise so that from one activity to another, all of them strengthen each other in forming the character of students with integrity and holistic. This is what attracts the author to research at this educational institution.

## RESEARCH METHOD

This study uses a qualitative approach, where researchers not only collect data from the quality side, but also want to gain a deeper understanding behind the phenomena that have been obtained. This is because qualitative research has a close relationship with social reality as a phenomenon. This is in line with the understanding of qualitative research, namely research that focuses on aspects of social reality and human behavior (Kusumastuti & Mustamil Khoiron, 2019).

This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively from specific themes to general themes, and interpreting the meaning of the data. In inductive reasoning, the search for knowledge begins with observations of specific things, namely concrete facts. The final report for this study has a flexible structure or framework. Anyone involved in this form of research must apply an inductive research perspective, focus on individual meaning, and translate the complexity of a problem (Kusumastuti & Mustamil Khoiron, 2019, pp. 2–3).

This study uses a qualitative study with a case study approach. Case study is a research strategy in which researchers closely investigate a program, event, activity, process, or group of individuals. Cases are limited by time and activity, and researchers collect complete information using various data collection procedures based on a predetermined time. (Kusumastuti & Mustamil Khoiron, 2019, pp. 8–9).

The research location is in the Muhammadiyah Darul Arqom Patean Kendal Islamic boarding school. This educational institution is one of the AUM (Muhammadiyah Business Charity) located in Kendal district and under the auspices of Dikdasmen PCM Patean.

Data collection techniques are carried out by means of interviews, observations, and document reviews. Interviews are data collection techniques carried out through face-to-face and direct question and answer between data collectors and researchers to sources or data sources.

The main techniques used in this study are in-depth interviews, direct observation, and documentation (Ardiansyah, Risnita, & Jailani, 2023, p. 4). Interviews are data collection techniques that involve direct interaction between researchers and research participants. Qualitative interviews aim to gain an in-depth understanding of individuals' experiences, views, and perspectives related to the phenomenon being studied. Interviews can be conducted in a structured, semi-structured, or unstructured manner, depending on the level of the predetermined framework. Observation is a data collection technique that involves direct observation of participants and the context involved in the research phenomenon. Qualitative observations can be conducted in real situations or in environments that have been specifically designed for research. Observation provides researchers with the opportunity to observe social interactions, behaviors, and contexts that are relevant to the phenomenon being studied. Documentation involves collecting data from documents, archives, or other written materials related to the research phenomenon. The documents used can be notes, reports, letters, books, or other official documents. Documentation studies provide insight into the historical context, policies, events, and developments relevant to the phenomenon being studied.

## RESEARCH RESULTS AND DISCUSSION

Implementation Of Holistic Education At The Muhammadiyah Darul Arqom Patean Islamic Boarding School

### A. Implementation Of Spiritual Intelligence Of Santri

Spiritual intelligence education gives birth to a person's ability to listen to his conscience in placing himself as a servant of God and interacting with fellow human beings and the surrounding environment in order to become a pious person and realize the presence of God around him so that he can give meaning to life. Spiritual intelligence looks complex, but this intelligence only requires the ability to cleanse the soul from bad influences. By referring to the main meaning, Hasby Ashshidieqy tries to describe the character of spiritual intelligence as follows (Ashshidieqy, 2018, pp. 71–73):

In order to improve spiritual intelligence, the Muhammadiyah Darul Arqom Islamic boarding school educates its students with activities that support the formation of the students' spiritual intelligence, in the form of:

#### 1. Modern Knowledge

Tauyyah Diniyyah activity is an effective method used by the teachers of the Muhammadiyah Darul Arqom Islamic boarding school in conveying Islamic knowledge and insight such as tauhid, fiqh, tafsir and so on to students in order to improve the aqidah and spiritual intelligence of students, not only junior teachers who provide it, but often senior teachers also often provide Tauyyah Diniyyah in front of students in the mosque. The teachers receive Tauyyah Diniyyah once a week from the kiai/leader of the Islamic boarding school, the foundation's supervisor, or from Muhammadiyah figures to gain enlightenment as well as improve the knowledge of the teachers and educators at this educational institution (interview with Gema Sasmita Kertajati as part of the central care of the Muhammadiyah Darul Arqom Islamic boarding school).

The monthly activities carried out by the ustadz to the students are considered to have a very big influence in increasing the spiritual intelligence of the students, because the ustadz who deliver the lessons use direct methods and take on the problems that exist around the students, so that the students can easily digest and follow the directions of the ustadz.

The momentum of Islamic holidays such as the Islamic New Year, the Prophet's Birthday, Isro' wal Mi'roj, the nuzulul Quran and others become an opportunity to increase the Islamic insight of the students, re-examine the lessons and the spirit of Islamic struggle so that this activity indirectly sharpens the spiritual intelligence of the students which will be useful in the future.

## 2. Tahsinul Qiroah (Improvement of Quran Reading)

According to Riyan Hidayat, the program from the care section at the Muhammadiyah Darul Arqom Islamic boarding school is a weekly program which involves all musyrif in checking the reading of the students with the aim of improving the quality of reading the Qur'an according to the makharij of the letters and tajwid. This program is also very important in order to improve the quality of the spiritual intelligence of students because it fosters a sense of love for the Qur'an, because all life cannot be separated from the sharia contained in the Qur'an.

In this program, Tadabbur Quran was also delivered, which explains that the Quran is a guide for the morning life of humans and can be useful for humans in all fields, because by regularly reading the Quran correctly and often meditating carefully, it will greatly influence the process of developing spiritual intelligence (interview with Ahmad Bayhaqi as the Musyrif for Tahfidz and Tahsin Santri).

## 3. Memorizing the Quran

The Quran memorization program is a continuation of the Quran memorization program for students who have met the criteria and have received recommendations after graduating from the Quran memorization program. Quran memorization is a weekly activity that is carried out three times a week with different memorization limits at each class level.

Ustadz play an important role in Islamic educational institutions, both in Islamic boarding schools and in Tahfidz educational institutions which are miniature forms of Islamic boarding schools. They play a role in fostering, educating, and teaching students, becoming role models for them, and also guiding and preaching in the community later (Choeroni, Mch, & Sauri Supian, 2019, p. 319).

To facilitate the implementation, the musyrif from the tahfidz section divides the students into groups, each group consists of 10 students with 1 mentor who is tasked with receiving, evaluating, and fostering the students' memorization. This program also collaborates with the security section which has authority in all lines of discipline in the boarding school. The students are required to complete their memorization before the end of the semester exam, for those who have completed their memorization are entitled to get a tahfidz card which will later be submitted to the security section as a requirement to be able to go on vacation during the holidays (interview with Ahmad Bayhaqi as the musyrif from the tahfidz section).

According to Riyan Hidayat in an interview, studying, understanding and memorizing the Quran is a must for a santri, the benefits of this have a positive impact and stimulate intelligence that is intellectual, spiritual and moral. The following are the benefits of studying and memorizing the Quran itself:

### a. Get Closer to Allah SWT

Memorizing the Koran is a form of worship and one of the best ways to get closer to Allah SWT. People who memorize the Qur'an are often referred to as *Ahlul Qur'an*, who have a special position before Allah.

### b. Maintaining the Purity of the Qur'an

Since the time of the Prophet Muhammad SAW, memorization has been the main way to maintain the authenticity and purity of the Qur'an. The hafiz are the guardians of the Qur'an who continue to ensure that there is not the slightest change in the pronunciation and arrangement of the verses.

c. Improving the Quality of Morals and Personality

The Koran is not only to be read or memorized, but also to be practiced. By continuously reading and memorizing it, the values contained in it will seep into the soul, forming noble morals and a pious person.

d. Improve Concentration and Intelligence

Scientifically, the process of memorizing the Quran can improve memory, concentration, and the ability to think systematically. This provides long-term benefits in one's education and professional life.

e. Forming Discipline and Patience

Memorizing the Quran requires perseverance, a regular schedule, and patience. This process teaches one to have high discipline, good time management, and mental toughness.

## B. Implementation of Intellectual Intelligence of Santri

Wechsler defines intellectual intelligence as the totality of a person's ability to act with a specific purpose, think rationally, and deal with the environment effectively. Cattell classifies these abilities into two types, namely fluid intelligence, which is a biologically innate factor; crystallized intelligence, which reflects the influence of experience, education and culture in a person. Intellectual Intelligence (IQ) is an interpretation of the results of an intelligence test (intelligence) into numbers that can be an indication of a person's intelligence level (Ratnasari, Sari, Siregar, Susanti, & Sutjahjo, 2022, p. 442).

In implementing the intellectual intelligence of students, the Muhammadiyah Darul Arqom Islamic boarding school educates its students with activities that support intellectual intelligence, all activities are arranged from waking up to going back to sleep until the activities in the boarding school all contain elements of education (interview with Gema Sasmita Kertajati as part of the Central Care of the Muhammadiyah Darul Arqom Islamic boarding school).

The application of intellectual intelligence includes:

### 1. Organizational activities

Organizational activities at the Muhammadiyah Darul Arqom Islamic boarding school are very closely related to assignments. Assignments are a very effective educational tool in training the intellectual intelligence of students, they even train themselves to control themselves and motivate them to be able to give their best. The Muhammadiyah Darul Arqom Islamic boarding school teaches students to continue to take the initiative in carrying out tasks, in addition, assignments are an honor and trust as well as welfare for those who carry out the mandate so that students indirectly learn and experience it and make this an experience not just a theory (interview with Fhery Chafidhin as the head of the security section of the Darul Arqom Islamic boarding school).

Based on the teacher's briefing notes by KH. Taufiq Hartono as the head of the Muhammadiyah Darul Arqom Islamic boarding school, the boarding school educates the assignment of students by familiarizing them with organizational activities, in the room, in class in sports clubs and in the Darul Arqom student organization (OSDA), with this those who are assigned to be the leader must be able to train themselves to be able to resolve if there is a problem with members of the room, club or others, they learn to be able to make decisions quickly.

In the final student organization activities of the Muhammadiyah Darul Arqom Islamic boarding school, namely the Darul Arqom Student Organization (OSDA), they also teach assignments that require them to organize all parts of the organization, organizational activities and activities of all students. For example, the security section, when they find problems with students in the form of smoking, they are educated to have intellectual intelligence in the form of being able to master their problems, they must first know what causes children to smoke in the boarding school, they must have valid data in determining the punishment policy for students who smoke, because everything they make wise will be accounted for later in front of other students and before Allah SWT.

This trait is also depicted by the Prophet Muhammad SAW who has intellectual intelligence in the form of intelligence in making careful, fast and precise decisions, such as in the story of the Prophet Muhammad SAW who reconciled the conflict that almost led to war between the tribes in Arabia, who were arguing over the placement of the Hajar Aswat in the corner of the Kaaba after renovation due to

flooding. He managed to defuse the tension by thinking logically, rationally, quickly and carefully (Faisal, 2016, p. 19) .

## 2. Tadrib Muhadharoh Activities (Speech Practice)

The term muhadharah in Arabic comes from the word hadoro yadhuru which means to be present, gets the affix in mashar to become muhadharah which means speech, is the art of delivering news orally . (Yuyun, Bakhrudin, & Mulyono, 2023, p. 210) .

The background of holding muhadharah is to train the courage of students, train the language of students, train the public speaking of students so that the Islamic boarding school produces quality output and can be directly practiced in its environment, both at school and in the community. The method used by students in public speaking is the memorization method. Then in doing public speaking, students still experience stage fright.

In the Tadrib Muhadharoh (Speech Practice) activity, students who are assigned to be speakers are trained to have intellectual intelligence in the form of Linguistic intelligence so that they are good at speaking even in 3 languages, Arabic, English and Indonesian, they are also taught to memorize texts by heart so that they have memory intelligence and understand what they say so that what they convey can reach their listeners.

Judging from the results of observations and documentation studies obtained by researchers, the implementation of muhadharah at the Muhammadiyah Darul Arqom Islamic boarding school is not only about giving speeches, but also using event rules with the presence of an MC, reading of the Qur'an, taking the main material by representatives of the students from the audience.

The schedule for the muhadharah held at the Muhammadiyah Darul Arqom Islamic boarding school is three times a week, Thursday afternoon at 13:30 WIB using Arabic, Thursday evening at 20:00 WIB using Indonesian and Friday evening at 20:00 WIB using English.

The rules of the muhadharah carried out at the Muhammadiyah Darul Arqom Islamic boarding school are that firstly, all students must not be late, secondly, as participants of the muhadharah who are assigned, they must prepare by giving speech material to seniors or ustadz two days before they have to present themselves by practicing, then when appearing, they must wear the official clothes that have been determined, thirdly, as spectators, they must not sleep.

## 3. Ilqo` Mufrodat Language Activity (Vocabulary Provision)

Vocabulary is a basic thing that is the first step to learning language skills. Learning Arabic vocabulary is strongly supported by the surrounding environment, because to remember a word requires repetition and habituation. Based on this, learning strategies in memorizing vocabulary can support students' understanding to be confident when pronouncing and practicing vocabulary in everyday life (Annafik Fuad & Hilmi, 2022, p. 222) .

The results of the interview with Rizky Baihaqi as the language section musyrif that this program is a program from the language section, ilqo mufrodat or can be interpreted as learning by providing vocabulary. In this activity, all students from various class levels are required to play an active role in which in its implementation the students will be given 3 new vocabularies to be introduced then in this method the students will not be directly given meaning instantly but the language section administrator will provide a fragment of an example sentence from this method the students will be pictured in their minds about identifying new vocabulary. So in this method the students will be pictured from what is conveyed so that in the end the students will remember with a strong memory.

Some stages in ilqo mufrodat include:

- a. Listening to words, in listening to words, students are required to listen carefully to the new vocabulary delivered by the language section in the ilqo mufrodat. The administrators are required to be correct, clear and good so that students do not make mistakes in listening to the vocabulary spoken by the administrators of the language section.
- b. Getting the meaning of the word, at this stage the administrator is strongly discouraged from giving the meaning of new vocabulary with direct translation. Because if giving the meaning directly, the student will forget faster and there will be less direct communication in the language being taught.
- c. Reading words, in this step, students are given time to read the words they have heard, said and understood the meaning simultaneously and loudly, followed by writing the words and sentences. This step is the final stage where students are asked to write down what has been said indirectly so that the vocabulary is still fresh in each individual's memory.

Muhadatsah, this method is a method of practicing vocabulary by means of conversation between students, but in this activity a curriculum, program and reference have been set to facilitate students in speaking and interacting with the kalam method. The advantage of this method is that students will be accustomed to speaking in a foreign language that is composed with new vocabulary that has been obtained.

### C. Implementation of Kinesthetic Intelligence of Students

Armstrong argues that kinesthetic intelligence is an intelligence that uses body parts to be creative and skilled in carrying out various activities. Kinesthetic intelligence is related to a person's ability to express ideas, body movement skills, body skills, and feelings to produce, change and create something. Kinesthetic intelligence can develop when children are playing because when playing children indirectly train their coordination, muscles and agile movements (Qonitatin, Zulfa, Hany, & Safitri, 2021, p. 646) .

School educates its students with activities that support the formation of kinesthetic intelligence in students, in the form of:

#### 1. Creating Sports Clubs and Sports Fields

Based on current observations, the Muhammadiyah Darul Arqom Islamic Boarding School has several sports branches (CABOR) such as football, futsal, tapak suci, basketball, badminton, volleyball, takraw, and swimming.

Based on an interview with Ust Ibnu Mas`ud as the head of the sports section of Musyrif, the holding of this sport branch is included in the efforts of the Muhammadiyah Darul Arqom Islamic Boarding School to improve kinesthetic intelligence, students are given the freedom to choose the sports and clubs they like, are given the freedom to express their thoughts in the form of movements in sports, educate students to become a healthy and strong generation. The main goal is to educate students to forge themselves, minds, hearts and souls, not just to get trophies or awards.

#### 2. Holy Footprint Darul Arqom Championship (TSDAC)

The results of the interview with Ust Sibaqul Khoir as the Tapak Suci mentor at the Muhammadiyah Darul Arqom Islamic boarding school that the Tapak Suci Darul Arqom Championship (TSDAC) event is an annual event of the boarding school under the responsibility of the sports section and in collaboration with the Tapak Suci mentor. This activity is intended to improve the kinesthetic intelligence of students, hone their favorite talents and in an effort to produce quality athlete seeds.

Based on the documentation study, in 2025 this event will be held for three days with 120 participants representing each class. Participants who meet the standards after the competition will receive follow-up from the sports section so that the quality of each athlete is improved.

The Tapak Suci extracurricular is held to improve non-academic achievements, especially in the field of martial arts, improve endurance, activity, health, strength, and agility of students. The character values developed in TSDAC include responsibility, discipline, fighting mentality, never giving up and being independent. The relationship between this activity and character education is as a moral practice of what students get from learning activities in class, this activity collaborates between knowledge gained in class with attitudes and skills that must be developed so that students can have noble moral values that have become a culture in social life in the Islamic boarding school.

#### 3. Week Darul Arqom Arts Sports (PORSEDA)

The results of the PORSEDA documentation study are annual events and are a series of orientation events and introduction of the pondok to new students and rekindle the spirit of old students, strengthen relationships between students by holding several competition branches. This event is held at the beginning of the odd semester, approximately in the first month after the opening of the new school year, attended by participants from all consulate contingents from each region in the pondok with several competition branches including: football, futsal, badminton, basketball, table tennis, 3-language speech, volleyball, and relay race (individual). The consulate participants include: Temanggung Consulate, Batang, Upper Kendal, Lower Kendal, ISTIMEWA (including students who are not from the previously mentioned consulates).

The implementation of PORSEDA is not just a competition, but is part of the total education system in the pondok environment, physical, intellectual, and spiritual development in one holistic education unit. This implementation must at least contain several educational values, including:

- a. Implemented systematically and professionally, like a big event.
- b. Managed by the students themselves under the guidance of the ustadz, training leadership and responsibility.
- c. Bringing the spirit of togetherness and healthy competition, not just winning or losing.

Prioritizing Islamic moral and ethical values, for example not being excessive in the euphoria of victory and accepting defeat with an open heart.

## CONCLUSION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students can develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society, nation and state. Education is not only to hone the intellectual intelligence of students, but also to develop their emotional intelligence and spiritual intelligence.

The type of education at the Muhammadiyah Darul Arqom Islamic Boarding School applies a holistic education approach system, namely an education system that unites all activities related to the education process. The implementation of holistic education at the Muhammadiyah Darul Arqom Islamic Boarding School includes: Application of students' spiritual intelligence, application of students' kinesthetic intelligence, application of students' emotional intelligence.

Spiritual intelligence is an important process in the learning process. Spiritual Quotient is an intelligence that plays the spirit, heart and soul. Spiritual intelligence education gives birth to a person's ability to listen to his conscience in placing himself as a servant of God and interacting with fellow human beings and the surrounding environment in order to become a pious person and realize the presence of God around him so that he can give meaning to life. Implementation of the Application of Spiritual Intelligence of Students of the Muhammadiyah Darul Arqom Islamic Boarding School includes: Tauiyah diniyah, tahsinul qiroah (improving the reading of the Quran), tahfidzul Quran,

Intellectual intelligence is the totality of a person's ability to act with a specific purpose, think rationally, and deal with the environment effectively. The application of intellectual intelligence in the Muhammadiyah Darul Arqom Islamic boarding school is in the form of: Organizational activities, tadrib muhadhoroh activities (speech practice), ilqo' mufrodat language activities,

Intelligence is an ability to solve a problem that occurs in life through rational thinking as a gift given by Allah SWT to humans. In order to improve kinesthetic intelligence, the Muhammadiyah Darul Arqom Islamic Boarding School educates its students with activities that support the formation of kinesthetic intelligence in students, in the form of: Creating Sports Clubs and Sports Fields, Tapak Suci Darul Arqom Championship (TSDAC), Darul Arqom Arts Sports Week (PORSEDA).

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