

## INTEGRATION OF INTELLECTUAL INTELLIGENCE, MORALS, AND LEARNING ACHIEVEMENT: A MODERN ISLAMIC EDUCATION PERSPECTIVE

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### ABSTRACT

This article discusses the integration of intellectual intelligence (IQ), morals, and learning achievement from the perspective of modern Islamic education. In the context of contemporary education, students' academic success is generally measured based solely on cognitive ability, while spiritual and moral dimensions receive less attention. As a result, education tends to produce individuals who are intellectually competent but lacking in values and ethics. This study aims to examine the concept of holistic education based on Islamic values that balances cognitive and spiritual aspects in shaping students' character and academic achievement. This research uses a literature review method by analyzing relevant scholarly sources, including modern psychological theories on IQ as well as Islamic educational thought from Syed Muhammad Naquib al-Attas and Imam al-Ghazali. The findings show that IQ plays an important role in academic performance, but it is not the only factor determining learning success. From an Islamic perspective, true success is achieved when intellectual intelligence ('aql) is accompanied by moral maturity (khuluq), as emphasized in QS. Al-Mujadilah verse 11 and the hadith on the importance of knowledge with proper adab. Al-Attas's concept of adab and Al-Ghazali's process of tazkiyatun nafs affirm that true education aims to form individuals who are both intellectually capable and morally virtuous. Therefore, the paradigm of modern Islamic education needs to be directed toward an integrative-holistic learning model that combines cognitive, spiritual, and ethical dimensions to develop a generation that is high-achieving, well-mannered, and refined in character.

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## INTRODUCTIONS

Education is a fundamental instrument in shaping the quality of human resources, which play an essential role in advancing a nation's civilization. In the modern context, education is often associated with intellectual abilities reflected through students' academic achievements (Pujiati et al., 2025) (Pujiati et al., 2025). The measure of educational success also tends to be simplified into purely cognitive aspects, such as exam scores or academic performance. This perspective has indirectly shifted the essence of education from the process of shaping a whole

human being into merely an effort to achieve material and rational outcomes. As a result, modern education often produces individuals who are intellectually capable but weak in moral integrity and social sensitivity. This condition indicates a disparity between intellectual intelligence and character formation, which should ideally be the main orientation of education (Suwartini, 2017).

In the Islamic perspective, education is not only oriented toward the mastery of knowledge but also toward the formation of a virtuous and well-mannered personality (Wanojaleni & Yugo, 2025). Islamic education views humans as beings who possess intellectual, spiritual, and moral dimensions that must be developed in a balanced manner. The Qur'an affirms that Allah elevates the ranks of those who believe and possess knowledge in Surah Al-Mujadilah verse 11, indicating that true knowledge must be accompanied by faith and proper conduct (adab) in order to bring blessings to life (Kemenag RI, 2018). Thus, education in Islam cannot be separated from the ethical and spiritual values that form the foundation of character development.

The essence of Islamic education is *ta'dib*, which is the process of instilling adab within individuals so that they are able to place everything in its proper position according to Divine guidance (Al-Attas, 1980). According to Syed Muhammad Naquib al-Attas, the crisis of modern education is rooted in the loss of adab, which leads to disorder in the system of values and human life orientations. In this context, knowledge acquired without moral guidance can lead humans into intellectual arrogance and a loss of spiritual direction. Meanwhile, Imam al-Ghazali, through his monumental work *Ihya' Ulumuddin*, emphasizes that knowledge will not bring benefit without the purification of the soul (*tazkiyatun nafs*) (Wandira et al., 2023). Thus, true education, according to Al-Ghazali, is a process that integrates the intelligence of the mind with the purity of the heart, thereby producing individuals who are intellectually capable, faithful, and morally virtuous.

However, in contemporary educational practice, spiritual and moral values are often marginalized. Ramadhani et al (2025) state that learning models that emphasize cognitive aspects tend to make students focus solely on academic achievement without being balanced by moral awareness and social responsibility. This phenomenon is evident in students' declining levels of discipline, honesty, and social empathy, indicating an imbalance between intellectuality and morality. Therefore, there is a need for a renewal of the educational paradigm toward a holistic approach one that not only develops intellectual intelligence (IQ) but also strengthens emotional intelligence (EQ) and spiritual intelligence (SQ) within the framework of Islamic values.

Holistic education from an Islamic perspective emphasizes the importance of integrating the cognitive, affective, and psychomotor domains, all grounded in values of faith and morality (Aini et al., 2025). This approach aims to produce *insan kamil*, individuals who are knowledgeable, faithful, and well-mannered. The integration of intellectual, moral, and spiritual intelligence serves as a crucial foundation for building meaningful and sustainable education (Sukma et al., 2025). Thus, the orientation of education is not only focused on the mastery of knowledge but also on the formation of character and personality in accordance with Islamic teachings.

Based on this reality, this study seeks to examine the integration of intellectual intelligence (IQ), morals, and learning achievement from the perspective of modern Islamic education. This analysis is conducted through a literature review approach by examining the thoughts of Islamic education scholars such as Syed Muhammad Naquib al-Attas and Imam al-Ghazali, as well as modern psychological theories on IQ. The aim of this study is to offer a conceptual understanding of the importance of holistic education based on Islamic values that balances intellectual and spiritual dimensions. The findings of this research are expected to contribute to the development of a modern Islamic education paradigm capable of producing a generation that is accomplished, well-mannered, and refined in character.

## METHOD

This study employs a library research method with a descriptive qualitative approach, as it is considered the most relevant for examining the conceptual relationship between intellectual intelligence (IQ), morals, and learning achievement from the perspective of modern Islamic education. The population of this research includes various scholarly literatures discussing the integration of intellectual and moral aspects in Islamic education, while purposive

sampling is used to select relevant and credible sources such as academic books, national and international journal articles, works of classical and modern Islamic education scholars Al-Ghazali, Howard Gardner, Daniel Goleman, as well as Islamic education policy documents. The instruments used consist of data recording sheets designed to identify, classify, and document key ideas from various sources. The research procedure involves four stages: identifying and selecting literature, content analysis, interpreting findings, and presenting results, carried out over a span of three months (Miles and Huberman, 1994). The analysis was performed by closely examining the text to discover patterns and conceptual linkages between intellectual, moral, and spiritual dimensions. Validity and reliability were maintained through source and theoretical triangulation to ensure the objectivity of the analysis results. This study assumes that Islamic education is integral, encompassing a balance between the development of the mind, heart, and actions. Since the study is qualitative, it does not apply statistical tests, but instead uses descriptive conceptual analysis. The scope of the research is limited to theoretical studies without empirical testing, thus contributing to the strengthening of the modern Islamic education paradigm that balances students' intellectual potential and moral character.

## RESULT AND DISCUSSION

This study finds that the integration of intellectual intelligence (IQ), morals, and learning achievement is a fundamental foundation in developing a holistic paradigm of modern Islamic education. Based on a review of various national and international scholarly literatures, six main findings emerge that demonstrate how these three aspects are conceptually and practically interconnected within the context of Islamic education.

### 1. IQ Plays an Important Role, but It Is Not the Only Determinant of Learning Achievement

Wechsler explains that IQ has a significant role in the learning process because it is related to analytical ability, problem-solving skills, logical thinking, and understanding abstract concepts (Silva, 2008). Students with high intellectual intelligence tend to understand material more quickly, have a strong memory, and are able to organize information systematically. However, research findings also show that IQ is not the sole indicator of academic success (Meliala et al., 2022).

Howard Gardner, through his theory of multiple intelligences, emphasizes that every individual possesses various types of intelligence such as linguistic, musical, interpersonal, intrapersonal, and spiritual (Gardner, 1999). Thus, learning achievement is not determined only by logical-mathematical thinking abilities but also by social and emotional intelligence, which help students adapt and collaborate with their environment. This aligns with Goleman's findings that emotional intelligence (EQ) significantly contributes to motivation, responsibility, and persistence in learning (Mendez gimenez et al., 2020).

In the context of Islamic education, the role of IQ must be positioned as a tool to understand the signs of Allah, both qauliyah (revelation) and kauniyah (creation). Therefore, true intellectual intelligence is not merely the capacity for rational thought but the ability to use reason to recognize the signs of God's greatness. As stated in Surah Al-Mujadilah: 11, "Allah will elevate those who believe and those who are given knowledge by several degrees", indicating that knowledge and faith must go hand in hand to attain true blessing and achievement.

### 2. Morals as a Balancer and Foundation for the Meaningfulness of Intelligence

The moral aspect in Islamic education serves as a moral compass that directs the use of intelligence correctly and beneficially. Al-Ghazali, in *Ihya' Ulumuddin*, emphasizes that knowledge without morals can lead a person to arrogance and spiritual destruction (Asy'arie et al., 2023). Therefore, moral formation must be a primary priority within the Islamic education system. Research findings show that students who possess high intelligence but lack noble character often experience difficulties in social interaction, have low empathy, and are easily stressed when facing failure. Conversely, students with good morals tend to have high learning motivation, discipline, and resilience in dealing with academic challenges (Ariza and Muhammad 2021). This indicates that morals function as both an academic character enhancer and a spiritual stabilizer.

### **3. Integration of IQ and Morals Enhances the Quality of Learning Achievement**

Findings from the literature indicate that academic success cannot be separated from character formation and moral values. When students possess strong intellectual understanding supported by noble character, they are more likely to achieve meaningful and sustainable academic performance (Fauzan et al., 2025). According to Zaida (2022), students who learn with religious motivation demonstrate higher consistency in studying compared to those who are only oriented toward academic grades.

The integration of IQ and morals creates a balance between the power of thought and the power of the heart. For example, in Islamic Religious Education (PAI), teachers can develop activities that cultivate analytical abilities (critical thinking) alongside moral reflection. Students are not only required to understand concepts such as tauhid or ethics, but are also encouraged to reflect on how these values are applied in daily life. This approach has been proven to improve conceptual understanding as well as positive behavior in school.

### **4. Integrative Learning Fosters Spiritual and Social Awareness**

The next finding emphasizes that integrative learning, which combines cognitive, affective, and spiritual aspects, is more effective in fostering students' self-awareness and social responsibility (Ma'muroh et al., 2025). Approaches such as Contextual Teaching and Learning (CTL) or Project-Based Learning (PjBL) allow students to learn through direct experience and value reflection. For example, in a science lesson, the teacher can relate the concept of the solar system to QS. Al-Anbiya verse 33, which states that Allah created the night, day, sun, and moon, each moving in its orbit. Through this integration, students learn to connect scientific knowledge with Qur'anic verses, cultivate a sense of awe toward the greatness of Allah, and strengthen their learning motivation by understanding the spiritual meaning behind the knowledge (Ananda et al., 2025).

In addition, collaborative learning models (cooperative learning) are also effective in fostering empathy and teamwork. When students work in groups, they learn to appreciate others' opinions, share responsibilities, and develop mutual assistance. This process not only improves academic understanding but also shapes social character aligned with Islamic values.

### **5. Teachers as Murabbi and Agents of Value Integration**

The role of teachers in the paradigm of modern Islamic education is no longer limited to being instructors, but also as murabbi mentors who guide the intellectual and moral development of students simultaneously. Literature findings show that the success of integrative education greatly depends on the teacher's example (Zainuddin, 2025). Teachers who are well-mannered, patient, and consistent in linking lessons with Islamic values are able to create an inspiring and religious learning environment.

Teachers also serve as creative instructional designers, capable of integrating scientific concepts with relevant Qur'anic verses or hadiths. For example, in mathematics learning, teachers can relate the concept of balance or order to the values of justice and punctuality in Islam. Thus, students not only learn cognitively but also understand the spiritual meaning behind life's orderliness. When the teacher's role functions optimally, the educational process will produce students who are intellectually intelligent, emotionally mature, and noble in character. Teachers become the primary role models in internalizing the integration of IQ and morality into daily learning culture.

### **6. Holistic Islamic Education as a Response to Modern Era Challenges**

The final finding shows that an education system that focuses solely on cognitive aspects is no longer relevant in addressing the moral and spiritual crises of the modern era (Syuhada et al., 2025). Choliq et al (2025) state that globalization, technological advancement, and an instant-gratification culture have created new challenges for the world of education, particularly in maintaining the moral integrity of the younger generation. Therefore, Islamic education must transform into a holistic and integrative system that develops the entirety of human potential: intellect, heart, and action.

This paradigm is aligned with the goals of Islamic education, namely to shape insan kamil a complete human being who is balanced in knowledge and faith (Ainiyah & Karsiyah, 2017). Modern Islamic education is expected not



only to produce academically accomplished graduates but also individuals with social awareness, environmental concern, and a spirit of service to the community (Azizah & Fauzi, 2022). Through the integration of IQ, morality, and academic performance, Islamic education can function as a civilizational mission that nurtures a generation that is cultured, ethical, and responsible toward humanity.

Based on the findings of the study, it can be understood that the relationship between intellectual intelligence (IQ), morality, and academic achievement plays a very important role in modern Islamic education. Islamic education does not only focus on achieving academic scores but also on how the knowledge being learned can shape individuals to be ethical, responsible, and conscious of religious values. In this regard, intellectual intelligence is indeed important because it serves as the foundation for students to think, understand lessons, and solve problems. However, IQ alone is not sufficient if it is not accompanied by good moral character and spiritual awareness. A person may be academically intelligent, but if they do not possess moral values and good character, their intelligence will not bring benefits to themselves or others.

From an Islamic perspective, the intellect ('aql) is a gift from Allah that must be used properly. True intelligence is not merely the ability to think quickly, but how the intellect is used to know and draw closer to Allah (Busthomi et al., 2020). Al-Ghazali explains that knowledge should guide humans toward goodness and self-purification (tazkiyatun nafs). This means that learning is not only about increasing knowledge but also about developing self-awareness and improving moral character (Khusnadi et al., 2022). When a person learns with sincere intention and good character, the learning outcomes become more meaningful and bring blessings.

Good moral character also has a significant impact on students' motivation and academic success. Students who are honest, disciplined, and responsible tend to be more diligent and not easily discouraged in their learning (Olii & Arif, 2022). They are also better at cooperating with peers and respecting teachers. Therefore, character building cannot be separated from the learning process. Teachers play a major role in instilling moral values through example and good habits in the classroom. Moral education should not be limited to theory but must be nurtured through daily activities such as group work, discussions, and social activities. Through this approach, students learn how to practice Islamic values in real life, not just understand them conceptually.

The integration of IQ and morality also has a positive effect on academic achievement (Putri et al., 2020). When students understand that learning is not merely for obtaining grades but is also part of worship and a responsibility to Allah, they will study with greater sincerity and dedication. For example, in science lessons, teachers can link the extraordinary creations of Allah with the learning material, such as the process of photosynthesis or the creation of the universe. This approach increases students' interest in learning because they feel that the knowledge they study is not separate from religious values, but rather complements them.

In this context, the teacher's role is not only as an instructor but also as a guide and role model for students. A patient, humble teacher who is able to connect lessons with Islamic values will have a great influence on the development of students' character. Pradana and Sutarto (2025) state that teachers who act as murabbi or moral mentors can help students become not only intellectually intelligent but also wise in behavior. Additionally, teachers need to create a pleasant learning atmosphere and respect students' opinions so that they feel comfortable and confident in expressing themselves. Such a teaching approach aligns with the humanistic perspective, which views education as a process of humanizing individuals.

Islamic education is also expected to be able to respond to the increasingly complex challenges of the modern era. Many students today are technologically proficient but are beginning to lose social and spiritual sensitivity (Zaer & Misra, 2025). Therefore, Islamic education needs to be directed toward balancing scientific advancement with moral development. Rahmandani et al., (2025) state that one way to achieve this is by implementing learning that is connected to real-life experiences. For example, social projects or religious activities at school can serve as media for training responsibility, empathy, and cooperation. Students not only learn theories in the classroom, but also learn to do good and contribute positively to others.

From various research findings, it is evident that modern Islamic education must emphasize a balance between intellectual intelligence, morality, and spirituality. Learning is not only about sharpening the mind but also about

shaping the heart and behavior. Such an educational model will produce a generation that is not only intelligent and high-achieving, but also possesses a noble and faithful character. Thus, the integration of IQ, morality, and academic achievement becomes a key factor in shaping a well rounded individual in accordance with the true goals of Islamic education producing individuals who are knowledgeable, virtuous, and beneficial to others.

## CONCLUSION

Based on the results of the discussion, it can be firmly concluded that the integration of intellectual intelligence (IQ), morality, and academic achievement is a crucial foundation in realizing a holistic model of modern Islamic education oriented toward forming the *insan kamil* (the ideal, fully developed human). This study affirms that intellectual intelligence does not stand alone; it must be balanced with moral and spiritual development so that the knowledge acquired by students becomes meaningful and regarded as an act of worship. Howard Gardner's concept of multiple intelligences strengthens this perspective by showing that humans possess various types of intelligence, including social and spiritual intelligence, which align with the comprehensive principles of Islamic education. Al-Ghazali, through the concept of *tazkiyatun nafs*, emphasizes that knowledge must serve as a means for purifying the soul, not merely as a tool for worldly achievement, while Abraham Maslow's humanistic theory underlines the importance of self-actualization, which in the Islamic context means striving toward moral and spiritual perfection. These findings are significant because they offer a new perspective for Islamic education to balance rational, emotional, and spiritual intelligence, and they emphasize that true academic achievement arises from the synergy between intellect, heart, and faith. Practically, the results of this study reinforce the critical role of teachers as facilitators and moral exemplars in integrating Islamic values into the learning process. The originality of this study lies in its emphasis on harmonizing modern theories of intelligence with Islamic spiritual values to build an educational paradigm that is relevant to contemporary challenges. With the consistent implementation of this integration, Islamic education can produce a generation that excels intellectually while also possessing noble character and strong spiritual awareness, in line with the true purpose of Islamic education to cultivate individuals who are knowledgeable, faithful, and virtuous.

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