

# Cultivating Love for Allah to Enhance Spiritual Intelligence

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## Abstract

Cultivating Love for Allah as a Foundational Framework for the Development of Spiritual Intelligence in Islamic Education The cultivation of love for Allah constitutes a fundamental pillar in the development of spiritual intelligence within the paradigm of Islamic education. This study examines the interrelation between the nurturing of affection and devotion to Allah and the enhancement of spiritual intelligence through a comprehensive literature review encompassing Islamic pedagogy, family-based character education, and contemporary learning methodologies. In the context of accelerating technological advancement and dynamic cultural transformation, the integration of spiritually oriented pedagogical strategies is imperative to achieve equilibrium between intellectual growth and the alignment of the human soul with divine values. Drawing upon the works of Rahman (2021) on discovery learning in Islamic education, Lubis et al. (2023) on the role of teachers in the digital era, Harahap (2022) on family-centered education, and Tumiran et al. (2025) on spiritually grounded classroom management, this paper synthesizes that love for Allah—manifested through dhikr (remembrance of God), ethical conduct, and collective worship—functions as a catalytic force in strengthening spiritual intelligence. Within this framework, spiritual intelligence is conceptualized as the capacity to discern divine wisdom in everyday life, attain inner tranquility, and apply faith-based discernment in moral and practical decision-making. The reviewed literature highlights that consistent spiritual cultivation within familial and institutional settings yields long-term benefits, including resilience against digital distractions and resistance to moral relativism. Accordingly, this study underscores the pivotal role of fostering love for Allah in Islamic educational praxis as a transformative means of nurturing individuals capable of embodying faith-based values amidst the complexities of modernity, thereby contributing to social harmony and moral coherence in accordance with Qur’anic principles.

**Keywords:** Love for Allah; Spiritual Intelligence; Islamic Education; Character Development; Modern Spirituality.

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## Introduction

In Islamic theology and the philosophy of education, the cultivation of love for Allah constitutes a vital mechanism for enhancing spiritual intelligence—the capacity to comprehend, interpret, and integrate divine wisdom into one’s life. Love for Allah serves as the foundational element of both individual and communal spiritual growth, as emphasized in the Qur’an and the traditions of the Prophet Muhammad (peace be upon him).

Previous studies have demonstrated that love for Allah can be instilled through reflective learning approaches, communal worship practices, and moral exemplarity modeled by educators and families. Rahman (2021) asserts that discovery-based learning, which encourages learners to contemplate the creations of Allah, nurtures a profound awareness of spirituality. This approach is not merely an intellectual exercise but also an emotional and spiritual process that strengthens the human relationship with the Creator.

In the context of the digital era, Lubis et al. (2023) highlight the role of teachers as spiritual mentors who must be capable of integrating technology with Islamic values. Teachers are not only conveyors of knowledge but also moral exemplars who cultivate love for Allah through ethical and reflective interactions. This awareness reinforces the notion that spiritual intelligence is not an abstract ideal but a life skill that guides individuals in navigating moral and social dilemmas with faith-based wisdom.

Furthermore, Harahap (2022) emphasizes the importance of family-based education as the foundational framework for instilling spiritual values. The household functions as the first madrasah where the concept of divine love is introduced through prayer, exemplary behavior, and warm spiritual communication. When families and educational institutions collaborate, they create an environment conducive to the development of strong spiritual intelligence.

Similarly, Tumiran et al. (2025) affirm that spiritually grounded classroom management is a crucial strategy in creating a meaningful learning atmosphere. Through activities such as collective dhikr and reflection on life values, love for Allah can be nurtured naturally and consistently. Consequently, Islamic education is expected not only to produce intellectually competent individuals but also spiritually mature ones—capable of embodying divine wisdom in daily life. As envisioned in the Qur’an, the *insan kamil* the perfect human whose heart is illuminated by divine love.

## Literature Review

The literature on cultivating love for Allah as a means of enhancing spiritual intelligence in Islamic education is extensive and interdisciplinary, encompassing pedagogical aspects, family, community, and individual spiritual development. This review summarizes key scholarly contributions that explain the relationship between divine love and spiritual intelligence, both in formal and non-formal educational contexts. Meanwhile, Lubis et al. (2023), in their study on the role of teachers in the digital era, emphasize the importance of teachers’ ability to integrate technology with Islamic values. Digital applications such as interactive learning media and spiritual simulations can serve as tools for instilling love for Allah. For example, the use of reflective videos, moral stories, and experience-based spiritual learning can foster empathy and awareness of Allah’s greatness amidst technological developments. Thus, digital transformation should not distance humans from spirituality but rather serve as a means to draw closer to Allah through the wise utilization of knowledge.

Harahap (2022) highlights the importance of family-based education in instilling faith values. Through role modeling, joint prayers, and spiritual communication, the family becomes the primary environment for nurturing love for Allah. His research shows that families actively practicing Islamic values have strong spiritual resilience and can instill habitual worship in their children. This demonstrates that strong spiritual guidance within the family significantly contributes to the development of mature spiritual intelligence.

Furthermore, Lubis et al. (2024) emphasize the importance of learning Fiqh (Islamic jurisprudence) in deepening students' spiritual understanding. Contextual learning of Islamic law not only aims to foster compliance with Sharia but also nurtures awareness of love for Allah by understanding the wisdom behind each commandment and prohibition. When students realize that every divine law contains wisdom and compassion, they practice it out of love, not merely obligation.

Panggabean et al. (2022), through research on religious practices in rural Muslim communities, assert that adherence to halal principles and congregational worship are tangible expressions of love for Allah that strengthen collective spiritual intelligence. Activities such as joint prayers and social cooperation demonstrate that spirituality is not only personal but also social, creating harmony among individuals based on divine love.

Abrianto et al. (2023) show that the use of digital platforms such as Google Classroom in Islamic education can enhance spiritual awareness among teachers and students. Through reflective forums and modules containing Islamic values, learning activities can be directed to deepen love for Allah and internalize faith values in daily life.

Setiawan and Abrianto (2021) explain the importance of teachers as spiritual figures who serve as role models for students. An ideal teacher in Islam is not only an instructor of knowledge but also a moral and spiritual exemplar who cultivates love for Allah through ethics, patience, and sincerity. Abrianto et al. (2024) further emphasize that teachers with high spiritual awareness can create a harmonious classroom environment and encourage students to think and act with love for Allah.

Tumiran et al. (2025) introduce the concept of spiritually-based classroom management as a strategy to improve learning quality. Learning environments that reflect spiritual values—such as disciplined worship, regular remembrance of Allah (dzikir), and reflective activities—can build strong spiritual intelligence. This also serves as a safeguard against the pressures of modernity that often erode religious values.

Finally, Lubis et al. (2023), in their study of Jamal Al-Banna's Islamic legal thought, stress the importance of religious moderation and balancing love for Allah with social life. This perspective shows that love for Allah must be accompanied by compassion for fellow humans and tolerance for differences, thereby fostering inclusive and civilized spiritual intelligence.

Overall, this literature review indicates that love for Allah is central to the formation of spiritual intelligence. It transcends age, profession, and technology, serving as the foundation for Islamic education aimed at producing faithful, knowledgeable, and morally upright human beings.

## Research Methodology

This study employs a qualitative library-based approach, focusing on the analysis of scholarly literature discussing the concept of cultivating love for Allah as a means to enhance spiritual intelligence in Islamic education. The research does not involve field data collection, observation, or primary surveys, but relies on secondary sources that have been academically published and are relevant to the research topic.

This method aligns with the doctrinal approach in Islamic studies, emphasizing conceptual understanding, textual analysis, and interpretive synthesis of previous scholarly works. The research process was conducted through several systematic stages to ensure accuracy and depth of analysis.

First, the Source Selection and Compilation Stage. This stage involved collecting references from various scholarly journals, books, and academic articles published between 2021 and 2025. Key sources analyzed include: Rahman (2021) on discovery-based learning in Islamic education; Lubis et al. (2023) on teachers in the digital era; Harahap (2022) on family-based education; Lubis et al. (2024) on Fiqh learning; Panggabean et al. (2022) on religious practices in Muslim communities; Abrianto et al. (2023) on optimizing educational technology;

Setiawan & Abrianto (2021) on the role of professional educators; Abrianto et al. (2024) on teachers' pedagogical competence; Tumiran et al. (2025) on spiritually-based classroom management; and Lubis et al. (2023) on religious moderation according to Jamal Al-Banna. These sources were selected for their strong relevance to the topic of love for Allah and the development of spiritual intelligence in the context of contemporary Islamic education.

Second, the Content Analysis Stage. Analysis was conducted using an inductive thematic approach, identifying major themes emerging from the literature and grouping them into four main categories: Mechanisms for cultivating love for Allah (e.g., reflective learning, spiritual practices, and role modeling); Indicators of spiritual intelligence (e.g., self-awareness, ethical wisdom, and inner peace); Contextual challenges (including the influence of modernity and technological disruption); Impact of spiritual education on students' character, behavior, and morality.

Third, the Interpretive Synthesis Stage. At this stage, all findings from the literature were integrated into a unified narrative explaining how love for Allah functions as a catalyst for enhancing spiritual intelligence. The principles of *maqasid al-shariah* (the objectives of Islamic law) were used as the analytical foundation, particularly in understanding the spiritual dimension of education. The synthesis combined classical perspectives, such as Al-Ghazali's *Ihya' Ulum al-Din*, with modern educational concepts emphasizing a balance between intellectual, emotional, and spiritual development. This approach provides both historical depth and contemporary relevance. To ensure validity, source triangulation was conducted by comparing various research results and approaches, while the researcher's reflexivity was maintained to keep the analysis objective and consistent with Islamic values.

Fourth, Ethical Considerations and Research Limitations. This study upholds academic ethics, including scholarly integrity, proper citation, and respect for prior research. As a library-based study, it is limited to conceptual analysis and does not empirically test implementation. Nonetheless, the literature synthesis provides a robust conceptual framework that can be further developed in future field research. Through this approach, the study aims to make a meaningful scholarly contribution to the development of Islamic education oriented toward fostering spiritual intelligence through love for Allah.

## Results

The analysis of the literature reveals a strong correlation between cultivating love for Allah and enhancing spiritual intelligence in the context of Islamic education. The synthesis of various sources identifies seven key findings illustrating how the dimension of divine love can be internalized within modern educational systems to shape mature spiritual character.

First, Reflective Learning as a Means to Foster Love for Allah. Rahman (2021) explains that discovery-based and reflective learning on Allah's creation can enhance students' spiritual awareness. Activities such as *tadabbur alam* (reflection on nature), contemplating Qur'anic values, and discussing the meaning of worship can cultivate an emotional attachment to Allah. This process not only increases knowledge but also builds deeper spiritual awareness—the core of spiritual intelligence. This aligns with the concept of *fitrah*, the innate human potential to recognize and love the Creator. When this love is nurtured through education, it becomes a source of spiritual energy motivating individuals to act ethically and pursue goodness.

Second, Integration of Technology with Spiritual Values. Lubis et al. (2023) found that digital technology in Islamic education can strengthen, rather than weaken, spirituality. Through digital media such as reflective videos, Qur'anic learning apps, or online discussion forums, students can deepen their understanding of and love for Allah. Teachers who manage technology wisely play a crucial role in maintaining the spiritual orientation of learning. Hence, technology becomes not a threat but a tool for education and *da'wah* that brings human hearts closer to the Creator.

Third, The Family as a School of Love for Allah. Harahap (2022) emphasizes that the

family plays a fundamental role in shaping spiritual intelligence through role modeling and affection. Spiritual activities such as congregational prayer, Qur'an reading, and discussions on daily life wisdom provide the foundation for cultivating love for Allah. Families that consistently instill Islamic values can nurture members with strong faith and high spiritual intelligence. These values then extend to schools and communities, creating an educational ecosystem centered on divine principles.

Fourth, Fiqh Learning as a Means to Strengthen Obedience and Love for Allah. Lubis et al. (2024) demonstrate that contextualized fiqh learning helps students understand Allah's mercy behind each command. When worship is understood not merely as obligation but as an expression of love and devotion, obedience becomes meaningful and effortless. This understanding nurtures spiritual intelligence by enabling students to derive wisdom from Allah's commandments and transform religious practice into a profound spiritual experience.

Fifth, Religious Social Practices as a Medium for Enhancing Spiritual Intelligence. Panggabean et al. (2022) studied how religious social activities, such as community cooperation, joint prayers, and implementing halal principles in daily life, strengthen love for Allah and social solidarity. These practices demonstrate that spirituality is not only personal but also social. Love for Allah manifested in concern for others reflects mature spiritual intelligence, as emphasized in the Qur'an: believers help one another in goodness and piety (QS. Al-Maidah: 2).

Sixth, Optimizing Educational Technology and Teacher Spirituality. Abrianto et al. (2023) found that teacher training based on spiritual technology—such as using Google Classroom for Islamic values education—can enhance both teachers' and students' spiritual awareness. Teachers with high spiritual awareness serve as role models for nurturing students' love for Allah. Abrianto et al. (2024) add that teachers' pedagogical competence aligned with spiritual values significantly contributes to ethical behavior, discipline, and social sensitivity among students—key indicators of spiritual intelligence.

Seventh, Spiritually-Based Classroom Management and Religious Moderation. Tumiran et al. (2025) emphasize that spiritually-based classroom management is an effective strategy for addressing the challenges of modernity. Activities such as dzikir (remembrance of Allah), collective prayer, and reflection on Islamic values help students regulate emotions and cultivate inner peace. Meanwhile, Lubis et al. (2023), in their study of Jamal Al-Banna's thought, highlight the importance of moderate love for Allah—a love that fosters tolerance, empathy, and balance in religious practice. Such love underpins spiritual intelligence, guiding humans to understand Allah's compassion as the foundation of relationships with others.

Integration and Implications. From these seven key findings, it can be concluded that love for Allah is the core driver of spiritual intelligence. Islamic education that places divine love at the center of learning will produce students who possess high spiritual awareness, noble character, and the ability to face modern challenges with steadfast faith. Implications for educational practice include: Integrating spiritual values into curricula and teaching-learning activities; Training teachers to strengthen the dimension of professional spirituality; Encouraging collaboration among families, schools, and communities to build a culture of love for Allah.

The limitation of this study lies in its conceptual and library-based nature, so further research is expected to explore empirical data on the application of love for Allah across different levels of the educational system.

## Conclusion

Based on the results of the literature analysis and synthesis, it can be concluded that cultivating love for Allah serves as the primary foundation for developing spiritual intelligence in Islamic education. Love for Allah functions not only as an expression of faith but also as a transformative force guiding humans toward self-awareness, emotional balance, and moral

behavior grounded in divine values. The study indicates that love for Allah can be nurtured through various educational mechanisms, such as reflective learning based on tauhid, which directs students to recognize signs of Allah's greatness in life; integration of technology with spiritual values, allowing digital advancements to bring humans closer to Allah; the family's role as the primary school, through consistent role modeling and spiritual communication; contextual and meaningful understanding of fiqh, which instills obedience as an expression of love rather than mere obligation; religious social activities, which expand the dimension of love for Allah into care for others; strengthening educators' spiritual competence, enabling teachers to serve as role models in love and obedience to Allah; and spiritually-based classroom management combined with religious moderation, fostering a learning environment full of peace and compassion.

These findings reinforce the perspective that true Islamic education does not merely emphasize cognitive and moral aspects but also cultivates spirituality rooted in love for Allah. Through this love, spiritual intelligence develops into the ability to understand the wisdom behind every event, make wise decisions, and live with awareness of the divine presence. Based on the study's findings, several practical recommendations can be made. Islamic education curricula should integrate spiritual values such as tauhid, compassion, and reflection so that the learning process not only increases knowledge but also strengthens the relationship with Allah. Educators should receive training to enhance their spiritual awareness and ability to cultivate love for Allah through exemplary and contextual approaches. Collaboration between families and educational institutions is essential for fostering a culture of divine love, while technology should be used as a tool for spiritual reflection and inspiration rather than distraction. Finally, further empirical research is needed to assess the effectiveness of applying the values of love for Allah in developing students' spiritual intelligence across various levels of education.

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