

EXAMINING THEOLOGICAL AND TELEOLOGICAL INTELLIGENCE IN SHAPING THE MORALITY OF ISLAMIC BOARDING SCHOOL STUDENTS

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Abstract

This research aims to examine the level of theological and teleological intelligence in the moral development of students at the Al-Kifayah Riau Islamic boarding school. This research uses a quantitative descriptive approach. The entire relevant population is selected for the study as the total sample. There are 24 male students and 32 female students living in the Al-Kifayah Islamic boarding school dormitory in Riau, who are the research subjects. Data were collected through a questionnaire created specifically for this research, which consists of structured questions aimed at gathering information about theological and teleological intelligence. The results of this research are that the level of theological intelligence of the majority of students is high, while the level of teleological intelligence is moderate. Students with high levels of theological intelligence have a deep understanding of the concept of divinity, are able to relate it to everyday life, and demonstrate consistency in worship and morals. In contrast, students with low levels of theological intelligence tend to carry out worship mechanically without deep understanding, and are less able to apply religious values in everyday actions.

Keywords: Moral Development; Teleological Intelligence; Theological Intelligence.

Abstrak

Penelitian ini bertujuan untuk menenelaah tingkat kecerdasan Teologis dan teleologis dalam pembinaan akhlak santri pondok pesantren Al-Kifayah Riau. Penelitian ini menggunakan pendekatan deskriptif kuantitatif. Seluruh populasi yang relevan dipilih untuk penelitian sebagai sampel total. Terdapat 24 santri laki-laki dan 32 santri perempuan yang tinggal di asrama pondok pesantren Al-Kifayah di Riau, yang menjadi subjek penelitian. Data dikumpulkan melalui kuesioner yang dibuat khusus untuk penelitian ini, yang terdiri dari pertanyaan terstruktur yang bertujuan untuk mengumpulkan informasi tentang kecerdasan teologis dan teleologis. Hasil penelitian ini adalah tingkat kecerdasan teologi santri mayoritas tinggi sedang kan tingkat kecerdasan teleologisnya sedang. Siswa dengan tingkat kecerdasan teologi tinggi memiliki pemahaman mendalam tentang konsep ketuhanan, mampu menghubungkannya dengan kehidupan sehari-hari, dan menunjukkan konsistensi dalam ibadah serta akhlak. Sebaliknya, siswa dengan tingkat kecerdasan teologi rendah cenderung menjalankan ibadah secara mekanis tanpa pemahaman mendalam, serta kurang mampu mengaplikasikan nilai-nilai agama dalam tindakan sehari-hari.

Kata Kunci: Kecerdasan Teleologis; Kecerdasan Teologis; Pembinaan Akhlak.

INTRODUCTION

Islamic boarding schools, as traditional Islamic educational institutions, significantly contribute to the moral and character development of Muslim individuals, particularly students. The role of Islamic boarding schools in fostering moral development is becoming increasingly significant in light of the challenges posed by a rapidly evolving era. Consequently, it is crucial to consider the role and theological and teleological intelligence of Islamic boarding school students as a significant component of sustainable moral development (Putra & Saputri, 2022).

Contemporary education emphasizes emotional, intellectual, and social intelligence (Siradj, 1999). Nevertheless, theological and teleological intelligence are frequently neglected, despite their significance in cultivating individuals with virtuous character and profound comprehension of religious doctrines. Teleological intelligence encompasses an individual's capacity to comprehend and interpret religious doctrines profoundly and apply them meaningfully to daily life, whereas theological intelligence pertains to the ability to discern the purpose, significance, and ramifications of specific actions and events, influencing one's moral and ethical perspectives (Stefaniuk, 2022).

Despite their differing approaches and focuses, both theological and teleological concepts play a significant role in moral development. Theological intelligence emphasizes the comprehension and application of religious doctrines in daily life to cultivate virtuous morals. This necessitates a profound comprehension of the scriptures, ethical values, and tenets of religion. In the context of Islam, this entails comprehending and implementing the doctrines found in the Qur'an and Sunnah; theological acumen leads to the development of virtuous human character, embodying the ideal of *insan kamil* (Amril et al., 2023).

Teleological intelligence is defined as the capacity to comprehend and implement the goals or objectives inherent in religious teachings, derived from the Greek term "telos," meaning goal or end. This encompasses comprehension of how religious doctrines promote behaviors aimed at attaining elevated moral and spiritual objectives. Rational and teleological moral concepts, which evaluate moral norms based on the objectives and outcomes of specific actions, can be linked to this inclination (Setyariza et al., 2024).

Moral development facilitates the application of religious comprehension to attain specific ethical objectives, whereas theological intelligence establishes a robust basis for religious understanding. Theological and teleological intelligence can facilitate the incorporation of religious values into educational objectives to cultivate virtuous student character (Dewi et al., 2021). The integration of these two forms of intelligence enables individuals to comprehend religion both theoretically and practically, thereby fostering moral development through a profound understanding and application of religious values in daily life (Kamaludin et al.,

2021). The cultivation of theological and teleological intelligence in adolescents is crucial for promoting virtuous ethics and directing conduct in alignment with religious doctrines, thereby assisting individuals in discovering affirmative significance in their lives (Widiani, 2021). Engaging in practices like reciting dhikr can enhance theological intelligence, encompassing the capacity to comprehend and embody religious values (Basori, 2019). The participation of religious leaders in behavioral education, via direct counsel, exemplary conduct, and the establishment of Islamic boarding schools, has enhanced spiritual intelligence by fostering emotional regulation, compassion, patience, and integrity (Islam, 2023). Conversely, teleological intelligence pertains to comprehending the purpose of existence and deriving significance from each action, closely associated with spiritual intelligence. The cultivation of spiritual intelligence enhances cognitive development, facilitates moral discernment, and promotes personal growth (Muhtador, 2020).

Theological intelligence is intricately connected to spiritual intelligence. Spiritual intelligence refers to the human capacity to comprehend the significance and ethical principles of the truths disclosed by God (Syafwan Rozi & Devi Wahyuni, 2017). This intelligence enables an individual to resolve issues and generate novel, contextual, and theologically accurate responses. The cultivation of theological and spiritual intelligence is a crucial aspect of moral development within educational institutions (Setyariza et al., 2024).

The cultivation of spiritual intelligence is a crucial element in moral development. A study at MAN 1 Lampung Tengah demonstrated that educators actively contribute to the moral development of students by enhancing their spiritual intelligence. This indicates that theological intelligence, as a component of spiritual intelligence, is employed to cultivate robust moral and ethical values in students. Furthermore, at MTs. Sirojul Falah, theological intelligence is integrated into the moral education curriculum to enhance students' comprehension of moral and spiritual values (Barkah, 2022).

Al-Kifayah Islamic Boarding School in Riau is dedicated to enhancing the theological acumen and moral education of its students. Students are anticipated to exhibit commendable ethics in all environments. Parents of students observed a significant disparity in the morals of students at the Islamic boarding school compared to their behavior when they return home during holidays. 68% of students' guardians reported that their children's morals frequently did not align with their own while attending the Islamic boarding school. This is due to the guardians of students discovering their children engaging in deceit, using profanity, defying parental authority, struggling to adhere to home worship, frequently using cellphones, and remaining outside the house late at night while disregarding parental counsel. Environmental changes, peer influence, and varying levels of supervision between the Islamic boarding school and home can lead to discrepancies in student behavior at the boarding school and during holidays,

posing significant challenges for many parents. This indicates that students maintain commendable morals within the Al-Kifayah Islamic boarding school setting. The atmosphere of Islamic boarding schools is typically well-structured and focused on religious and ethical instruction. The students are accompanied by ustadz and peers who motivate them to exhibit proper conduct and adhere to religious principles. Upon their return from vacation, the atmosphere becomes more laid-back, and the school ceases to supervise them. This may grant certain students the liberty to engage in activities prohibited within the Islamic boarding school. This suggests that the students have not yet internalized moral values.

This paper aims to perform a thorough analysis of the theological and teleological intelligence of students at Al-Kifayah Islamic boarding school, focusing specifically on moral development. The author will examine how the cultivation of these intelligences can provide a robust foundation for the moral development process in Islamic boarding schools.

This article aims to enhance practitioners' comprehension of Islamic education regarding the integration of moral development into all facets of educational activities within Islamic boarding schools. A deeper comprehension of the roles and intellect of these two types within the framework of moral development will significantly enhance the formulation of educational strategies and curricula in Islamic boarding schools. The results of this study are anticipated to establish a basis for developing comprehensive character education rooted in Islamic values within Islamic boarding schools. Furthermore, it can offer guidance for enhancing the quality of education in analogous institutions globally.

METHODS

This quantitative descriptive study aims to demonstrate the level of theological and teleological intelligence among students residing in the dormitory of Al-Kifayah Islamic boarding school in Riau. The research was conducted in the odd semester of the 2024/2025 academic year, located at the Al-Kifayah Islamic Boarding School, Riau. The research location includes the santri dormitory environment, which is the main residence and learning place for the research subjects. The complete pertinent population was chosen as the total sample for the study. The study subjects comprised 24 male students and 32 female students residing in the dormitory of Al-Kifayah Islamic boarding school in Riau. Data were gathered via a questionnaire specifically constructed for this study, comprising structured questions intended to elicit information regarding theological and teleological intelligence. The indicators employed in this study are presented in Table 1;

Table 1.
Indicators of Theological and Teleological Aspects

Aspect	Indicator
Theological Intelligence	Ability to understand and appreciate religious teachings about morality.
	Awareness to consistently do good deeds and avoid disgraceful actions as per religious teachings.
	Ability to control desires and obey religious commands.
	Sincerity in worship and performing righteous deeds.
Teleological Intelligence	Understanding of life's purpose in accordance with religious teachings.
	Ability to give positive meaning to every action.

The level of theological and teleological intelligence of students of Al-Kifayah Islamic boarding school is divided into 3 classifications, namely low, medium and high. To determine the scale range of each level, the following formula is used.

$$\begin{aligned}
 X < (\mu - 1.0\sigma) & \quad : \text{Low} \\
 (\mu - 1.0\sigma) \leq X < (\mu + 1.0\sigma) & \quad : \text{Medium} \\
 (\mu + 1.0\sigma) \leq X & \quad : \text{High}
 \end{aligned}$$

Note: μ = number of item

$$\sigma = (\text{maximum score} - \text{minimum score}) / 6$$

(Anwar :2010)

RESULTS AND DISCUSSION

The students at Al-Kifayah Islamic Boarding School in Riau exhibit profound theological intelligence and a significant appreciation for Islamic teachings. Students are instructed not only in the memorization of the Quran but also in fiqh, tafsir, hadith, and ethics. This Islamic boarding school prioritizes a comprehensive educational approach that integrates cognitive, affective, and psychomotor dimensions. Students at Al-Kifayah are instructed to comprehend the historical, social, and cultural contexts of Islamic teachings to effectively apply their knowledge in daily life.

This Islamic boarding school employs systematic worship practices, analytical discussions, and the examination of Kitab Kuning as pedagogical methods. The objective is to enhance the students' capacity for critical and reflective thinking. The counsel of seasoned ustadz and kyai significantly enhances their theological acumen.

The enhancement of students' spirituality and theological acumen is further reinforced by a supportive environment and the backing of the Islamic boarding school community. Consequently, graduates of Al-Kifayah Islamic Boarding School

not only acquire theoretical religious knowledge but also serve as exemplary figures in society, actively contributing to the dissemination of Islam's teachings, which embody rahmatan lil 'alamin. Diagram 1 depicts the theological intelligence levels of students at Al-Kifayah Islamic Boarding School in Riau.

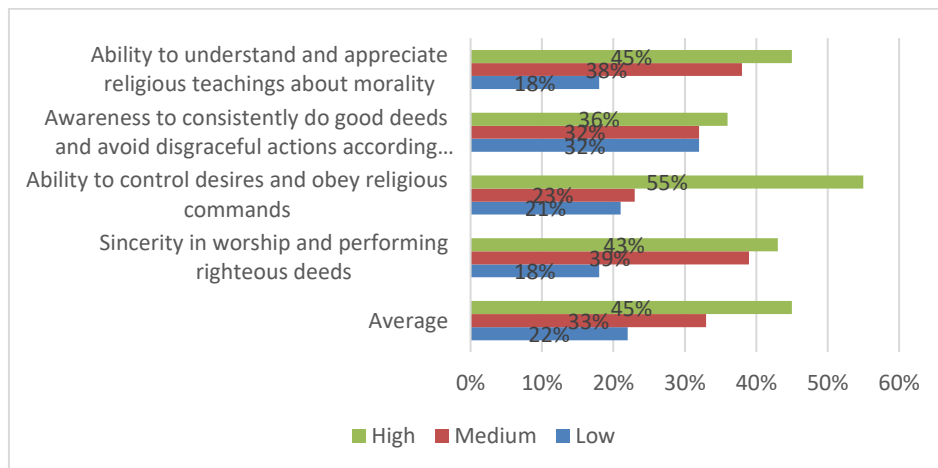


Figure 1.1 Levels of Intelligence of Al-Kifayah Riau Students

The diagram above illustrates the survey results regarding the theological indicators of Al-Kifayah Riau students, categorized into three levels: high, medium, and low. Initially, 45% of respondents regard their capacity to comprehend and adhere to religious moral teachings as high, 38% as medium, and merely 18% as low. Secondly, there is minimal variation in the awareness of individuals across high, medium, and low categories regarding the consistent practice of good deeds and the avoidance of immoral actions in accordance with religious directives. Third, 55% of individuals in the high category, 23% in the medium category, and 21% in the low category exhibit varying capacities to regulate their impulses and adhere to religious directives. Fourth, there exists a notable disparity in the degree of sincerity in worship and virtuous actions: 43% in the high category, 39% in the medium category, and 18% in the low category. In summary, according to the average of the four indicators, 45% of respondents fall into the high category, 33% into the medium category, and 22% into the low category. This indicates that the majority of respondents fall within the high category.

The survey results reveal substantial disparities in the comprehension and religious practices of respondents, as evidenced by the analysis of the theological indicators among Al-Kifayah Riau students. Initially, it was determined that the majority of respondents possessed a considerable comprehension of religious doctrines pertaining to ethics. This signifies a profound understanding of the moral and ethical principles imparted by their religion.

Nonetheless, the study's findings indicated that the levels of awareness across high, medium, and low categories were relatively similar. Nonetheless, this indicates that there remains potential for enhancement in quotidian religious observance, particularly in the application of the ethical principles imparted by religion.

The capacity to regulate desire and adhere to religious directives illustrates the most significant distinction. The majority of respondents in the high category exhibit superior self-control and adherence to religious directives compared to those in the medium or low categories. This illustrates the significance of self-discipline in religious observance and the crucial role of education and environment in developing this capacity.

The results regarding the degree of sincerity in worship and virtuous actions are also noteworthy. This indicates that despite heightened awareness of the significance of worship and virtuous actions, the majority of respondents fall within the medium or low category. The survey findings offer a comprehensive overview of the religious practices among Al-Kifayah Riau students. Although most respondents exhibited a pronounced level of religiosity, several aspects necessitate further scrutiny, particularly in enhancing awareness of moral values, self-regulation, and authenticity in worship and virtuous actions. Consequently, these findings may serve as a foundation for initiatives aimed at enhancing religious comprehension and practice among Al-Kifayah Riau students and the broader community.

Teleological Intelligence Quotient of Al-Kifayah Riau Students at Al-Kifayah Riau Islamic Boarding School, students exhibit a profound comprehension of life's purpose and the quest for meaning within Islamic teachings, indicative of their teleological intelligence. The education at this Islamic boarding school prioritizes the cultivation of teleological aspects, specifically the capacity to comprehend and internalize the ultimate objectives of religious teachings and practices.

Students receive extensive religious education encompassing the Quran, hadith, fiqh, tasawuf, and ethics. This learning process is not only affective and conative but also cognitive, enabling students to grasp the essence of each lesson. The objective is to enhance teleological awareness through diverse methods, including discussions, lectures, classical literature analysis, and daily worship rituals.

Consequently, students from Al-Kifayah Islamic Boarding School possess profound religious knowledge and are capable of applying teleological principles in their daily lives. They are anticipated to evolve into individuals capable of making beneficial contributions to society by prioritizing virtuous objectives in all their actions.

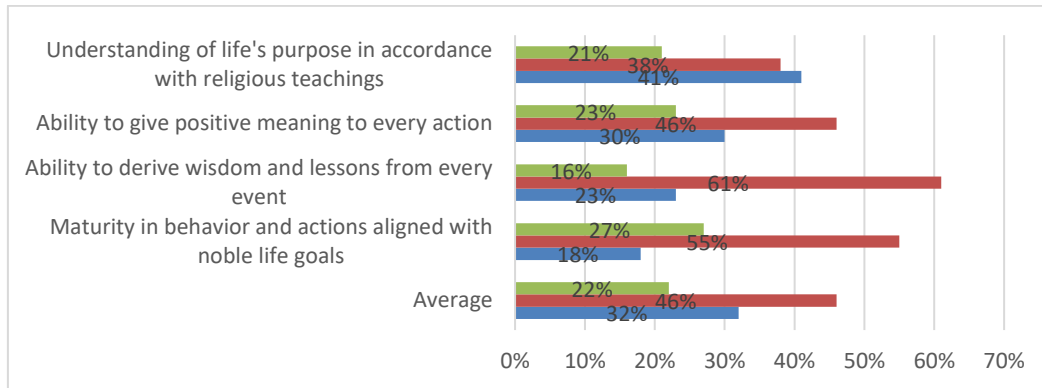


Figure 1.2 Levels of Teleological Intelligence

Diagram 2 delineates the four assessment indicators employed in this study: comprehension of life's purpose as per religious guidance, the capacity to ascribe positive significance to every action, the ability to derive lessons and wisdom from every occurrence, and maturity in conduct and behavior aligned with the noble purpose of life. They are categorized into three classifications: high, medium, and low.

Regarding the respondents' comprehension of life's purpose as per religious guidance, 21% exhibited a high level of understanding, 38% demonstrated a moderate understanding, and 41% displayed a low understanding. The capacity to demonstrate positive significance in every action reveals a more equitable distribution, with 23% of participants exhibiting high ability, 30% possessing medium ability, and 46% displaying low ability. The capacity to extract wisdom and lessons from each event varies significantly: only 16% excel, 61% perform moderately, and 23% do so inadequately. Ultimately, an individual's maturity in performing and adhering to a virtuous life objective is evidenced by 27% of participants exhibiting high maturity, 55% demonstrating moderate maturity, and 18% displaying low maturity. The aggregate of the four indicators indicates that 22% of participants exhibit a high level, 46% demonstrate a moderate level, and 32% display a low level. This indicates that every dimension assessed in this study remains subject to enhancement.

This study indicates a disparity between the elevated theological acumen of Al-Kifayah Riau students and the perceptions held by their guardians concerning the students' moral conduct during their time at the Islamic boarding school. Despite the students' elevated theological intelligence, 68% of their guardians reported that their children exhibited behaviors inconsistent with expected moral standards during their time at the Islamic boarding school.

A variety of factors may contribute to this discrepancy. Initially, elevated levels of theological intelligence do not consistently influence quotidian conduct. Despite students possessing a profound comprehension of religion and theology, the

social milieu within the Islamic boarding school or peer influence can affect the implementation of these values in everyday life. While numerous sources emphasize a significant correlation between spiritual intelligence and enhanced daily behavior, they also contend that this correlation is not definitive.

Theological intelligence, a subset of spiritual intelligence centered on religious teachings and comprehension, does not necessarily lead to improved behavior (Mansur, 2017). Individuals possessing elevated theological intelligence may nonetheless encounter personal difficulties, emotional issues, or external factors that impact their conduct. The possession of theological knowledge does not inherently imply its effective application in everyday life (Islam, 2023). Practical application necessitates deliberate effort and sustained practice. Human behavior is shaped by various factors, including psychological, social, and environmental elements.

Secondly, a disparity may exist between the curriculum of Islamic boarding schools and the daily lives of the students. While religious instruction and ethical principles may be highlighted in the curriculum of Islamic boarding schools, external factors can affect their implementation in daily life. Factors such as the impact of social media and the familial environment exemplify external circumstances. A systematic, structured, and methodical approach to internalizing values is evidently necessary (Amril, 2017). This process necessitates practical applications to manifest the intended moral and ethical values in actual behavior. New values emerge in the educational and learning environment when there is an effort to regulate them during the learning process. The perceptions of guardians regarding their children's morals may be shaped by varying expectations or interpretations of what defines acceptable or unacceptable behavior. The priorities of the Islamic boarding school may not consistently align with the values or expectations of the family. To enhance religious and moral education in Islamic boarding schools, collaboration between educators and students' guardians is essential for assessing and refining educational programs, as well as for identifying methods to integrate religious values into students' daily lives. This can be accomplished through open dialogue among the involved parties and the creation of comprehensive educational programs that encompass more than just religious instruction.

Parents of students at Islamic boarding schools possess varying motivations for assessing the quality of their children's education. This study identified various motivations for parents to enroll their children in Islamic boarding schools. Marzuki and Ahmad (2018) emphasized that parents' choices to select Islamic boarding schools for their children are shaped by a confluence of religious, social, and educational factors. These institutions offer a regulated and structured atmosphere that parents perceive will enhance the comprehensive development of their children and shield them from adverse influences in their surroundings.

It is indisputable that in Islamic boarding schools, the ethical conduct of students is significantly shaped by theological and teleological intelligence. Theological intelligence, encompassing the comprehension and assimilation of religious doctrines, is essential for establishing the moral and ethical framework of students. This is evident in the diverse approaches employed by Islamic boarding schools, including dialogue, model behavior, habituation, and counsel, aimed at instilling commendable religious values and ethics in students (Junedi & Nursikin, 2022). Teleological intelligence, which emphasizes the objectives and intentions of actions, is a crucial element in constructing a moral and ethical framework. The pesantren education system exemplifies the integration of life skills and character education within both curricular and extracurricular activities (Rahman et al., 2022).

The objective is to cultivate well-rounded students who are both religious and socially responsible (Quist, 2022). Transformational leadership in pesantren enhances this by fostering an environment that promotes innovation, creativity, and personal development (Anam, 2019). This aligns with the institution's vision and mission, enhancing the quality of education and student outcomes (Sahbana et al., 2022). Moreover, the enforcement of stringent regulations and a congenial atmosphere bolster student morale. The significant impact of boarding school regulations on student morality is evidenced. Furthermore, the encouragement provided by educators significantly influences the enhancement of student learning morale and conduct (Rohman et al., 2022). A substantial correlation exists between teacher motivation and student learning outcomes. The integration of theological and teleological knowledge in the education and administration of Islamic boarding schools significantly fosters the moral development of students, equipping them to become ethically and socially responsible individuals (Tabatabaei & Jomeh, 2022).

CONCLUSIONS

The examination of theological and teleological intelligence's influence on the moral development of students in Islamic boarding schools indicates that these two concepts of intelligence significantly contribute to the formation of students' character and ethics. Theological intelligence, encompassing a profound comprehension of religious doctrines, aids students in internalizing religious values and implementing them in daily life. Through rigorous and systematic religious education, students can assimilate religious values and implement them in their studies.

The Islamic boarding school setting facilitates the cultivation of virtuous morals through the incorporation of theological and teleological intelligence within the curriculum and daily practices. Students possess not only profound religious knowledge but also the capacity to apply these principles in a wider context. This

has demonstrated efficacy in cultivating a new generation endowed with intellectual and spiritual intelligence, as well as virtuous morals and a defined purpose in life.

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