

Integration of Spiritual and Cognitive Dimensions in Hadith Learning Jala'ul Afkar

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Abstract

This study examines the implementation of the Jala'ul Afkar Hadith memorisation system in enhancing the spiritual intelligence and memory of students at the Al-Washoya Kertorejo Ngoro Jombang Islamic Boarding School. Using a qualitative approach that incorporates interviews, observation, and documentation methods, this study examines the hadith learning process, which combines aspects of memorisation, understanding, and internalisation of values. The hadith memorisation system is implemented through three stages: preparation, implementation, and deposit. The learning methods used are bandongan and talaqqi. The results of the study indicate that the implementation of the Jala'ul Afkar Hadith memorisation system plays a significant role in improving the spiritual intelligence of students, especially in the aspects of piety and patience. The memorisation process also contributes to improving cognitive abilities through organising information, automation, and optimising short-term knowledge storage capacity. Obstacles in implementing this system include difficulty in memorising for students who are not serious, students' laziness in memorising lessons, and loss of memorisation because they are not repeated routinely. This study provides theoretical contributions to the discourse of integration of neuroscience and traditional Islamic education, as well as practical contributions in the form of a learning model that can be a prototype for other Islamic boarding schools in optimising the potential of spiritual intelligence and memory of students.

Kata kunci:

hafalan hadits, kecerdasan spiritual, daya ingat, Kitab Jala'ul Afkar, pendidikan pesantren

Abstrak

Penelitian ini menganalisis implementasi sistem hafalan Hadits Jala'ul Afkar dalam meningkatkan kecerdasan spiritual dan daya ingat santri di Pondok Pesantren Al-Washoya Kertorejo Ngoro Jombang. Menggunakan pendekatan kualitatif dengan metode wawancara, observasi, dan dokumentasi, penelitian ini mengkaji proses pembelajaran hadits yang menggabungkan aspek menghafal, memahami, dan internalisasi nilai. Sistem hafalan hadits diterapkan melalui tiga tahap: persiapan, pelaksanaan, dan setoran. Metode pembelajaran yang digunakan adalah bandongan dan talaqqi. Hasil penelitian menunjukkan bahwa penerapan sistem hafalan Hadits Jala'ul Afkar berperan signifikan dalam peningkatan kecerdasan spiritual santri, terutama dalam aspek ketakwaan dan kesabaran. Proses hafalan juga berkontribusi terhadap peningkatan kemampuan kognitif melalui pengorganisasian informasi, otomatisasi, dan optimalisasi kapasitas penyimpanan pengetahuan jangka pendek. Kendala dalam penerapan sistem ini meliputi kesulitan menghafal bagi santri yang tidak serius, kemalasan santri dalam menghafalkan pelajaran, dan hilangnya hafalan karena tidak diulang secara rutin. Penelitian ini memberikan kontribusi teoretis pada diskursus integrasi neurosains dan pendidikan Islam tradisional, serta kontribusi praktis berupa model pembelajaran yang dapat menjadi prototipe bagi pesantren lain dalam mengoptimalkan potensi kecerdasan spiritual dan daya ingat santri.

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INTRODUCTION

Contemporary Islamic education is faced with complex challenges in the form of social, technological, and cultural transformations that affect the learning process and the spiritual development of students (Kamali & Sugiyanto, 2024). The pesantren education system, as one of the oldest Islamic education institutions in Indonesia, has experienced significant dynamics in responding to these challenges (Mansyuri et al., 2023). Studies by Fuad & M, (2024) indicate that pesantren that can adapt to the needs of the times while maintaining their traditional values show better sustainability in building students' comprehensive intelligence, including spiritual intelligence. In this context, the development of spiritual intelligence is a fundamental aspect that needs to be optimized through innovative pedagogical approaches, especially in hadith learning, which is one of the main pillars of pesantren education (Kurniawan et al., 2019).

Spiritual intelligence, as elaborated in Skrzypińska, (2021), is the ability to make meaning of life and place behavior in a broader and more meaningful context. Research King, (2022) expanded this definition by adding the dimensions of transcendental awareness, personal meaning production, critical existential thinking, and expanded states of consciousness as integral components of spiritual intelligence. Furthermore, research by Babazadeh et al., (2018) demonstrated that spiritual intelligence is positively correlated with cognitive ability and memory in the context of religious learning. However, the practical implementation of this concept in the pesantren education system still requires comprehensive empirical studies, especially in the context of hadith learning.

A review of recent literature shows that there is a significant gap in the development of hadith learning models that are oriented towards developing spiritual intelligence and memory simultaneously. The study by Azzahra et al., (2024) shows that pesantren still applies conventional learning methods that tend to emphasize aspects of repetition without providing adequate internalization of meaning. Meanwhile, Suparman, (2020) identified that the application of the latest pedagogical technology in hadith learning is still minimal, even though its potential is enormous to optimize the cognitive and spiritual processes of santri.

The results of preliminary observations at Pondok Pesantren Al-Washoya Kertorejo Ngoro Jombang showed an empirical gap in the development of spiritual intelligence and santri memory. In-depth interviews with several teaching ustadz confirmed the methodological challenges in integrating aspects of memorization with substantive understanding and application of hadith values in everyday life. This phenomenon indicates the urgency of developing a hadith learning model that can simultaneously improve spiritual intelligence and memory.

Some previous studies have attempted to address this gap, but are still limited to certain aspects. Khusnia et al. (2023) examined the development of spiritual intelligence

through the Qur'an tahfidz program, but have not integrated it with hadith learning. Rahma et al. (2024) examined the implementation of spiritual values in the madrasah curriculum, but have not touched on specific aspects of memory. Helmalia & Mashudi, (2023) examined the habituation method in developing spiritual intelligence, but have not examined its effectiveness in hadith learning. Lelangwayan & Tarihoran (2024) examined memory improvement through visual media, but not in the context of religious learning. To answer this gap, this study proposes an integrative hadith learning model through the book of Jala'ul Afkar by KH Muhammad Ihya' Ulumuddin, which combines aspects of memorization, understanding, and value internalization. Kitab Jala'ul Afkar was chosen because it has a pedagogical structure that facilitates the implementation of these two principles, with material that is relevant to the context of contemporary life of santri, including aspects of Islamic education and the praxis of faith in facing the challenges of modernity.

This study aims to comprehensively analyze the implementation of Hadith Jala'ul Afkar learning with an integrative approach at Al-Washoya Islamic Boarding School in Jombang. The novelty of the research lies in the development of a hadith learning model that integrates the educational neuroscience approach, dual-coding theory, and traditional pesantren pedagogy in the Indonesian context, as well as the use of the Hadith Jala'ul Afkar book, which has never been systematically researched in previous studies. Unlike previous studies that tend to separate cognitive (memorization) and spiritual aspects, this study adopts a holistic approach that sees both aspects as mutually reinforcing entities in the learning process.

The theoretical and practical contributions of this research are significant for the development of Islamic education science. Theoretically, this research enriches the discourse on the integration of neuroscience and traditional Islamic education, filling the epistemological gap in contemporary pesantren education studies. Practically, the learning model developed can be a prototype for other pesantren in optimizing the potential of spiritual intelligence and memory of santri, while maintaining the tradition of hadith learning, which is a distinctive characteristic of pesantren. In a broader context, this research contributes to efforts to revitalize pesantren education so that it remains relevant to the demands of the times without losing its authentic spiritual foundation.

METHODS

This research uses a qualitative approach with a type of field research and takes the form of a case study (Yin, 2018). The choice of qualitative methods is based on the characteristics of problems that are unclear, holistic, complex, and dynamic, so it is not possible to use quantitative research instruments such as tests or questionnaires. As stated by Sugiyono (2017), qualitative research methods are based on the philosophy of postpositivism, which is used to examine the conditions of natural objects, with researchers as key instruments in data collection. This research was conducted at the Al-Washoya Kertorejo Ngoro Jombang Islamic Boarding School, focusing on the hadith memorization system in improving the spiritual intelligence and memory of santriwati in the wustho class. The selection of the

research location was based on the consideration that this boarding school applies the system of memorizing the Book of Hadith *Jala'ul Afkar* by KH. Muhammad Ihyaululumuddin is a santri with high enthusiasm for learning, as well as spiritual intelligence and good memory in memorizing hadith.

Data collection was conducted using three main techniques (Abdussamad & Sik, 2021). First, in-depth interviews with ustadz and santri using prepared interview guidelines. This interview aims to obtain accurate information about the strategy of implementing the hadith memorization system and its effect on the spiritual intelligence and memory of students. Second, participatory observation where the researcher is directly involved in the activities observed, including the daily activities of the students, the implementation of classical book learning, and various obstacles and efforts to resolve them. Third, documentation to obtain supporting data in the form of notes, books, and other related documents (Creswell & Creswell, 2017).

Data analysis used descriptive data analysis techniques with three main steps: data reduction, data presentation, and verification (Miles et al., 2014). In the reduction stage, data from interviews, observations, and documentation were selected, focused, and simplified to get a clear picture of the application of the hadith memorization system. Then, the data was presented systematically for easy understanding, and finally, conclusions were drawn based on the findings in the field. To ensure data validity, researchers used triangulation techniques, both data source triangulation and method triangulation (Emzir, 2014). In addition, researchers also extended their participation in the field and increased the persistence of observations to obtain more accurate and reliable data.

RESULTS AND DISCUSSION

Results

Based on research that has been carried out at Pondok Pesantren Al-Washoya Kertorejo Ngoro Jombang, researchers obtained data on the role of the application of memorizing Hadith *Jala'ul Afkar* in improving the spiritual intelligence and memory of students. This study uses interviews, observation, and documentation methods to collect comprehensive data. Interviews were conducted with various parties, including the caregiver of the boarding school who also acts as a teacher, several ustadz, administrators, and students who are the subject of research. In addition, researchers also made direct observations in the learning process of the book and collected documentation to strengthen the data obtained.

Based on the research results, the Hadith *Jala'ul Afkar* memorization system in the Wustho class guided by Ustadz Bashit includes three main stages: preparation, memorization implementation, and deposit. In the preparation stage, the ustadz prepares new material to be delivered, while the santri brings a book to record the explanation of the hadith content and brings the hadith book according to their class level, in this case, the book of Hadith *Jala'ul Afkar*. Furthermore, at the stage of

memorization implementation, the ustadz reads the hadith with the meaning of Javanese pegon, and the students listen while interpreting with Javanese pegon. After that, the ustadz models how to read the hadith repeatedly until the students have completely memorized it. Finally, at the deposit stage, students come forward one by one to deposit their memorization of at least one hadith along with the sanad and the essence of the contents of the hadith that has been conveyed.

According to the caretaker of the boarding school, KH Muhammad Mubin, he has great hopes to educate students who love books, especially the Hadith book. This is in line with Ustadz Abdul Bashit's statement, who explained that the Jala'ul Afkar Hadith memorization system at Al-Washoya Islamic Boarding School is systematically designed to ensure that students not only memorize but also understand the content of the hadith.

The purpose of learning this book is to provide knowledge to students to know, understand, and memorize the arguments of Islamic law. Through the activity of memorizing Hadith Jala'ul Afkar, the spiritual intelligence and memory of students have increased significantly. Students are not only taught about Islamic laws, but also taught to know the sanads of the hadith, so that they understand that the hadith studied is shohih according to shara'. The role of the application of hadith memorization is very important for students so that they can apply it in their daily lives.

Ustadz Abdul Bashit explained;

That education in this Islamic boarding school is gradual, and the book of Hadith Jala'ul Afkar is specifically studied in the Wustho class. The existence of this book study is considered very positive, because students can learn about the arguments that explain the intention of worship, both mahdhoh and goiru mahdhoh. By memorizing and memutola'ah the hadith, students will always remember what they have memorized until old age. In addition, when students memorize seriously, their memory will continue to develop, and spiritual intelligence will experience a very good improvement.

This is supported by the statement of a female santri named Syahla who said that; *The book of Hadith Jala'ul Afkar can add insight to students and has advantages because it is easy to learn, easy to understand, and the sanad is shohih. Students memorize hadith not only to be memorized, but also to be understood and applied in everyday life. After the hadith is memorized, students are required to memorize or repeat the memorization so that it can be stored in their memory. According to them, after getting the Jala'ul Afkar hadith material, they can apply and practice the contents of the discussion in the hadith, such as setting the intention of worship in the heart truly for Allah. In addition, they can also find out the arguments that explain the aqidah of Islam according to Shara'.*

Another female student named Hannin also emphasized that the spiritual intelligence and memory of the students experienced a very good improvement. This is because learning the book of Hadith Jala'ul Afkar not only adds insight, but also emphasizes the importance of memorizing and understanding the arguments about Islamic law. In addition to memorizing, they also memorize again so that the memorization remains stored in the brain's memory, so that their memory is still attached to their memory.

The learning methods used in the Hadith *Jala'ul Afkar* memorization system at Al-Washoya Islamic Boarding School are the *bandongan* method and the *deposit* method (*talaqqi*). The *bandongan* method is carried out with an *ustadz* reading the book, while the *santri* interpret the same book and listen and listen to the *ustadz's* reading. The position of the *santri* is to circle and surround the *ustadz*, thus forming a *halaqah* (circle). Meanwhile, the *talaqqi* method is an individual learning method in which students face the teacher to deposit the newly memorized memorization. The teaching process is carried out directly from mouth to mouth, so as to guarantee the originality and quality of hadith reading.

The results of the researcher's observation show that after completing the *maghrib* prayer congregation, at around 6:30 pm, the students left the *mushola* to enter their respective classes. Researchers observed the *Wustho* class which consisted of 6 boys and 6 girls. The students sat in their respective places, then the *ustadz* began teaching and learning activities by praying together. Next, the *ustadz* read the book of *Hadith Jala'ul Afkar* which the students then interpreted with *Javanese pegon*, and the *ustadz* explained the contents of the hadith for approximately 30 minutes. After completion, the students read many times individually (*melalar*) by holding their respective books until they are fluent, for approximately 15 minutes. Then, the students come forward one by one in front of the *ustadz* in turn. *Ustadz* listens and fixes erroneous readings and guides students who have not memorized fluently, with this process lasting approximately 30 minutes. After all have been listened to, the students return to their respective seats, then the students repeat or memorize their memorization so that it remains stored in their brain memory.

Based on the results of observation and documentation, the researcher concludes that increasing the spiritual intelligence and memory of *Wustho* class students includes: (1) *Ustadz* requires memorizing *Hadith Jala'ul Afkar* to every student; (2) *Ustadz* invites his students to practice the contents of the discussion of the *Hadith Jala'ul Afkar* book which discusses *Islamic aqidah* and *Islamic shari'ah* arguments; and (3) *Ustadz* invites his students to apply the good values contained in *Hadith Jala'ul Afkar* in their daily lives. The method of memorizing *Hadith Jala'ul Afkar* in improving spiritual intelligence and memory at Al-Washoya Islamic Boarding School is also supported by various other *Islamic activities*, such as *mandatory and sunnah congregational prayers*, *night prayers*, and *memutola'ah activities* of lessons that have been given by the *ustadz*. By doing these activities, students become accustomed to sharpening their memory and *istiqomah* in carrying out worship.

Researchers also found several problems faced by students in memorizing *Hadith Jala'ul Afkar*, including: (1) The difficulty of memorizing for students who are not serious in learning and memorizing; (2) Students who are lazy to memorize the *Hadith* lessons that have been delivered by their *ustadz*; and (3) Some students whose memorization is simply lost because they are lazy to recite the memorization they have memorized. Overall, this study shows that the application of the *Jala'ul Afkar* *Hadith* memorization system at the Al-Washoya Kertorejo Ngoro Jombang Islamic Boarding

School has a significant role in improving the spiritual intelligence and memory of students. Through a systematic and comprehensive learning method, santri can not only memorize hadith but also understand and apply the values contained in it in everyday life.

The following chart visually illustrates the results of research on the application of the Jala'ul Afkar Hadith memorization system at the Al-Washoya Kertorejo Ngoro Jombang Islamic Boarding School. In this chart, three main aspects are shown, namely the stages of the memorization system, which include preparation, implementation, and depositing; a significant positive impact on improving the spiritual intelligence and memory of students; and several obstacles faced in the learning process. This visualization emphasizes how a structured learning method, combined with supporting religious activities, can form the character of religious students who are consistent in memorizing and practicing the contents of the hadith in everyday life.

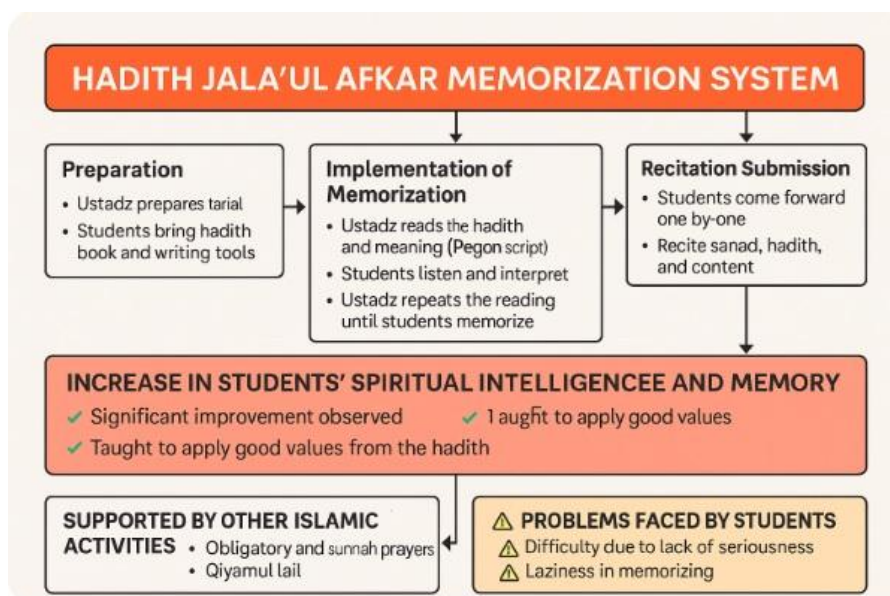


Figure: The Role of Hadith Jala'ul Afkar Memorization System in Enhancing Students' Spiritual Intelligence and Memory

Discussion

Based on the results of research conducted at the Al-Washoya Kertorejo Ngoro Jombang Islamic Boarding School regarding the process of memorizing Hadith Jala'ul Afkar, various phenomena were found that showed a significant relationship between the practice of memorizing hadith and increasing the spiritual intelligence and memory of the students. This research uses descriptive qualitative methods with data collection techniques through interviews, observation, and documentation. The results of the study were then analyzed in depth to understand how the process of learning and memorizing hadith can affect the spiritual and cognitive aspects of students.

Learning and Memorization Process of Hadith Jala'ul Afkar

The learning process of memorizing Hadith Jala'ul Afkar at Al-Washoya Islamic Boarding School is implemented through several systematic stages designed to

maximize the effectiveness of memorization. The first stage begins with an introductory activity in which the students enter the class and pray together. This activity not only functions as an opening ritual for learning but also as a means of forming discipline and strengthening spirituality. The joint prayer performed at the beginning of learning reflects the importance of religious values in the educational process in pesantren, as well as preparing the psychological condition of students to receive memorization material more optimally.

The next stage is to repeat the previously learned material together. This repetition is by the information processing theory proposed by (Winkel, 2004), which states that memorization is an attempt to embed verbal material in memory so that it can be reproduced again by the original material. Periodic repetition of material helps transfer information from short-term memory to long-term memory, so that the memorized material remains well stored in the memory of the students (Ma'had, 2020). This process is also in line with the concept of repetition in learning proposed by education experts, that repetition is one of the effective strategies to strengthen memory traces in the brain (Ray et al., 2025).

In the material delivery stage, the teacher reads the hadith with the meaning of Javanese pegon, which is then followed by the santri by writing the meaning in Javanese pegon writing. This method is an adaptation of the kitab kuning teaching system that has long been applied in traditional pesantren in Indonesia. The use of Javanese Pegon writing in hadith learning not only serves as a learning method, but also as an effort to preserve the intellectual tradition of pesantren that has developed over centuries. (Sulistiani et al., 2023; Rohman et al., 2022). In addition, the teacher also explains the content of the hadith studied, providing contextual understanding and interpretations that are relevant to the daily lives of santri. This approach integrates aspects of memorisation with understanding, so that students not only memorise the hadith text literally but also understand its meaning and application in life (Anita, 2025).

After the delivery of the material, santri are allowed to repeat the reading individually before going one by one to the teacher to deposit their memorisation. This process is a form of direct evaluation that allows the teacher to assess the quality of the santri's memorisation and provide corrections if necessary (Rozzaq & Khoir, 2025). This individual approach to rote evaluation allows teachers to pay special attention to the needs and abilities of each santri, by the principle of student-centered learning (Hidayat et al., 2021). The final stage is the closing prayer, which once again emphasises the importance of the spiritual dimension in the learning process.

Hadith Memorisation and Spiritual Intelligence Improvement

The practice of hadith memorisation at Al-Washoya Islamic Boarding School not only aims to equip students with religious knowledge, but also to develop their spiritual intelligence. Spiritual intelligence, as defined by Zohar & Marshall, (2007), is a person's ability to listen to his or her conscience, distinguish between good and bad, and place oneself in relationships by moral values. In the context of pesantren education, hadith

memorisation is one of the means to develop this spiritual intelligence (Yanto et al., 2025).

Based on the observations and interviews conducted, it was found that the process of memorising hadith has contributed significantly to the development of the characteristics of spiritual intelligence proposed by Qoni'ah, (2019). The first characteristic is piety, which is the implementation of faith and good deeds in maintaining a relationship with Allah SWT. Through the memorisation of hadith, students not only learn the theoretical aspects of Islamic teachings, but also implement them in the form of obedience to worship and obedience to God's commands. The content of the hadith that is learned repeatedly has been internalised in the santri, forming a religious awareness that encourages them to always strive to maintain a relationship with the Creator (Husin, 2016).

The second characteristic is the quality of patience, which is reflected in the ability of santri to resolve various challenges in the process of memorising hadith. Memorising hadith, as mentioned in the research data, is not an easy job and requires high patience. Students must face various obstacles, ranging from difficulties in understanding the meaning of hadith, difficulty remembering word order, to time management between memorisation activities and other activities. In this context, patience is not only defined as the ability to refrain from complaining, but also as determination in facing challenges and persistence in achieving goals (Atoillah, 2021). The quality of patience developed through the process of memorising hadith is then implemented in various aspects of santri life, both in worship and in interacting with others (Hamid, 2017).

Patience in worship, as one of the categories of patience mentioned in the research data, is one of the focuses in the development of santri spiritual intelligence. Through hadith memorisation, students are reminded of the nature of human creation as servants of Allah whose duty is to worship, as mentioned in QS. This understanding then becomes the basis for students to always be istiqamah in worship, despite facing various challenges and temptations. The process of memorising hadith itself is part of worship that requires high patience, so it has indirectly trained students to develop the quality of patience in worship.

The necessary preparations before memorising hadith, such as emptying the mind of distracting things, having sincere intentions, strong determination, patience, and istiqamah, not only serve as prerequisites for successful memorisation but also as a means of developing spiritual intelligence. Sincere intention, for example, is not only related to the success of memorisation, but also to spiritual orientation that directs students to do everything solely for the sake of Allah (Awaluddin, 2018). Similarly, strong determination, patience, and istiqamah are essential spiritual values in the formation of a resilient Muslim character.

This finding is in line with research conducted by Duryat, (2021) which shows that pesantren education with its various rituals, including memorisation of religious texts, plays an important role in the formation of students' spiritual intelligence. The study concluded that spiritual intelligence developed through pesantren education is not only

related to the transcendental dimension, but also to the social and emotional dimensions. This is also confirmed by research AM. Riska Musfirah, (2024) which found a positive correlation between the intensity of memorising the Qur'an and hadith with the level of spiritual intelligence in santri.

Furthermore, the practice of memorising hadith also contributes to the development of other spiritual aspects, such as discipline, honesty, and responsibility. Discipline is reflected in the consistency of students to follow the learning stages and complete memorisation targets according to the specified schedule. Honesty is implemented in the memorisation deposit process, where students are required to be honest about the quality of their memorisation without relying on help or cheating. Meanwhile, responsibility can be seen from the seriousness of the students in preparing and maintaining the quality of their memorisation.

In addition to playing a role in the development of spiritual intelligence, the practice of memorising hadith also significantly contributes to the improvement of santri's memory. Memory, as defined by Kusaeri et al., (2018), is the process of recalling information that has been stored in long-term memory into short-term memory. This ability is strongly influenced by several factors, such as memory organisation, automation, and short-term memory capacity.

The hadith memorisation process at Al-Washoya Islamic Boarding School has been designed in such a way as to optimise these three factors. Memory organisation is done through the structure of memorised material based on themes or chapters, so that students can easily relate one hadith to another in an intact conceptual framework. Automation is done through periodic repetition, both individually and collectively, which allows students to remember hadith spontaneously without the need to think too long. Meanwhile, the optimisation of short-term memory is carried out through the practice of rote memorization, which requires students to remember several hadiths in a relatively short time.

According to Ndasi et al., (2023) The three stages that affect memory improvement are also reflected in the practice of hadith memorisation in this pesantren. The first stage, learning, occurs when santri receive new information in the form of hadith delivered by the teacher. In this stage, santri not only listen to the reading of the hadith, but also record the meaning with Javanese pegon writing and understand the content of the hadith through the teacher's explanation. This multisensory process (listening, writing, understanding) helps santri to receive information more comprehensively, by the principle of learning that involves various modalities.

The second stage, information storage, takes place when students repeat the hadith recitation individually before submitting it to the teacher. This repetition helps transfer information from short-term memory to long-term memory, so that the memorised hadith can be stored properly for a long time. The practice of *istiqamah* in memorising, as mentioned in the research data, also plays an important role in this storage stage. Consistency in memorising allows students to gradually strengthen memory traces,

according to the learning curve proposed by Rofi et al., (2025) on the importance of periodic repetition to minimise forgetting.

The third stage, which is recalling information, occurs when the santri deposit their memorisation with the teacher. In this stage, santri are required to recall information that has been stored in long-term memory and present it accurately. This process not only tests the students' ability to remember the literal hadith text, but also their understanding of the meaning and context of the hadith. This retrieval practice, which is carried out routinely in rote memorisation, has been proven effective in strengthening memory, as shown by various studies in the field of cognitive psychology (Karpicke & Roediger, 2008; Dunlosky et al., 2013).

Improving memory through the practice of memorising hadith is not only beneficial in the context of religious learning, but also in general learning. As mentioned in the research data, memory is an important component in the learning and problem-solving process. Santris who have good memory will find it easier to absorb and process new information, both in religious and general lessons. This is consistent with the transfer of learning theory, which states that skills learnt in one context can be transferred to other contexts with similar characteristics.

In the context of early childhood education, as mentioned in the research data, improving memory requires awareness from teachers to change the way learning materials are delivered. Teachers need to explore their potential to diversify learning activities to improve children's cognitive abilities. This principle also applies in learning to memorise hadith in pesantren, where teachers do not only rely on one method, but combine various approaches to accommodate the diverse learning styles and cognitive needs of the santri.

CONCLUSION

Based on the results of the research and discussion above, it can be concluded that the practice of memorizing the Hadith Jala'ul Afkar at the Al-Washoya Islamic Boarding School has a significant contribution to the development of spiritual intelligence and to increasing the memory of students. The structured learning process, starting from the introduction, delivery of materials, individual practice, to evaluation, has been designed to optimize both aspects. Spiritual intelligence is developed through the internalization of values such as piety, patience, and istiqamah, which are prerequisites as well as results of the practice of memorizing hadith. These values not only help students in solving challenges in the memorization process, but are also implemented in various aspects of their lives, both in worship and in interacting with others. Memory is improved through repeated periodic practice, effective memory organization, and retrieval practice, which is carried out routinely in memorization deposits. This increase in memory is not only beneficial in the context of religious learning, but also in general learning and solving everyday problems. The findings of this study have important implications for the development of curriculum and learning methodology in Islamic boarding schools, as well as for understanding the relationship between religious practices and the development of spiritual and cognitive potential. Further research is needed to explore

other aspects of the practice of memorizing hadith, such as its application to the development of emotional intelligence, social intelligence, and higher-order thinking skills.

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