



## **Spiritual Intelligence in the ISMUBA Curriculum at Muhammadiyah Imogiri High School: Aligning with SDG 4 and Promoting Student Well-Being**

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**Abstract:** This study aimed to develop a conceptual model for fostering students' spiritual intelligence through the ISMUBA curriculum at SMA Muhammadiyah Imogiri, Indonesia, with a focus on promoting sustainable educational practices in alignment with Sustainable Development Goal 4 (Quality Education). It employed a qualitative case study design and purposive sampling; participants comprised students from grades X–XII, ISMUBA teachers, and school management as key informants. Data were collected through semi-structured interviews, participant observation, and documentary analysis of the curriculum and school programs. Thematic analysis was used to identify patterns in the integration of spiritual values, and findings were linked to theories of spiritual intelligence and Islamic education through literature synthesis. The results revealed that the six ISMUBA subjects Al-Qur'an and Hadith, Aqidah Akhlak, Fiqh, History (*Tarikh*), Muhammadiyah Studies, and Arabic collectively enhanced students' transcendental awareness, meaning-making, ritual discipline, empathy, and social responsibility, all of which contribute to the realization of SDG 16 (Peace, Justice, and Strong Institutions). The proposed model explained implementation mechanisms such as interactive-reflective approaches, teacher exemplarity, habitual religious practices, and adaptation to contemporary issues. The implications of this research provide a practical framework for Muhammadiyah educators and curriculum developers to strengthen the spiritual dimension in teaching.

**Keywords:** character education; Islamic education; ISMUBA curriculum; spiritual intelligence development model.

**Abstrak:** Penelitian ini bertujuan untuk mengembangkan model konseptual dalam memfasilitasi pengembangan kecerdasan spiritual siswa melalui kurikulum ISMUBA di SMA Muhammadiyah Imogiri, Indonesia, dengan fokus pada promosi praktik pendidikan berkelanjutan yang sejalan dengan Tujuan Pembangunan Berkelanjutan 4 (Pendidikan Berkualitas). Penelitian ini menggunakan desain studi kasus kualitatif dengan pengambilan sampel purposif; partisipan terdiri dari siswa kelas X–XII, guru ISMUBA, dan manajemen sekolah sebagai informan kunci. Data dikumpulkan melalui wawancara

*semi-terstruktur, observasi partisipan, dan analisis dokumenter terhadap kurikulum dan program sekolah. Analisis tematik digunakan untuk mengidentifikasi pola-pola dalam integrasi nilai-nilai spiritual, dan temuan dihubungkan dengan teori kecerdasan spiritual dan pendidikan Islam melalui sintesis literatur. Hasil penelitian menunjukkan bahwa enam mata pelajaran ISMUBA: Al-Qur'an dan Hadits, Aqidah Akhlak, Fiqh, Sejarah (Tarikh), Studi Muhammadiyah, dan Bahasa Arab, secara kolektif meningkatkan kesadaran transendental siswa, pembentukan makna, disiplin ritual, empati, dan tanggung jawab sosial, yang semuanya berkontribusi pada tercapainya SDG 16 (Perdamaian, Keadilan, dan Kelembagaan yang Kuat). Model yang diusulkan menjelaskan mekanisme implementasi seperti pendekatan interaktif-reflektif, keteladanan guru, kebiasaan praktik keagamaan, dan adaptasi terhadap isu-isu kontemporer. Implikasi dari penelitian ini memberikan kerangka praktis bagi pendidik Muhammadiyah dan pengembang kurikulum untuk memperkuat dimensi spiritual dalam pengajaran.*

**Kata kunci:** *pendidikan karakter; pendidikan Islam; kurikulum ISMUBA; model pengembangan kecerdasan spiritual.*

## **A. Introduction**

Spiritual intelligence plays a crucial role in shaping a holistic individual, complementing the intellectual and emotional dimensions (Bahri, 2022). Beyond cognitive or affective abilities, spiritual intelligence involves the capacity to understand and answer fundamental questions about existence, the meaning of life, values, and purpose. Individuals with growing spiritual intelligence tend to have a strong ethical foundation, the ability to make sense of life experiences, including hardships, and a sense of connection to something greater than themselves (Aldi & Khairanis, 2025). The emphasis on spiritual intelligence in contemporary education reflects a growing recognition of its crucial role in overall well-being and character development, moving beyond the current focus solely on knowledge (Pakpahan, 2021). This aligns with SDG 4 (Quality Education), emphasizing the importance of holistic development in education, where academic skills are complemented by the nurturing of moral and spiritual growth.

In this context, Islamic religious education inherently has the potential to foster spiritual intelligence due to its emphasis on faith, values, and practices that connect individuals to a higher purpose (Komariah et al., 2021). Islamic Religious Education (IRE) teachers play a central role in instilling religious values and guiding students' spiritual development through teaching values, fostering attitudes and mentality, guiding religious life, and providing role models (Judrah et al., 2024). Efforts to

integrate Islamic values into the educational curriculum are a conscious effort to enhance students' spiritual intelligence, ensuring that the spiritual dimension becomes an integral part of the students' learning experience (Sari, 2023).

In a terminological perspective, curriculum is an educational program design that provides a series of experiences for students so they can achieve desired goals through the learning process, including spiritual intelligence, which is a very important focus (Hikmah, 2019). Muhammadiyah schools have unique characteristics by integrating Islamic religious knowledge comprehensively through their distinctive curriculum, namely the ISMUBA curriculum (Al-Islam, Muhammadiyah, Arabic) into their education system (Mahardhika & Wantini, 2023). The implementation of the ISMUBA curriculum demonstrates a strong commitment to developing a generation that is not only academically skilled but also spiritually steadfast and adheres to Islamic values, which contributes to SDG 4 and SDG 16. The implementation of the ISMUBA curriculum demonstrates a strong commitment to developing a generation that is not only academically skilled, but also spiritually steadfast and adheres to Islamic values. Their main goal is to guide students to strengthen their faith in Islamic teachings while training them to carry out worship properly and consistently (Mundofi, 2024).

ISMUBA sets benchmarks for the quality of educational management in Muhammadiyah schools and simultaneously serves as an operational guideline for principals and teachers when designing and implementing teaching and learning activities. At the high school level, the ISMUBA curriculum typically includes subjects such as Al-Qur'an Hadith Education, Fiqh Education, Aqidah Akhlak Education, Tariqh Education, Muhammadiyah Education, and Arabic Language Education. By explicitly designing this unique curriculum, ISMUBA integrates Islamic teachings and values into every aspect of the educational experience, thus serving as an effective vehicle for developing students' spiritual intelligence (Baedhowi et al., 2017b).

In a specific context, SMA Muhammadiyah Imogiri, Indonesia is one of the Muhammadiyah educational institutions that actively implements the ISMUBA curriculum in its learning process. Several previous studies have involved SMA Muhammadiyah Imogiri, highlighting aspects such as the implementation of the ISMUBA curriculum and students' perceptions of learning. This study focuses on SMA Muhammadiyah Imogiri, providing a specific and localized context to examine the practical application and potential of the ISMUBA curriculum in fostering students' spiritual intelligence (SMA Muhammadiyah Imogiri Bantul Yogyakarta, 2025).

Although extensive research has been conducted on the ISMUBA curriculum in general and the development of spiritual intelligence in high school students separately, research specifically examining the spiritual intelligence development model through the ISMUBA curriculum is still limited. Therefore, in-depth and structured research is needed to clearly identify how elements within the ISMUBA curriculum contribute to the development of students' spiritual intelligence. This aligns with SDG 4 by seeking to improve educational practices and outcomes, ensuring inclusive and equitable quality education, and promoting lifelong learning opportunities for all.

This study presents a novelty in the form of a Spiritual Intelligence Development Model that systematically integrates ISMUBA subjects, an approach rarely encountered because previous studies generally separate the study of curriculum and spiritual intelligence. Specifically, this study fills three gaps: (1) the lack of empirical research linking ISMUBA curriculum components with indicators of spiritual intelligence; (2) the absence of a conceptual model explaining the implementation mechanism at the secondary school level; and (3) the lack of studies comparing the role of ISMUBA subjects with more general character development programs. Thus, this study aims to develop a conceptual model for developing spiritual intelligence through the ISMUBA curriculum at SMA Muhammadiyah Imogiri, identify the most potential ISMUBA components, and analyze their implementation mechanisms to improve students' spiritual intelligence.

Based on the introduction above, several research questions are formulated as the focus of this study. The main question asked is how the ISMUBA Curriculum at SMA Muhammadiyah Imogiri develops students' spiritual intelligence through its structure, implementation, and subject integration. Furthermore, this study also explores how indicators of spiritual intelligence are manifested in classroom learning practices. In addition, this study seeks to identify various challenges faced and optimization strategies applied in the curriculum implementation process, as well as examine the supporting factors that determine the successful implementation and potential generalization of the ISMUBA curriculum-based spiritual intelligence development model at the school.

## **B. Method**

This study used a case study design with a qualitative approach, which allowed the researcher to examine in depth the specific context of SMA Muhammadiyah Imogiri and how the ISMUBA curriculum was implemented in the school. The research was conducted from April to June 2025. A qualitative approach is considered appropriate for gaining a deep understanding of the curriculum and its impact on students' spiritual intelligence (Rahardjo, 2017). The subjects in this study were 30 students representing each grade level (X, XI, and XII), with each grade consisting of 10 students recommended by ISMUBA teachers. This selection aimed to obtain diverse perspectives regarding their experiences with the implementation of the ISMUBA curriculum at SMA Muhammadiyah Imogiri. Additionally, one ISMUBA subject teacher and the school principal were involved as key participants in this study. Their involvement is expected to provide more in-depth and relevant information regarding the implementation of the ISMUBA curriculum and its impact on students' spiritual development.

In this study, researchers used several data collection instruments tailored to each data collection technique, namely interviews, observation, and documentation analysis. The semi-structured interview technique used an interview guide containing a list of topics and open-ended questions to explore the experiences, perceptions, and assessments of ISMUBA teachers, students, and school officials regarding the implementation of the ISMUBA curriculum and its impact on students' spiritual intelligence. This guide included questions related to learning planning and implementation, strategies for instilling spiritual values, indicators of student attitude change, and school policy support for spiritual development. Interviews were conducted face-to-face, recorded with the informant's permission, and supplemented with field notes to capture the context of the conversation (Daruhadi & Sopiati, 2024). Meanwhile, for the participant observation technique, researchers directly observed the classroom atmosphere, teacher-student interactions, and moments of integration of spiritual values into the learning process, such as group prayer activities and reflections on moral values during group discussions on religious learning materials. This allowed researchers to directly observe how spiritual values were built and practiced in schools (Jannah & Hendra, 2024).

For documentation analysis, the instrument used was a document analysis checklist, which assesses the alignment between official school documents and the

implementation of expected spiritual values. The documents analyzed included the ISMUBA curriculum, lesson plans (RPP), syllabi, teaching materials, assessment sheets, and supporting programs such as religious intracurricular activities and student mentoring. Each document was assessed based on several criteria, such as alignment between learning objectives and spiritual intelligence indicators, learning methods that support value reflection, and evidence of the implementation of spiritual programs within the school environment. The analysis process was carried out by annotating each important finding and highlighting relevant sections of the document to support the interview and observation results (Rifa'i, 2023).

After collection, the data was analyzed thematically to identify key patterns and themes from the interviews and observations (Wahan & Aulia, 2024). The analysis was carried out in stages: finding meaningful pieces (open coding), grouping the pieces into themes (axial coding), then select the core categories to build the model (selective coding). This process was carried out manually and strengthened through source triangulation (interviews, observation, and documentation) (Heriyanto & Nurislaminingsih, 2025). Literature synthesis was then used to connect the research findings with relevant theories on spiritual intelligence, Islamic education, and curriculum development (Al Mustaqim, 2023).

## **C. Results and Discussion**

### **1. ISMUBA Curriculum at Muhammadiyah Imogiri High School in Developing Students' Spiritual Intelligence**

The ISMUBA curriculum at Muhammadiyah Imogiri High School is designed with diverse objectives. This demonstrates the great dedication to shaping Islamic character while enriching students' spirituality (Baedhowi et al., 2017a). These objectives include improving comprehensive understanding of Islam, encompassing Al-Qur'an Hadith Education, Aqidah Akhlak, Jurisprudence, Tariqah, Muhammadiyah Education, and Arabic Language Education. This curriculum also aims to prepare a generation of integrity capable of contributing positively to society, the nation, and religion. More specifically, ISMUBA guides students to have a strong belief (*aqidah*) in Islamic teachings and teaches correct and consistent worship practices (Endrairani et al., 2024). In addition, this curriculum seeks to improve Arabic language skills as a tool for understanding the Qur'an and other Islamic literature, as well as building students' awareness of Muhammadiyah's role and contribution in society. Overall, ISMUBA aims

to integrate Islamic values as the main foundation in facing the dynamics of modern life (Yusuf, 2024).

Based on interviews with ISMUBA teachers at Muhammadiyah Imogiri High School, the ISMUBA curriculum used refers to the direction of the Muhammadiyah Elementary and Secondary Education Council. This finding is evident in the following transcript,

"The ISMUBA curriculum at Muhammadiyah Imogiri High School is guided by the Muhammadiyah Elementary and Secondary Education Council (Majelis Pendidikan Dasarmen). This means the guidelines, objectives, and material allocation adhere to the standards set by the Council, but are still tailored to the needs and context of our school." (AM, personal communication, April 27, 2025).

The teaching materials in the ISMUBA curriculum at Muhammadiyah Imogiri High School are structured into several main subjects. Al-Quran and Hadith education aims to instill an understanding and practice of teachings from the primary sources of Islam (Zain et al., 2024). *Aqidah* and *Akhlak* education focuses on building true beliefs and developing Islamic morality, including empathy and social responsibility (Putra et al., 2024). *Fikh* (Worship) education equips students with the knowledge and skills to carry out correct worship procedures (Trianita et al., 2024). *Tarikh* (Islamic History) education provides an understanding of the history of Islamic civilization and important figures within it (Akbar, 2021). Muhammadiyah education introduces the history, values, and role of the Muhammadiyah organization (Wijayanti, 2023). Finally, Arabic Language Education develops Arabic language skills so that students can access and understand Islamic sources directly (Aprizal, 2021).

ISMUBA teachers not only act as agents of knowledge transfer but also as agents of value transfer, in this case values can be interpreted as character by modeling attitudes and guiding students in shaping their character (Maulyda & Darojat, 2024). Referring to research Hengki et al. (2025), ISMUBA teachers have a crucial role as facilitators who guide students in understanding and internalizing spiritual values. As well as being new in practicing these values in everyday life. Teacher professional development programs that focus on improving understanding of spiritual intelligence and methods for developing it in the classroom are essential. A thorough understanding of how ISMUBA learning is implemented, including teaching methods and intracurricular activities, as found at Muhammadiyah Imogiri High School through the Muhammadiyah Student Association (IPM) is crucial for analyzing its impact on students' spiritual development (Amirudin, 2023).

The ISMUBA curriculum has been implemented in schools and used in the learning process. Muhammadiyah Imogiri High School, as part of the Muhammadiyah school network, implements this curriculum with the aim of improving educational quality and developing student character in accordance with Islamic values, with specific learning time allocated for each subject. The learning methods used vary, often integrating interactive and experience-oriented approaches (Trimahmudi, 2024).

In the study of the Qur'an and Hadith, as shown in the interview with the ISMUBA teacher, students were invited to discuss the meaning of the Qur'an, Surah Al-Isra, verse 25, namely: *Your Lord knows best what is in you. If you are righteous, then indeed He is Oft-Forgiving to those who repent.* Students are encouraged to understand that God knows the contents of the human heart, so they learn to act with sincere and honest intentions. This verse also fosters awareness of the importance of self-reflection and motivates students to continually improve themselves through behavioral changes. Furthermore, understanding this verse helps shape spiritual character traits such as honesty and humility, and fosters a sense of closeness to God.

The findings of this study indicate that learning the Qur'an and Hadith not only plays a role in enriching students' textual knowledge, but also fosters deeper reflective abilities towards transcendent values and the meaning of life, this is in line with a qualitative study in Qatar which found that spiritual well-being in academics is closely related to religious beliefs, values, and practices (Al-Thani, 2025).

In learning about aqidah and akhlak, as in the interview with the ISMUBA teacher, through an interactive and collaborative approach, students are invited to discuss the meaning of the Qur'an, Surah Al-Hujurat verse 11, namely: *"Indeed, the believers are brothers, so make peace between your brothers (who are in dispute) and fear Allah that you may receive mercy."* Consequently, students understand and can minimize the occurrence of fights in the classroom. This finding is reflected in the following participant statement,

"We strive to ensure that teaching Aqidah Akhlak (Islamic Faith) isn't just about lectures or memorizing concepts. One of the methods we employ is an interactive and collaborative approach. For example, we frequently engage students in discussions about the meaning of Quranic verses related to social morality." (IA, personal communication, April 28, 2025).

These results confirm the findings of Faturrahman (2024), regarding "Implementation of the ISMUBA Curriculum in Developing Student Character".

In learning Fiqh, especially Fiqh Muamalah, by applying the approach learning by doing, from John Dewey who places direct experience as the basis for learning (Surahman & Fauziati, 2021). According to interviews with ISMUBA teachers, the Islamic jurisprudence (*fiqh*) of transactions in Islam, including the principles of honesty and trustworthiness in transactions, is discussed, for example, in the school cafeteria. In addition to classroom learning, supporting activities such as religious extracurricular activities and habituation programs also play a crucial role in strengthening spiritual values (Kholik et al., 2024).



**Figure 1.** Documentation of Intracurricular Activities at Muhammadiyah Imogiri High School

Unlike most character development programs, the ISMUBA curriculum places Islamic values as the primary foundation for student character formation. In other words, Islamic spirituality is central to learning, not merely an accessory. Research shows that ISMUBA is more effective when implemented through collaboration between teachers in the classroom (Wibowo, 2023). When this practice is implemented, Islamic values are more easily embedded and reflected in students' daily behavior. Spiritual intelligence is developed through various ISMUBA habits and classroom learning activities, which increase self-awareness and reflection on the meaning of life.

The conceptual model for developing spiritual intelligence through the ISMUBA curriculum at Muhammadiyah Imogiri High School is based on the integration of

ISMUBA curriculum components with aspects of spiritual intelligence. The Quran and Hadith subjects emphasize not only knowledge but also reflection and internalization of the meaning of verses and hadith within the context of students' spiritual lives. This has the potential to foster awareness of transcendent values, understanding the meaning of life, and developing moral character based on Islamic teachings (Irma, 2021).

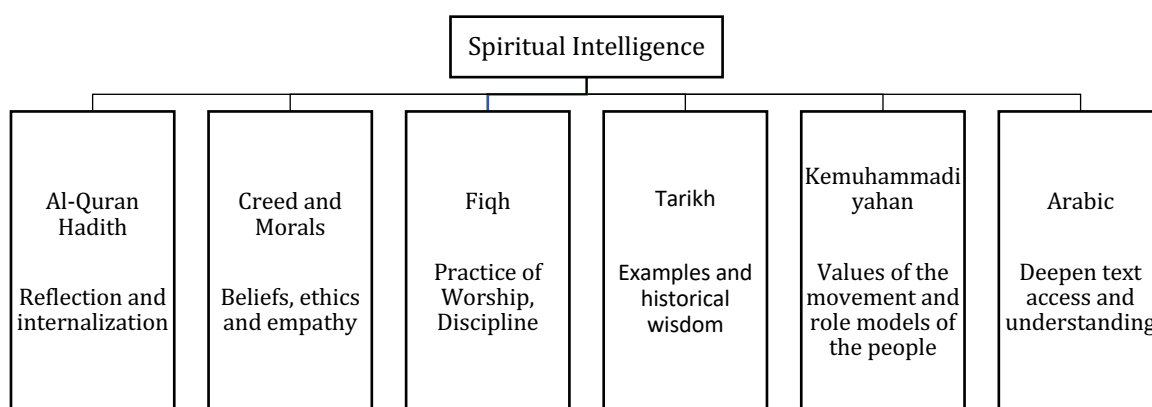
Through studying and reflecting on verses from the Quran and Hadith, students can develop a deeper understanding of the purpose of life and ethical values. The subject of Aqidah and Akhlak directly contributes to strengthening faith in Allah Swt., instilling Islamic ethical and moral values, and developing empathy and social responsibility (Awwalina, 2023). Learning the principles of aqidah and implementing them in daily behavior helps students build a solid spiritual foundation.

*Fiqh*, accustoming students to the correct and devout practice of worship, fostering discipline, awareness of God's presence, and gratitude. Through worship, students can experience a spiritual connection and develop a higher sense of self-awareness. Tarikh provides students with the opportunity to emulate the stories of Islamic figures with high spiritual intelligence and learn from historical events to interpret their own lives (Manja, 2024). Studying the lives of prophets and pious figures can provide inspiration and moral guidance to students.

Muhammadiyah instills the values of the Muhammadiyah movement, which are oriented towards progress, serving the community, and establishing a truly Islamic society. (See Figure 1) This, in turn, fosters social awareness and community responsibility (Bastian, 2022). Understanding Muhammadiyah values can encourage students to actively participate in social and religious activities (Figure 2). Finally, Arabic facilitates a deeper understanding of the Quran and Hadith, opening access to a wider range of Islamic sources to enrich students' spiritual understanding.



**Figure 2.** Documentation of Social Service Activities at Muhammadiyah Imogiri High School



**Chart 1.** Conceptual Model of Spiritual Intelligence Through the ISMUBA Curriculum

**Chart 1** positions Spiritual Intelligence as a central goal, achieved through the integration of ISMUBA's six subjects. Each subject contributes uniquely to the spiritual domain and is supported by Arabic as a reinforcement of understanding the original sources. Furthermore, cross-subject pedagogical strategies ensure the transfer of knowledge to concrete spiritual experiences.

## **2. Indicators of Spiritual Intelligence Manifested in Classroom Learning Practices**

The indicators of spiritual intelligence used as a reference refer to [\(Sejati, 2016\)](#). These include: the ability to sense God's presence; diligence (discipline/perseverance); patience; motivation to do good; empathy; a broad vision or meaning of life; flexibility

(the ability to adapt); self-awareness; the ability to face and learn from difficulties; strong faith/belief; commitment to duty; and a sense of responsibility.

Interview results indicate that several indicators of spiritual intelligence are internalized in classroom learning practices as ISMUBA teacher said: *"I never get irritated; for me, it's a test of patience. [pause] In fact, when things are difficult, it's an opportunity to be more empathetic, to understand where the difficulty comes from."* (IA, personal communication, June 17, 2025). ISMUBA teachers display patience and empathy by repeatedly explaining material using different approaches without showing irritation, and interpreting students' learning obstacles as a test of patience and an opportunity to deepen empathy; this behavior internalizes both indicators at the level of educator practice. In high school students, perseverance/diligence, commitment, and responsibility are evident in their habits of trying to arrive on time and enthusiastically following lessons; this enthusiasm is also connected to faith because students begin to interpret the hadith about seeking knowledge, *"Whoever follows a path to seek knowledge, Allah will make easy for him the path to Paradise"* as a spiritual motivator. Students' ability to face and learn from difficulties, as well as self-awareness, is seen when they demonstrate patience and perseverance when encountering learning difficulties, a pattern that aligns with the reflective and affective attitudes reported by teachers. The motivation to do good and a broad vision of life are evident in students' tendency to seek deeper meaning from religious learning, not just cognitive mastery.

These results support the findings of [Parhati et al. \(2022\)](#) regarding the role of Islamic Religious Education teachers in developing students' emotional and spiritual intelligence. The role of teachers as spiritual educators is not merely to impart knowledge but also to guide the internalization of values, impacting students' cognitive, affective, and psychomotor domains. Therefore, ISMUBA learning at Muhammadiyah Imogiri High School fosters spiritual intelligence not only cognitively but also affectively and psychomotorically. Students learn to understand the deeper meaning of life, understand the purpose of creation, and develop reflective morals. This is where the role of teachers as spiritual educators becomes crucial: they not only guide students towards knowledge but also lead them to self-understanding and an authentic relationship with God Almighty.

### **3. Challenges Faced and Optimization Strategies Applied in the Curriculum Implementation Process**

This study explores the dynamic integration of contemporary issues with the ISMUBA curriculum at SMA Muhammadiyah Imogiri, highlighting its role in developing students' spiritual intelligence and aligning with the broader goals of sustainable education. Based on the interviews with ISMUBA teachers, it can be concluded that the teachers actively integrate contemporary issues into their teaching practices. By connecting the curriculum to real-world phenomena such as social media's impact on adolescent mental health and the effects of climate change, they ensure that students can engage with current global challenges through an Islamic lens. This approach not only makes the learning experience more relevant and dynamic but also helps students understand the intersection of modern issues with Islamic values. This finding is supported by the following interview excerpt,

"We occasionally connect the material to contemporary phenomena. For example, I recently assigned students to create presentations on the impact of social media on adolescent mental health from an Islamic perspective and the impact of climate change." (AM, personal communication, June 18, 2025).

Furthermore, student interviews revealed that they felt their self-confidence grow significantly. They became convinced that Islamic teachings are alive and relevant. For example, when we discussed climate change, they enthusiastically linked the concept of the caliphate to our responsibility to protect the earth, and even designed and implemented concrete actions at school, such as efforts to reduce plastic waste. These results support the Anggara (2023) regarding "The Role of Islamic Cultural History Learning (CHL) in Forming Students' Prophetic Character".

One of the main challenges in implementing the ISMUBA curriculum is the need to remain relevant while maintaining fundamental Islamic values (Susanna et al., 2023). Interviews with ISMUBA teachers revealed the need to continuously develop learning methods that connect Islamic teachings with contemporary issues. The ISMUBA curriculum, which is responsive to developments in science and technology, provides flexibility for this adaptation. By integrating digital technology into the teaching and learning process by presenting current case studies and opening up discussions about global events through an Islamic lens, students are increasingly convinced that Islamic spiritual values have not lost their relevance amidst the changing times.

The ISMUBA curriculum in developing spiritual intelligence depends not only on the curriculum content, but also on its implementation mechanisms (Yusutria et al., 2024). The integration of spiritual values in the learning process in all ISMUBA subjects, the use of interactive, reflective, and experience-oriented learning methods, the provision of examples and role models from teachers, the habituation of religious practices and religious activities, and the creation of a religious and conducive school environment for spiritual development are important factors.

This conceptual model has important implications for learning practices and curriculum development in Muhammadiyah schools. It can serve as a guide for teachers in designing more effective learning to develop students' spiritual intelligence through the ISMUBA curriculum (Novita, 2024). Furthermore, it can provide valuable input for curriculum developers in refining the ISMUBA curriculum to focus more on developing students' spiritual aspects. The potential for adaptation and implementation of this model in other Muhammadiyah schools, with adjustments to local contexts, is also significant.

The results of this study also have significant relevance to the global agenda. Sustainable Development Goals (SDGs), especially in supporting SDGs point 4 (Quality Education). In the context of SDGs point 4, the ISMUBA curriculum at SMA Muhammadiyah Imogiri plays a crucial role in providing quality education by integrating spiritual, moral, and intellectual dimensions. Learning based on Islamic values not only strengthens students' cognitive abilities but also fosters awareness of social and environmental responsibility. This aligns with the spirit of sustainable education, which emphasizes the development of individuals with character, morals, and a concern for others and the environment.

## **D. Conclusion**

This study formulates a conceptual model that integrates six ISMUBA subjects into four domains of spiritual intelligence, namely transcendent reflection, moral value internalization, disciplined religious practice, and social–community engagement. This integration is strengthened by interactive and reflective learning approaches through text discussions, case studies, experiential learning, teacher role modeling, regular worship activities, and IPM extracurricular programs, all of which enhance students' engagement and spiritual awareness. The findings confirm that a well-structured

ISMUBA curriculum can effectively foster spiritual intelligence and contribute to achieving SDG 4 on quality education.

Practically, this model can serve as an operational guide for teachers and curriculum developers in Muhammadiyah schools by reinforcing the subjects of Aqidah Akhlak and Al-Qur'an Hadits and by providing teacher training focused on reflective and experiential learning methods. Future research is recommended to examine the adaptation of this model in different school contexts, measure changes in spiritual intelligence and character indicators, and develop teacher training modules so that the model functions not only as a theoretical framework but also as an effective tool for educational practice and policy development.

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