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Pai Learning in The Implementation of Religious Culture (Spiritual Intelligence in Senior High School Students in Meranti Islands Regency)

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Abstract: This study aims to analyze Islamic Religious Education (PAI) learning in the implementation of religious culture among students of State Senior High Schools (SMA) in Kepulauan Meranti Regency. The main focus of this study is the development of students' spiritual intelligence through an integrative approach that combines aspects of formal learning, religious cultural values, and daily spiritual activities. The research method used is descriptive qualitative, with data collection techniques in the form of observation, interviews, and documentation. The results of the study indicate that the implementation of religious culture has a positive impact on increasing students' spiritual intelligence, which can be seen from their religious attitudes, understanding of moral values, and self-reflection skills. This study concludes that PAI learning integrated with religious culture can be an effective strategy in building a young generation that is religious and has high morals.

Keyword: Islamic Religious Education (PAI), religious culture, spiritual intelligence

INTRODUCTION

Islamic Religious Education (PAI) plays an important role in forming students' religious and moral character (Nurhayati & Rosadi, 2022). In the era of globalization which is marked by various social and cultural challenges, the integration of religious values in education is becoming increasingly relevant (M. Latif & Anwar, 2024). One approach that can be applied is through the implementation of religious culture in the school environment. Religious culture includes various activities that support the spiritual development of students, such as the habit of praying together, reading scriptures, and other religious activities.

The main challenge in education today is how to prepare the younger generation to face this rapid change. Rapid advances in science and technology have a major impact on employment and the economy, which also implies rapid changes in the skills and knowledge needed by society (Nurhayati et al., 2022). Therefore, education needs to focus on developing

cross-disciplinary skills and competencies, such as critical thinking, creativity, collaboration, communication, and adaptation.

Schools are expected to produce graduates who meet graduate competency standards (Rosanita, 2016). Spiritual intelligence, which includes understanding values, beliefs, and meaning in life, is one of the important aspects. It includes attitudes of faith, noble character, and knowledge. Individuals with strong spiritual intelligence tend to have strong beliefs, moral integrity, and a positive attitude towards life. They also have the ability to interact effectively with the social and natural environment, and have responsibility for their actions and decisions (Siswanto et al., 2010).

Spiritual intelligence plays a role in shaping individuals as representatives of the nation in the scope of global interaction. Intellectual intelligence, on the other hand, includes factual, conceptual, procedural, and metacognitive understanding. Individuals who have mature intellectual intelligence understand various disciplines of science, technology, art, and culture. They are able to relate this knowledge to the perspectives of humanity, nationality, statehood, and civilization (Murwati, 2024).

Intellectual intelligence helps individuals analyze the causes and impacts of phenomena and events in a broader framework. Meanwhile, emotional intelligence focuses on the ability to manage personal emotions and interact with others empathetically, with a deep understanding of other people's feelings. It also involves the ability to think and act creatively in a variety of situations, both abstract and concrete (Hanum, 2020).

Emotional intelligence supports the development of social competence, resilience, and individual adaptability. These three aspects are interrelated and essential to achieve balanced personal development. In the context of education, the role of teachers and curriculum becomes crucial in helping students develop intelligence in these three aspects. This process involves not only understanding and mastering the subject matter, but also the formation of moral values, ethics, empathy, and critical thinking skills. The development of these aspects in the context of education aims to shape students into individuals who are not only intellectually intelligent, but also have moral integrity and the capacity to make positive contributions to society and the world (SUNIARTI, 2024).

Islamic religious education, discovered in Mecca during the time of the Prophet, known as At-Tarbiyah Al-Islamiah, is an effort to provide guidance and care to students with the aim that after completing their education, they are able to understand and practice the teachings of the Islamic religion and use it as a way of life. Islamic religious education is also seen as an integral component of Islamic teachings which are based on the Koran, hadith and ijtihad (Nurhaliza, n.d.).

Ethical violations often occur in society, both among adults and adolescents. In the scope of adolescents, problems include violence, pornography, free sexual behavior, substance abuse, psychotropic drugs, and narcotics. Students in high schools are also not immune from similar situations, where many of them adopt a hedonistic lifestyle such as spending time in coffee shops, abusing narcotics and other substances, and consuming alcoholic beverages. Problems in learning Islamic Religious Education (PAI) can have a significant impact on ethical norms and behavior in society, especially if not handled properly. According to Muhaimin, several problems in PAI learning involve approaches that are not in line with the objectives of PAI, theoretical material that is less related to other subjects, and conventional PAI learning models that emphasize more on mastering knowledge (Muhaimin, 2001).

Considering the challenges in Islamic Religious Education learning mentioned above, as well as attention to the problems faced by students, it is important to design and implement Islamic Religious Education learning in high schools with a focus on developing students' spiritual intelligence. The goal is to instill religious culture deeply in the school environment

(ALFANDI, 2023). One strategy to direct Islamic Religious Education learning towards the formation of a school Religious Culture is to integrate the concept of spiritual intelligence into the Islamic Religious Education curriculum. This concept focuses on the development of spiritual dimensions that will encourage the realization of a Religious Culture in schools. Efforts to create a religious school culture aim to enable students to internalize religious values optimally (Asrohah, n.d.).

Religious culture is considered a holistic aspect of education. In practice, this involves setting an example and preparing the younger generation to be independent, through responsible moral teaching and the development of other life skills (Darmiyati Zuchdi, 2023). Realizing a religious school culture is not only a step to internalize religious values into students, but also reflects the function of the school as an institution tasked with transmitting culture (A. Latif, 2016).

Kepulauan Meranti Regency as one of the regions with a strong local cultural wealth, presents a unique opportunity to develop an Islamic Religious Education learning model that is integrated with religious culture. However, the application of religious culture in formal education often faces obstacles, both in terms of resources, commitment, and the approach used. Therefore, this study is important to explore how Islamic Religious Education learning can contribute to the development of students' spiritual intelligence through the integration of religious culture.

From observations and interviews found by researchers at SMA Negeri Kanupaten Kepulauan Meranti, one of the main problems found in SMA Negeri in Kepulauan Meranti Regency is the low awareness of students regarding participation in religious activities at school. Students tend to be less active in participating in religious activities such as congregational prayers, tadarus, or other religious activities that should be part of Islamic Religious Education learning. This can be caused by a lack of understanding and exemplary behavior in implementing religious teachings in everyday life. In fact, religious activities at school have a big role in shaping students' religious character.

In addition, students who participate in Islamic Religious Education learning at SMA Negeri Kabupaten Kepulauan Meranti have very diverse educational backgrounds, both from public schools and from religious-based schools. This diversity affects their understanding and practice of religious values. Each individual brings different experiences and understandings, which ultimately influence the way they respond to and practice religious teachings. On the other hand, the approach applied in Islamic Religious Education learning in Senior High Schools of Kepulauan Meranti Regency focuses more on improving students' understanding of religious teachings, but is lacking in terms of implementing religious values in everyday life. This can have an impact on the formation of students' Religious Culture in schools, where religious understanding that is not balanced with real practice can make students only know religious theory without actually practicing its teachings.

Related to this, there is an assumption that Islamic Religious Education learning with the implementation of Religious Culture based on Spiritual Intelligence has great potential to improve the understanding and practice of religious values among students. Spiritual Intelligence, as an aspect of intelligence related to the ability to understand, manage, and develop one's spiritual life, can be an effective approach in improving the quality of Islamic Religious Education learning. However, currently there is no established concept regarding Islamic Religious Education based on Spiritual Intelligence that is applied to build a religious culture of students in schools, especially in Senior High Schools in the Meranti Islands Regency.

Therefore, this study aims to explore how Islamic Religious Education learning can be implemented in a Religious Culture based on the development of Spiritual Intelligence, and how this approach can influence the formation of students' religious character in Senior High

Schools in the Meranti Islands Regency. This study is expected to provide insight and contribution to the development of a more holistic Islamic Religious Education learning model, which not only focuses on understanding religious theory but also on practicing religious values in students' daily lives. Considering the background and framework of thought, the research entitled "PAI Learning in the Implementation of Religious Culture (Spiritual Intelligence in Senior High School Students in Meranti Islands Regency)" is considered important and strategic to be conducted.

METHOD

This research uses a qualitative research approach (Arikunto, 2017). This is a humanistic approach, where humans are the main focus in a social and cultural context. The findings of this study are not generated through statistical or counting methods, but rather on aspects of life, individual behavior, organizational roles, and social dynamics that cannot be counted like census data. Thus, the analysis carried out is qualitative (Hadi & Arikunto, n.d.).

Qualitative research focuses on collecting data that is difficult to measure using numbers or exact metrics, even though the data really exists in people's lives. This approach places more value on in-depth understanding of social phenomena that cannot always be expressed in quantitative form. In this context, the aspects studied may include behaviors, experiences, and social interactions that cannot be directly calculated, but have a significant impact on society. Qualitative research seeks to present data results using narratives or sentences that are grouped according to certain categories, which are then analyzed to draw conclusions. Before the analysis process is carried out, the data obtained from the research will be explained first (Sugiyono, 2015).

Qualitative research aims to explore and understand the underlying aspects of phenomena that are not yet fully understood. The data used is usually obtained from various sources, such as interviews and observations (Sugiyono, 2018). In this process, researchers collect data and present it in such a way that informants can speak freely, in the hope of getting reports that reflect reality. Furthermore, the descriptions given must be relevant, especially with the existing context. Thus, theory can serve as a guide in treating the phenomena studied (Sutopo, 2017).

The case study approach was chosen because it is effective in handling cases with various related dimensions, allows for a close relationship between the researcher and the subject, and is sensitive to the social dynamics being studied (Moleong, 2018). This study uses a qualitative approach to understand the phenomenon at SMA Negeri Kabupaten Kepulauan Meranti. Data were obtained from document manuscripts, interviews, audio recordings, and other sources to explore the religious culture applied in the school (Safarudin et al., 2023). This research will be conducted in State Senior High Schools in Kepulauan Meranti Regency, according to data from the Riau Provincial Education Office, the number of State and Private Senior High Schools in Kepulauan Meranti Regency is 24 schools spread across various areas in Kepulauan Meranti Regency. The researcher took 3 Senior High Schools as research locations, namely: 1) SMAN 1 Tebing Tinggi, 2) SMAN 2 Tebing Tinggi, 3) SMAN 1 Tebing Tinggi Barat.

In qualitative research, the position of the data source in the form of humans (resource persons) is very important as an individual who has the information. Researchers and sources here have the same position, therefore the source person does not just provide a response to what the researcher asks for, but he can choose the direction and taste in presenting the information he has. Because of this position, the data source in the form of humans in qualitative research is called an informant. Individuals who act as informants in research are those who have a deep understanding of the subject being studied, and are actively involved in the situation or problem that is the focus of the research. In the context of this study, the

informants in this study are: 1) Principal, 2) Vice Principal for Student Affairs, 3) Islamic Religious Education Teacher.

The type of data referred to in this study is qualitative data in this context includes a number of components, including: literature review, interaction in the form of interviews with teachers and students, observation of the implementation of Islamic Religious Education learning, analysis of qualitative reviews presented by experts, identification of obstacles that arise during the learning process, as well as reflection notes and action plans made by students. In addition, qualitative data also includes subjective responses from teachers and students to the implementation of the learning model applied, creating a holistic view of the qualitative evaluation of the learning model that has been used (Unaradjan, 2019).

According to Lofland, the data sources in qualitative research are words and actions, the rest are additional data such as documents and others. The data sources in this study are divided into two, namely: Primary data refers to information obtained directly from research subjects, which is obtained through interactions in the form of interviews, observations, and document exploration (Semiawan, 2010). In the framework of this research, the primary data source in this study is the results of interviews conducted with the principal, Islamic Religious Education teachers, and students in the SMA Negeri environment in Kepulauan Meranti Regency. And Secondary data is a type of data that is not obtained directly from the research subject, but through intermediaries such as written sources such as books, reports, journals, and findings from previous research. In the context of this research, secondary data comes from data provided by SMA Negeri in Kepulauan Meranti Regency, and refers to literature and findings from previous research documented in reference books.

RESULTS AND DISCUSSION

Implementation of Islamic Religious Education learning in State Senior High Schools of Meranti Islands Regency in forming students' religious culture.

Islamic Religious Education, especially in public schools, is often considered less than optimal, both in terms of the number of teaching hours available and the quality of learning received by students. In addition, the religious atmosphere in schools, which includes various aspects of culture, tradition, and religious rituals, is also often less well developed (Zaman, 2020). According to Deal & Peterson, school culture is a set of values that are manifested in behavior, traditions, habits, and symbols carried out by the principal, teachers, administrative staff, students, and the community around the school. This culture includes all psychological experiences experienced by students, both social, emotional, and intellectual, which they obtain while in the school environment. Thus, school culture is not only about activities carried out in the classroom, but also about how schools create an environment that supports the development of various aspects of students' lives (Iskandar, 2025).

Furthermore, religious culture in schools refers to the way of thinking and acting of all school members based on religious values. In this context, religious values should not only be applied in religious theory or lessons, but also in daily actions that reflect the principles of faith and piety. In the Islamic view, religiosity is a comprehensive thing, which includes all dimensions of human life, not limited to the spiritual aspect alone, but also includes social, moral, and intellectual dimensions (Sa'diyah, 2022).

For this reason, it is important for schools to create an atmosphere that supports the implementation of religious values in all aspects of school life. This will not only improve the quality of Islamic Religious Education, but can also strengthen students' character in facing the challenges of life outside of school, while still being based on the religious values they adhere to.

There are several religious cultures in SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat, including:

1. Culture of Greeting, Smile and Greet (3S)
2. Culture of Dhuha Prayer in congregation
3. Culture of Dzuhur Prayer in congregation
4. Culture of praying before and after studying
5. Culture of reading the Quran (Yasinan)

Based on the data obtained, it was found that various religious culture activities that are routinely carried out in schools can contribute to increasing students' spiritual intelligence. This shows that this culture is not only an additional activity, but has become an integral part of everyday life at school. In the midst of this era of globalization, many parents tend to choose quality schools that place more emphasis on religious learning, especially in public schools.

This is because education that integrates religious values is considered one way to counteract the negative influences that are growing rapidly out there.

For example, SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat, which are known to have values in implementing religious culture, are the main choices for many parents who want to ensure that their children get an education that not only focuses on academic aspects, but also strengthens their character and spirituality. These schools have advantages because they not only emphasize the scientific aspect, but also instill religious values that can shape students' personalities better.

The implementation of religious culture in these schools aims to develop students' spiritual intelligence. When students have good spiritual intelligence, it will be easier for them to form a character that believes in and is devoted to God Almighty. They are also expected to grow into individuals who have noble morals, namely with an attitude of discipline, tolerance, and sympathy and empathy for others. In addition, students will also care more about the surrounding environment and be more prepared to become agents of change in society. Thus, the implementation of religious culture not only forms spiritual intelligence, but also creates individuals who can contribute to various aspects of life, both in the family, society, and in the workplace in the future.

The various religious cultures that exist are very relevant to Islamic teachings, because Islam teaches values that include spiritual, social, and moral aspects in everyday life. Religious culture that is applied in society or the school environment, such as Greetings, Smiles and Greetings (3S), Dhuha prayers in congregation, Dzuhur prayers in congregation, praying before and after studying, reading the Quran (Yasinan), is in line with the principles taught by the Prophet Muhammad SAW.

The principal as the leader of the educational institution plays an important role in formulating and implementing policies that support the formation of a religious culture in the school environment. This policy is not only related to routine activities, but also related to the creation of an atmosphere that supports the strengthening of religious values in the daily lives of students. Overall, the role of the principal in implementing a religious culture can be grouped into three main aspects: setting policies, providing examples, and preparing supporting facilities.

1. Establishing Policies

One of the first steps taken by the principal in supporting a religious culture is to establish policies that lead to the implementation of religious activities. According to research by Taba, good education policies must be able to touch on aspects of spirituality to form a complete character of students. For example, at SMAN 1 Tebing Tinggi, Principal Poyadi,

S.Pd., M.Si, stated that the policies implemented include the obligation of all students to participate in religious activities, such as congregational prayer and joint prayer. The policy aims to improve students' spiritual discipline and integrate religious values into their daily routines. Something similar is also implemented at SMAN 2 Tebing Tinggi through a decree that requires Muslim students to participate in religious activities that have been prepared. Haryuniati, S.Pd., Principal of SMAN 2 Tebing Tinggi, explained that with this policy, all students are involved in a religious program that is not only limited to worship activities but also structured religious learning. At SMAN 1 Tebing Tinggi Barat, Sari Dewi, S.Pd., MM, emphasized the importance of role models provided by teachers as part of a more informal but still effective policy in shaping a religious culture.

The policy implemented by the principal aims to create an atmosphere conducive to the development of religious values, as well as encourage students to apply religious teachings in their daily lives. This is in accordance with Cohen and Kessler's theory which states that educational policies that support spiritual life will enrich students' learning experiences, develop their character, and improve discipline in various aspects of life.

2. Setting an Example

The principal not only plays a role in formulating policies, but must also be a role model for all school residents in carrying out religious activities. As stated by Robinson, an educational leader must be able to set a direct example for his subordinates so that they can emulate these attitudes and actions. At SMAN 1 Tebing Tinggi, Principal Poyadi emphasized that the role of the principal as a role model is very important. He participated in congregational prayer and joint prayer activities, ensuring that religious values were applied not only in the classroom, but also in everyday life. Likewise, the Principal of SMAN 2 Tebing Tinggi, Haryuniati, who set a direct example by visiting the prayer room and classroom to monitor the implementation of religious activities. Meanwhile, at SMAN 1 Tebing Tinggi Barat, Sari Dewi directed Islamic Religious Education teachers to provide real examples in everyday life, and ensure that religious policies are accepted and implemented by the entire academic community.

Through direct involvement in religious activities, the principal has an impact on students and teaching staff. Leaders who are directly involved in religious activities are able to inspire and motivate school residents to practice religious teachings more consistently and comprehensively, in accordance with what Fullan explained in his theory of effective educational leadership.

To support the implementation of established religious policies, the principal must also ensure that the necessary facilities and infrastructure are available. Provision of facilities such as comfortable prayer rooms, classrooms that support religious discussions, and sufficient time to carry out worship activities are important factors in creating an environment that is conducive to students' spiritual development. Leithwood in his theory of educational leadership also emphasizes the importance of providing adequate supporting facilities to achieve educational goals, especially those related to strengthening students' character.

At SMAN 1 Tebing Tinggi, Principal Poyadi said that facilities such as a comfortable and spacious prayer room greatly support students' religious activities. At SMAN 2 Tebing Tinggi, Haryuniati also emphasized the importance of utilizing the library space which is sometimes used for religious discussion activities. Meanwhile, at SMAN 1 Tebing Tinggi Barat, Sari Dewi ensured that the available prayer room can be used for congregational prayer activities, and all students and teachers can participate in these activities. All of these facilities demonstrate the principal's attention and commitment to creating an environment that supports students' spiritual development. Overall, the principal has a very important role in implementing religious culture in schools. Through clear policies, direct role models, and

the provision of adequate supporting facilities, the principal can create an environment that supports students' spiritual development. The religious policies implemented in each school, both mandatory and exemplary, show that the principal is not only a director, but also an implementer who provides a real example to all school residents in carrying out religious teachings. Thus, religious values can be internalized in the daily lives of students, which in turn will shape their character in accordance with the teachings of the religion they adhere to.

The process of implementing religious culture in Islamic Religious Education learning at State Senior High Schools in Meranti Islands Regency.

The implementation of religious culture in Islamic Religious Education learning in schools in Kepulauan Meranti Regency, especially in SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat, is carried out with a series of activities that have been carefully planned. Structured and systematic planning is a strong foundation in developing religious activities that support the development of students' spiritual intelligence. The stages of implementation that involve collaboration between the principal, teachers, and student affairs are divided into three main parts: planning, implementation, and evaluation. Each of these stages has an important role in the success of religious culture in increasing students' spiritual awareness.

a. Planning

To build spiritual intelligence that is always developing, religious culture needs to be used as a dynamic basis in every institution. This requires careful planning, which is an obligation in every institution, be it educational institutions or other institutions. As part of this planning, Harjanto emphasized the importance of the approach of leaders who have the authority in decision-making and various other things, so that the plan can run according to the theory explained by Harjanto, as explained previously.

In the context of religious culture planning to improve students' spiritual intelligence in several schools such as SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat located in Kepulauan Meranti Regency, one of the aspects applied is the determination of meeting schedules. Each institution or agency usually has certain ways and methods in making meeting schedules. However, in the research conducted, it was found that the planning carried out in the field was in accordance with the theory contained in the existing literature. The alignment between theory and practice shows that the planning made in the field is quite effective and can produce optimal and adequate planning.

At SMAN 1 Tebing Tinggi, religious activity planning is carried out through intensive discussions between the principal, student representatives, and related teachers. According to Febrizal Putra, S.Pd.I, a PAI teacher, religious activities are planned by involving all parties to determine the type of activity and the time of implementation. This process allows for an understanding between related parties regarding the purpose of religious activities in improving students' spiritual intelligence. The success of this planning, according to Febrizal, greatly contributes to the implementation of activities that are more structured and have an impact on students. Junaina, S.Pd.I, a PAI teacher at SMAN 2 Tebing Tinggi, explained that the planning of religious activities at this school is carried out by considering the long enough time to carry out most of the activities outside the classroom. In this case, good coordination is needed between the principal and the student party to discuss the details of the sub-activities. This collaboration is the key to the success of activities such as congregational prayers and joint prayers that are carried out routinely. Good planning at SMAN 2 Tebing Tinggi allows for well-structured activities and can support PAI learning optimally.

The planning process at SMAN 1 Tebing Tinggi Barat was also carried out collaboratively. The PAI teacher at this school said that they discussed together various

religious cultural activities that would be carried out, including the objectives, policies, responsibilities, and implementation time. This systematic planning approach ensures that the activities carried out can run in a focused and effective manner, so that they can have an impact on the development of students' spirituality. Thus, the implementation of a well-planned religious culture will have an impact on the development of students' spiritual intelligence. Careful planning, under the right leadership and with the right approach, will ensure effective and quality implementation.

b. Implementation

The implementation of religious culture to improve spiritual intelligence can be found in various aspects of life, both through formal learning activities in the classroom and through religious activities carried out outside the classroom. These activities can be in the form of daily, weekly, monthly, or annual routine activities that aim to strengthen the spiritual aspect. In this study, the researcher will analyze and discuss the findings by referring to relevant book references. The researcher refers to the theory put forward by Asmuan Sahlan, who explains six main concepts in his book, namely: (1) smile, greet, and say hello, (2) read the Qur'an, (3) perform dhuha prayer, (4) perform dzuhur prayer, (5) pray, and (6) commemorate Islamic holidays (PHBI).

The researcher sees how the application of Islamic Religious Education learning in the context of religious culture can contribute to improving the spiritual intelligence of students at State Senior High Schools in the Meranti Islands Regency. In the field, the activities implemented in Islamic Religious Education learning and the religious habits carried out daily are important factors in developing students' spiritual intelligence. In this study, the researcher will present the findings related to the implementation of religious culture in these schools, as well as analyze the effectiveness of religious activities in strengthening the spiritual dimension of students. Some religious culture activities carried out to improve students' spiritual intelligence include:

a. Smile

A smile is a simple expression but has an extraordinary impact on human interaction. A smile given to others, whether it is a conversation partner or someone you have just met, can create emotional closeness, soften the heart, and bring happiness. There is no heart that is truly clean and natural that does not respond well to a sincere smile. A face that is always decorated with a smile reflects the noble morals taught by the Prophet Muhammad SAW. In addition to being part of noble morals, smiling is also a practice that is highly recommended by him in every social interaction between people.

b. Greeting

One very simple but effective way to apply noble morals in everyday life is to shake hands when meeting. When meeting fellow Muslims, whether you have known them for a long time or you have just met, immediately reach out for their hands to shake hands. Don't miss this opportunity, because it turns out that shaking hands has many benefits, one of which is erasing sins. This action, although it seems small, turns out to have a deep meaning in building better relationships between people and bringing rewards. In addition, shaking hands is also a means to show mutual respect and strengthen the bonds of brotherhood among Muslims.

c. Greeting

One form of greeting recommended in Islam is to say "Assalamu'alaikum" or even better by including a more complete prayer. This greeting is known as tahiyyatul Islam,

which means greetings or prayers for safety from Allah. For a Muslim, this greeting has a much higher value compared to greetings commonly used in modern culture or western greetings. Saying greetings to fellow Muslims is not only an expression of politeness, but also a form of affection and concern for others. In addition, greeting each other can strengthen relationships between each other, foster a sense of love, and create a more harmonious and Islamic atmosphere, especially in an environment such as school. With this habit, we can indirectly build a more peaceful atmosphere around us.

Based on the results obtained, it can be concluded that the habit of smiling, greeting, and greeting (3S) has a significant impact on increasing students' spiritual intelligence. By implementing this habit, both in the school environment and in everyday life, we can create a more harmonious atmosphere. If this 3S habit is consistently implemented throughout the school environment, even if it is expanded to all corners of Indonesia, then a very strong religious culture will be formed. This culture, which is based on an attitude of mutual respect and noble character, will be a solid foundation for creating prosperity and goodness for humanity.

The implementation of 3S is not just a social ritual, but also a means to foster a sense of empathy, peace, and spiritual awareness in daily interactions. By creating an environment full of smiles, greetings, and salutations, each individual will feel appreciated and respected, which in turn will improve better social relations between each other. If implemented widely, this culture will become a social movement that strengthens a sense of togetherness and strengthens religious values in community life.

In addition, the habit of 3S in schools can foster character in students, which will affect the development of their personality and spirituality. Therefore, if this habit is implemented comprehensively, it will not only bring benefits at the individual level, but will also have a broader impact in creating a more religious, harmonious, and loving society. This religious culture that is formed becomes the foundation for creating welfare for the people, which not only includes physical aspects, but also balanced spiritual well-being.

a. Dhuha Prayer

Dhuha prayer is a sunnah prayer that has many benefits, both for spirituality and daily life. In addition to getting closer to Allah SWT, this prayer also brings peace of mind, opens the door to sustenance, and provides blessings. Performing dhuha prayer regularly can increase discipline and bring motivation in carrying out daily activities.

Practicing dhuha prayer is very important for students in schools because it has an impact on their spiritual, emotional, and academic development. Dhuha prayer, which is performed in the morning, teaches students to start the day with a blessed prayer, while increasing their closeness to God. This activity can also help students to be more focused, calm, and disciplined in carrying out daily activities. In addition, dhuha prayer provides inner peace, which can affect their academic achievement poNitrawarni, S. Pdf. By routinely performing dhuha prayer, students not only strengthen their faith, but also form better characters, such as perseverance, responsibility, and patience, which are very important for success in the future.

b. Dzuhur Prayer in Congregation

Congregational prayer is a worship performed together with other Muslims, where each individual follows the imam in a series of movements and prayer readings. Congregational prayer has great virtues, including strengthening the bonds of brotherhood, increasing devotion, and gaining more rewards than praying alone. In addition, congregational prayer also creates a sense of togetherness and solidarity among Muslims, and reminds us of the importance of helping and supporting each other in everyday life.

For students at school, performing congregational prayers in the mosque or in the school prayer room can strengthen social relationships between classmates and between students. In this context, congregational prayers are not only a form of worship, but also a means of building togetherness, a sense of mutual support, and creating a sense of brotherhood. When students perform congregational prayers, they are not only carrying out religious obligations, but also practicing discipline, a sense of responsibility, and order in their lives. Moreover, congregational prayers teach students to prioritize common interests. In congregational prayers, each individual learns to follow the imam, respect the rules, and respect others around them. This can strengthen the values of cooperation and mutual respect in the school environment. Students can also feel a deep inner peace, which greatly helps them to face academic and social challenges at school with a cool head and full of peace. The virtues gained from this congregational prayer, which include multiple rewards, provide additional motivation for students to always carry out this worship. In addition to enriching spirituality, congregational prayers also provide psychological benefits, such as a sense of peace, reducing stress, and increasing focus. Therefore, for students, congregational prayer is not only a religious obligation, but also a way to strengthen mentality and form a better character.

c. Praying

In Islam, starting and ending work with prayer is a way to ask for ease and blessings from Allah SWT. Before working, prayer is said as a form of trust and hope for smoothness, while after finishing, prayer is an expression of gratitude and a request that the results of the work be blessed. Praying before and after studying is very important for students because it can help them obtain blessings and ease in the learning process. Praying before studying asks for guidance and help from Allah SWT to be given intelligence, smoothness, and good understanding in the material being studied. This fosters a sense of dependence on God, which provides a sense of calm and confidence that all efforts made will get maximum results.

Meanwhile, praying after studying, expresses gratitude for all the knowledge that has been obtained and asks that this knowledge be useful. By praying, students also remember that the knowledge they learn is a gift from God that must be used wisely. Apart from that, praying before and after studying helps students to achieve peace of mind and clarity of heart in participating in class learning. So, students' orientation in participating in learning must begin with a clean heart that is not mixed with other goals other than the goal of seeking God's pleasure and worshiping Him.

d. Reciting Al-Qur'an

Reading the Koran is very important in Islam, because apart from being a guide to life, it also brings blessings and peace of mind. By regularly reading the Koran, a Muslim can strengthen his faith, increase his understanding of religion, and get closer to Allah SWT. Reading the Koran at school is very important for students because it not only enriches their souls, but also helps shape strong and positive character. S. Pdf. The Qur'an as a guide to life teaches moral values that can guide students in interacting with others and dealing with various situations in everyday life. By routinely reading the Qur'an, students can increase their spiritual closeness to Allah SWT, which provides peace, focus, and strength in facing academic challenges. In addition, reading the Qur'an at school can create an atmosphere full of blessings and mutual respect among students. It also introduces habits that can form noble characters, such as patience, honesty, and responsibility. Through reading the Qur'an, students are taught to always remember Allah SWT in every step of their lives, which will ultimately improve their personal qualities and academic achievements. Thus, reading the

Qur'an at school not only strengthens the spiritual dimension, but also becomes the foundation in the formation of students' character and emotional intelligence.

From the description of the implementation of religious culture activities in Islamic Religious Education learning in Senior High Schools in the Meranti Islands Regency, researchers can conclude that in SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat, these three schools actively develop habits and cultures based on religious values. At SMAN 1 Tebing Tinggi, religious activities begin with scheduled and structured learning. Febrizal Putra, S.Pd.I, an Islamic Religious Education teacher, explained that activities such as Dhuha prayer, Zuhur prayer, shaking hands with teachers when entering school, and Yasin reading every Friday have become routines that are carried out well by students. Dhuha prayer is held at 07:00 to 10:00 WIB, Zuhur prayer at 12:15 to 13:00 WIB, and Yasin reading is carried out every Friday before teaching and learning activities. These activities aim to create a conducive atmosphere for students' spiritual development. At SMAN 2 Tebing Tinggi, the implementation of religious culture begins with examples by the teacher assembly. Junaina, S.Pd.I, a PAI teacher, stated that students are greeted with smiles, greetings, and salutations when entering the school area by the on-duty teacher. In addition, activities such as prayers before and after lessons, as well as congregational prayers in the prayer room during the first and second breaks, are routines that support students' spiritual awareness. The reading of Yasin every Friday is also carried out together by all students. This activity is expected to strengthen the spiritual bond between students and the school environment.

At SMAN 1 Tebing Tinggi Barat, the implementation of religious culture is carried out every day, except for the reading of Yasin which is only carried out on Fridays. Muhammad Badroni, S.Pd.I, a PAI teacher, explained that the Dhuha prayer activity is carried out both before entering class and during breaks, while the Zuhur prayer is carried out in the prayer room. In addition, prayers before and after studying are also part of the students' daily routine. Before the implementation, the school first made a thorough plan to determine the objectives, time of implementation, targets, and assessment of the effectiveness of the activity.

Furthermore, an evaluation of the impact of religious culture programs in Islamic Religious Education learning in schools in the Meranti Islands Regency was carried out using various methods in accordance with the policies of each school. This evaluation aims to measure the effectiveness of the program in improving students' spiritual intelligence, as well as to obtain a clear picture of the successes and challenges in its implementation. Based on interviews with several Islamic Religious Education teachers at SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat, each school implemented a different approach in the evaluation process.

Evaluation of religious programs in these schools is very important to ensure that the activities carried out have an impact on students' spiritual development. According to Arends, educational evaluation is a critical step in assessing the extent to which learning objectives can be achieved and how effective a program is in providing the desired impact. In this case, evaluations are carried out routinely using several methods to obtain comprehensive results regarding the impact of religious cultural programs.

At SMAN 1 Tebing Tinggi, evaluation of religious cultural programs is carried out after each semester exam. According to Febrizal Putra, S.Pd.I, a PAI teacher at SMAN 1 Tebing Tinggi, this evaluation involves checking student attendance in religious activities and conducting direct interviews with students in class. Homeroom teachers also assist in this evaluation process to get a clearer picture of student participation in religious activities. Evaluations are carried out with the aim of determining the impact of religious programs on students' spiritual intelligence and to assess their involvement in planned activities. In the

theory of educational evaluation, as stated by Stufflebeam, evaluation functions to provide feedback for program development and determine the extent to which goals have been achieved. In this context, evaluations involving student interviews and attendance checks are important as a basis for making improvements in the future.

At SMAN 2 Tebing Tinggi, Islamic Religious Education teacher Junaina, S.Pd.I explained that the evaluation of religious programs was carried out using the direct observation method. Observations were made to assess student behavior and their involvement in religious activities, in addition to checking attendance to determine their activeness in participating in planned activities. Evaluations are carried out every semester to monitor the extent to which religious programs have an impact on students' spiritual development. In evaluation theory, the observation method is considered an effective tool for obtaining direct data on student behavior, as explained by Danielson and McGreal in their study of observation-based evaluation in educational environments. This evaluation ensures that religious programs are not only followed by students physically, but also spiritually.

Meanwhile, at SMAN 1 Tebing Tinggi Barat, PAI teacher, Muhammad Badroni, S. Pd.I, said that the evaluation was carried out through direct observation involving the Vice Principal for Student Affairs. Student attendance in religious activities is recorded through attendance, and sometimes also documented in the form of photos to ensure that students really participate. This evaluation is carried out every semester and the results are reported to the principal and parents of students. With the reports received by parents, the school can provide a more complete picture of the spiritual development of their children. Muhammad Badroni, S. Pd.I emphasized that direct observation and documentation of attendance are important to ensure the accuracy and validity of the evaluation. This is in accordance with the formative evaluation theory initiated by Scriven, which states that formative evaluation aims to collect useful information for program improvement and development, as well as to provide constructive feedback.

The implications of religious culture in the application of Islamic Religious Education learning to improve the spiritual intelligence of Senior High School Students in Meranti Islands Regency.

The implementation of religious culture in Islamic Religious Education learning in several Senior High Schools in Kepulauan Meranti Regency has shown a significant impact on the development of students' spiritual intelligence. This impact can be seen both in terms of improving the character and spiritual aspects of students, which include aspects of discipline, emotional management, and empathy for others. Based on the results of interviews with the principals, vice principals for student affairs, and Islamic Religious Education teachers, there were significant changes in students' behavior and attitudes that reflected their increased spirituality.

The principal of SMAN 1 Tebing Tinggi, Poyadi, S.Pd., M.Sc., revealed that the implementation of the religious culture program had a significant impact on students' religious awareness. Poyadi stated that many students are now more disciplined in carrying out their worship and care more about others, and are able to manage their emotions better. Empathy towards their friends has also increased, which shows progress in their spiritual intelligence. These changes not only affect aspects of worship, but also improve relationships between students at school.

Furthermore, the Vice Principal for Student Affairs, Latifah, S.Pd, observed changes in students' character. According to her, students involved in Islamic Religious Education learning that supports religious culture become more appreciative of differences, more open in interacting, and show a greater sense of responsibility. Latifah, S. Pd, also mentioned that students are more consistent in carrying out their worship and showing a more patient and

humble attitude in dealing with various situations. This reflects the maturity of students in living life with deeper religious values.

Islamic Religious Education teacher at SMAN 1 Tebing Tinggi, Febrizal Putra, S.Pd.I, also felt the changes in students' behavior and manners. Although not all students showed the same development, Febrizal noted changes, especially in students who became more pious and had better manners. Overall, the application of religious culture in Islamic Religious Education learning has proven to have a significant impact on shaping students' character and spirituality.

At SMAN 2 Tebing Tinggi, Principal Haryuniati, S.Pd., said that this religious culture program had a very good impact, especially in increasing awareness of worship and improving student behavior. Haryuniati emphasized the importance of this program as a solution to overcome juvenile delinquency that often occurs among students, with the hope that the application of religious values can build self-discipline and reduce negative behavior.

Vice Principal for Student Affairs, Suyatno, S.Pd, observed significant changes in the character and spirituality of students. Suyatno, S.Pd explained that students are increasingly disciplined in carrying out worship and show more concern for the surrounding environment. One example observed is the habit of students preparing themselves for prayer when break time arrives. This shows that the religious culture program not only strengthens spirituality, but also forms habits among students.

PAI teacher of SMAN 2 Tebing Tinggi, Junaina, S.Pd.I, added that one of the most significant changes is the increase in maturity in the way students think and act. This increase is reflected in their academic behavior which is more focused, disciplined, and responsible for the tasks given. Junaina, S.Pd.I noted that PAI learning based on religious culture plays an important role in forming the emotional and spiritual maturity of students as a whole.

The Principal of SMAN 1 Tebing Tinggi Barat, Sari Dewi, S.Pd., MM. also noted significant changes in students after participating in the religious culture program in PAI learning. Sari Dewi stated that students showed increased discipline, maturity, and ease in adapting to existing rules. She was satisfied with the development of students' characters who were increasingly mature and easy to manage.

Vice Principal for Student Affairs, Nitrawarni, S. Pd, observed significant changes in students' characters, both in terms of discipline and spirituality. Nitrawarni, S. Pd noted that many students were increasingly studying religious teachings and showed changes in their behavior. Students were more consistent in carrying out their worship and were more concerned about the environment, as well as more appreciative of differences between individuals. This reflects that this program not only strengthens discipline, but also fosters a sense of tolerance among students.

PAI teacher of SMAN 1 Tebing Tinggi Barat, Muhammad Badroni, S. Pd.I, observed that students became more disciplined, friendly, and had better characters. Muhammad Badroni, S. Pd.I was proud of the development of students' characters that were increasingly positive, as well as their increased awareness of religious values.

Thus, it can be concluded that the implementation of religious culture has a very deep impact on increasing the spiritual intelligence of students at SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat. The application of religious values not only enriches the spiritual life of students, but also shapes their character into a better person and ready to face the challenges of life.

The application of religious culture carried out at SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat has been proven to have a significant impact on increasing the spiritual intelligence of students. This can be seen from changes in their behavior in everyday life, which reflects the religious values applied in the school environment. Real examples that can be seen are: a) Students always show politeness and

respect to teachers when they meet or interact. b) They respect each other, maintain good relationships without any conflict. c) Students voluntarily perform congregational prayers without being ordered by the school. d) In every situation, they always try to be honest and live their lives with high integrity. e) Graduates from these schools demonstrate high discipline, obey religious teachings, and have good adherence to Islamic values.

The success in forming this character is expected to continue to stick with them even after graduating, because they are accustomed to the religious atmosphere that was formed during their education at SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat. Thus, graduates of these schools are expected to continue to maintain religious values in their lives after entering the outside world. The religious culture implemented at SMAN 1 Tebing Tinggi, SMAN 2 Tebing Tinggi, and SMAN 1 Tebing Tinggi Barat also contributes to increasing students' spiritual intelligence, which is very important in preparing them to face broader life challenges. With good spiritual intelligence, students are able to direct their every action based on Allah SWT, and this provides calm and confidence in every step they take.

According to Muhaimin, Suti'ah, and Sugeng Listiyo Prabowo, the impact of implementing religious culture can be seen in two important things, namely student behavior and alma mater or alumni. For students, the impact can be seen in their acceptance rate at college, the quality of work obtained after graduation, and the income earned after entering the workforce. Meanwhile, for schools, the impact can be in the form of increasing school popularity, the level of public trust in the quality of education provided, and recognition of the school's contribution in shaping student character.

Thus, religious culture and spiritual intelligence must be maintained and developed in balance, so that students are not only intellectually intelligent, but also have good morals and readiness to become responsible citizens. This great hope is not only to improve the quality of education in Indonesia, but also to overcome the crisis in religious and spiritual values currently faced by many young generations.

CONCLUSION

This study reveals that Islamic Religious Education (PAI) learning integrated with religious culture has a significant impact on improving students' spiritual intelligence in State Senior High Schools in Kepulauan Meranti Regency. The implementation of religious culture through various religious activities in schools creates an environment that supports the development of students' religious character, moral understanding, and self-reflection skills. These findings indicate that learning strategies that integrate religious values with school culture can be an effective approach to forming a young generation with high morals and strong spiritual intelligence. Therefore, it is important for educators and schools to continue to prioritize the development of religious culture in supporting the achievement of national education goals.

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