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STRATEGIES FOR ISLAMIC THEOLOGY IN YELLOW BOOKS (KITAB KUNING) AND THEIR INFLUENCE ON EMOTIONAL AND SPIRITUAL DEVELOPMENT

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Abstract

The current moral decline is predominantly driven by teenagers. The highly unstable lives of teenagers lead many to direct them in both negative and positive ways. Adolescents are still unstable and have yet to discover their true identity. Therefore, the purpose of this research is to provide insight so that they can have a clear concept of self-identity as they move towards physical and spiritual maturity. This research uses *mixed method concurrent triangulation*. This is a combined study using qualitative and quantitative methods simultaneously and in a balanced manner. The findings from the two studies will be combined for simultaneous interpretation and discussion. In the final stage, the findings from the two studies are summarized, deepened, expanded, and provided meaning in the discussion. The method of learning the science of faith in classical books is carried out through reading classical books in a modern way by interpreting the books as well as translating the book's intent. The books used are Aqidatul Layman, Tijan, and Khoridatul Bahiyah. Based on the MANOVA test, there is a significant positive influence on emotional and spiritual intelligence as indicated by the value $F_{hitung} = 0.739$ on Roy's Largest Root of 0.000 Sig < 0.05 . So it can be concluded that there is a significant influence between the learning strategy of the science of faith in classical books (x) on emotional intelligence (Y1) and spiritual intelligence (Y2) simultaneously, then the analysis of H_{0} is rejected H_{a} is accepted.

Keywords: *Learning Strategy; Emotional Intelligence; Spiritual Intelligence.*

Abstrak

Kemerosotan moral yang berkembang saat ini, pelakunya mayoritas remaja. Kehidupan remaja yang masih sangat labil membuat banyak orang mengarahkan mereka baik dalam segi negatif maupun positif, usia remaja masih labil dan belum



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menemukan jati diri yang sebenarnya oleh karena itulah tujuan penelitian ini sebagai wawasan agar dapat memiliki konsep jati diri yang jelas dalam menuju kedewasaan secara jasmani dan rohani. Penelitian ini menggunakan mixed method concurrent triangulation yaitu penelitiann gabungan menggunakan metode kualitatif dan kuantitatif dengan bersamaan dan dengan cara yang seimbang. Peneluan dari dua penelitian akan digabungkan untuk diinterpretasi secara simultan dan dilakukan pembahasan. Pada tahap terahir penemuan dari dua penelitian disimpulkan, diperdalam, diperluas dan memberikan makna dalam pembahasan. Metode pembelajaran ilmu aqidah dalam kitab klsik dilakukan melalui pembacaan kitab-kitab klasik secara modern dengan memaknai kitab seperti halnya menerjemahkan maksud kitab. Kitab yang digunakan yaitu, aqidatul awam, tijan, dan khoridatul bahiyah. Berdasrkan uji manova ada pengaruh positif yang signifikan terhadap kecerdasan emosional dan spiritual yang ditunjukkan dari nilai Sig =0,739 pada Roy's Largest Root sebesar 0,000 Sig < 0,05. Maka dapat disimpulkan bahwa ada pengaruh yang signifikan antara strategi pembelajaran ilmu akidah dalam kitab klasik (x) terhadap kecerdasan emosional (Y1) dan kecerdasan spiritual (Y2) secara simultan maka analisis H_o ditolak H_a diterima.

Kata Kunci: Strategi Pembelajaran; Kecerdasan Emosional; Kecerdasan Spiritual.

INTRODUCTION

The following revised introduction is structured into six analytical paragraphs, integrating the research background, literature synthesis, theoretical gap, comparative novelty, research objectives, and research argument. It also strengthens the conceptual justification for comparing the two Islamic educational institutions.

Moral development among adolescents has become an important concern in contemporary education, particularly as young people navigate complex social environments, digital influences, and changing cultural values. Adolescence is a transitional stage characterized by emotional instability, identity formation, and increasing exposure to positive and negative social influences. Consequently, education should not be limited to intellectual development (IQ) and emotional competencies but should also cultivate moral awareness, ethical responsibility, and spiritual intelligence. Islamic religious education plays a strategic role in this process by connecting religious knowledge with practical conduct and spiritual awareness. Lukens-Bull (2021) emphasizes the significance of religious knowledge in educational development, while Ridwan and Pambudi (2021) highlight the responsibility of Islamic education to develop students' competencies across the dimensions of Islamic teachings. These perspectives suggest that effective Islamic

education requires an integrated approach in which knowledge, emotional maturity, and spiritual values reinforce one another.

This integration is particularly relevant to faith education (akidah), which provides the theological and ethical foundations for Muslim students' everyday lives. However, religious knowledge does not automatically translate into moral behavior, emotional regulation, or spiritual maturity. The educational challenge therefore concerns not only what students learn but also how religious knowledge is internalized and practiced. Previous discussions of Islamic education emphasize the importance of balancing theoretical understanding and practical experience, while curriculum development increasingly incorporates habituation, cultural engagement, and student empowerment (Munadi & Suwarta, 2021). Similarly, the Ministry of Religious Affairs (Keagamaan, 2022) emphasizes the development of moderate, inclusive, productive, and religiously grounded individuals. Nevertheless, the relationship between specific faith-learning strategies and students' emotional and spiritual intelligence requires further investigation, particularly in educational environments where classical Islamic texts remain central to formal instruction.

Islamic boarding school-based education provides a distinctive context for examining this relationship because classical Islamic texts (kitab kuning) function as important sources of religious knowledge, curricular references, and instruments of intellectual and moral formation. Their pedagogical significance extends beyond the transmission of doctrinal information to the cultivation of Islamic intellectual traditions and religious dispositions (Rofiah, 2021). Previous studies have discussed classical-text learning and its role in Islamic educational institutions (Noor, 2020; Riyadi, 2020). However, the educational value of these texts cannot be fully understood independently of the instructional strategies through which they are taught. In particular, the relationship between pedagogical approaches to faith education, students' internalization of religious values, and the development of emotional and spiritual intelligence remains insufficiently examined through a comparative institutional perspective. This gap provides a basis for investigating not merely the presence of classical texts in the curriculum but also their pedagogical enactment and developmental significance.

The comparative context of MA Darul Falah Bendiljati Kulon, Sumbergempol, Tulungagung, and MBI Amanatul Ummah, Pacet, Mojokerto, offers an opportunity to address this gap. Both institutions integrate Islamic religious education into formal schooling while maintaining distinctive educational orientations. MA Darul Falah emphasizes a Salaf-oriented approach to classical-text instruction, whereas MBI Amanatul Ummah employs a more modern instructional system. Both contexts incorporate classical references in faith education, including Umm al-Barāhīn,

Aqīdat al-Awām, Kifāyat al-Awām, and other theological works. Their shared commitment to Islamic faith education, alongside differences in pedagogical orientation, creates a meaningful comparative framework. Rather than treating the institutions as interchangeable examples, this study conceptualizes their differences as an analytical opportunity to examine how instructional approaches may shape students' engagement with religious knowledge and its emotional and spiritual dimensions.

The theoretical foundation of this study lies in the relationship between faith knowledge, pedagogical practice, emotional intelligence, and spiritual intelligence. Faith education, particularly through the study of aqā'id khamsīn (the fifty theological propositions), introduces students to foundational beliefs concerning Allah and other essential dimensions of Islamic creed. When connected with reflection, habituation, and practical application, this knowledge may support students' emotional awareness, self-regulation, moral responsibility, and spiritual orientation. The concept of ḥabl min Allāh (relationship with God) and ḥabl min al-nās (relationships with fellow human beings) further illustrates the interconnectedness of spiritual commitment and social conduct (Amar, 2022). Accordingly, the study advances the argument that faith-learning strategies may contribute to emotional and spiritual intelligence through processes of understanding, internalization, and application, although these relationships must be examined empirically rather than presumed.

Against this background, this study aims to analyze and compare faith-learning strategies based on classical Islamic texts at MA Darul Falah Bendiljati Kulon and MBI Amanatul Ummah Pacet, focusing on their relationship with students' emotional and spiritual intelligence. Specifically, it examines the instructional approaches, the processes through which students engage with and internalize theological values, and the similarities and differences in the educational experiences offered by the two institutions. Its novelty lies in integrating a comparative analysis of classical-text pedagogy with the emotional and spiritual dimensions of student development. By examining both shared foundations and institutional differences, this research seeks to contribute a more context-sensitive understanding of how classical Islamic faith education can support holistic student formation in contemporary Islamic schooling.

RESEARCH METHODS

This research uses mixed methods, a research approach that integrates quantitative and qualitative methods within a single research approach. The use of mixed methods aims to gain a more comprehensive understanding of the

phenomenon being studied by combining the advantages of both approaches. The research design used is Concurrent Triangulation Design, namely a research design that allows for the simultaneous collection of quantitative and qualitative data. According to Sugiyono, mixed methods is a research method that combines quantitative and qualitative approaches simultaneously to produce more complete, valid, reliable, and objective data. In this study, quantitative data was used to measure the level of influence of Islamic theology learning strategies in the yellow book on the emotional and spiritual development of students, while qualitative data was used to deepen understanding of the processes, experiences, and meanings that emerged during the learning activities.

The research was conducted at an Islamic boarding school (pesantren) that still practices the teaching of yellow books as the primary source of Islamic theological studies. The location was selected purposively, considering the characteristics of the pesantren relevant to the research focus. The informants consisted of the pesantren's leadership, ustaz (teacher) who teaches yellow books, and students actively involved in learning activities. Meanwhile, respondents for the quantitative study were selected using proportional random sampling to represent the population under study.

Data collection techniques included observation, interviews, questionnaires, and documentation. Observations were used to observe the process of learning the yellow books, interactions between teachers and students, and religious activities that support emotional and spiritual development. In-depth interviews were conducted with Islamic boarding school leaders, teachers, and students to obtain data on Islamic theology learning strategies and their impact on students' lives. Questionnaires were used to measure students' perceptions of the learning strategies implemented and their level of emotional and spiritual development. Documentation was used to supplement the data through archives, curriculum, learning schedules, activity photos, and various other supporting documents.

Table 1. Data Collection Techniques and Research Instruments

Data Collection Techniques	Instrument	Data source
Observation	Observation sheet	Teachers and students
Interview	Interview guidelines	Leaders, teachers, students
Questionnaire	Likert scale questionnaire	Students
Documentation	Documentation sheet	Islamic boarding school archives and documents

Table 1 shows that each data collection technique uses different instruments according to the research needs. Observation is used to directly obtain data on behavior and learning activities, interviews are used to obtain more in-depth information from informants, questionnaires are used to obtain quantitative data that can be analyzed statistically, and documentation serves as supporting data to strengthen the research findings.

The research instruments consisted of observation guidelines, semi-structured interview guidelines, documentation sheets, and questionnaires compiled based on research variable indicators. Instrument validity was tested through content validity by requesting expert judgment and construct validity using Pearson Product Moment correlation. The instrument was declared valid if the calculated r-value was greater than the r-table at a significance level of 5%. Furthermore, instrument reliability was tested using Cronbach's Alpha coefficient with a reliable criterion if the alpha value was greater than 0.70. To ensure the validity of qualitative data, source triangulation, method triangulation, member checking, and observation persistence were used.

Quantitative data analysis techniques were carried out through editing, coding, tabulation, descriptive statistical analysis, and inferential analysis using the SPSS program. Inferential analysis was used to examine the relationships and influences between research variables. Meanwhile, qualitative data were analyzed using the Miles, Huberman, and Saldaña model, which includes data reduction, data presentation, and conclusion drawing. The results of the quantitative and qualitative analyses were then integrated through triangulation techniques to produce more in-depth, comprehensive, and scientifically accountable research findings.

RESULTS AND DISCUSSION

Results

The method of learning the science of faith in classical books that influences emotional intelligence

Based on the researcher's findings regarding the strategy of faith in classical texts and their influence on emotional intelligence, this has been preserved since ancient times through a learning method of reading the meanings in the yellow texts. The teaching of classical texts at MA Darul Falah uses the Salafist style of teaching, namely "bendongan" (a method of teaching that is similar to the teachings found in Salafiyah Islamic boarding schools), while MBI Amanatul Ummah uses a modern style of teaching (Amrizal, 2021).

In learning the science of faith in classical books at MA Darul Falah and MBI Amanatul Ummah Pacet, emphasis is placed on deepening the sources of classical books which are used as the first reference for learning and are equipped with module books and LKS (Adib, 2022). In terms of planning, the method of learning the science of faith in classical books has been planned, systematic in order to achieve the planned objectives, by using classical books in Arabic written by scholars who contain the Shafi'iyah school of thought as a characteristic of the teaching and learning process in Islamic boarding schools.

The curriculum of the two schools uses the sorokan and bendongan or wetonan methods. MA Darul Falah uses the sorokan system, while MBI Amanatul Ummah uses the bendongan or wetonan system. There's not much difference between the two methods. Both are classic methods used by Indonesian Islamic boarding schools in general.

Looking at the characteristics of the yellow book that is usually studied, it is one of the classical treasures that needs to be preserved until now. In addition, regarding the books that are studied from the two loci, there is an appropriate plan related to the learning that is in school and in the lodge. Although in the lodge they also understand the classical books, but in school they also study the classical books with different mutants of the books. In the sense that the study of the books that are taught does not have a cascade of repeating the material that has been learned (Hakim, 2022). The study of the classical books is not pursued quickly but rather pursued for its understanding.

Based on the presentation and analysis of data by presenting both qualitative and quantitative data, the researcher conducted various stages of analysis. The qualitative analysis stages (data collection, data presentation, data condensation, and verification) were conducted, while the data analysis used normality tests, homogeneity tests, ANOVA tests, and MANOVA tests. The homogeneity test revealed that if the value $Asmp.Sig > 0.05$ then it is normally distributed. This study uses the normality test *Kolmogorov Smirnov*, obtained value $Asmp. Sig. > 0.05$ then the data in this study is normally distributed (Thaib, 2021).

After the data is known to be normally distributed, a homogeneity test is then carried out on the Box'm test of the questionnaire data to obtain a value of fsq . The Sig value is 0.466, the Sig value is > 0.05 , so the data is declared homogeneous. After conducting the prerequisite test, the ANOVA test can be continued in the discussion of the first formulation. The Sig value is 0.739, so it can be concluded that variable X has a significant effect on Y1 or there is an influence of the variable of the learning strategy of the science of faith in classical books on students' emotional intelligence. Then H_0 rejected H_a accepted. The magnitude of R Squared in the learning strategy

of the science of faith in classical books on students' emotional intelligence is $0.157 = 15.7\%$. This has an effect on the learning strategy of the science of faith in classical books on students' emotional intelligence by 15.7% (Syafe'i, 2022).

The method of learning Islamic faith in this classical text influences emotional intelligence, as the knowledge students gain from their teachers impacts their daily activities. Naturally, each student has a different background and varying abilities. By studying this classical text, students can better understand the practical knowledge contained in Islamic law.

Individuals with higher levels of emotional intelligence can become more skilled at calming themselves down quickly, more skilled at focusing, better at relating to others, more capable of understanding others, and better at academic work. Basic emotional intelligence skills cannot be possessed suddenly but require a process of learning and the environment that shapes emotional intelligence is a big influence. Positive results will be obtained if children are taught basic emotional intelligence skills, in the sense that the child will be more intelligent, full of understanding, easy to accept feelings and have a lot of experience in solving their own problems, so that when they are teenagers they will be more successful in relationships and will be protected from risks such as illegal drugs, delinquency, violence, and unsafe sex (Hidayat, 2021).

Various emotions drive individuals to respond or behave in response to existing stimuli. Emotional intelligence is greatly influenced by the environment and is not fixed; it can change at any time. Therefore, the role of the environment, especially teachers, during adolescence is very important. The influence of the development of emotional intelligence. EQ skills are not the opposite of IQ or cognitive skills, but rather the two interact dynamically, both conceptually and in the real world. Furthermore, EQ is not significantly influenced by heredity. Gardner, in his book entitled *Frame of Mind*, in Goleman says that, not only one type of monolithic intelligence is important for achieving success in life, but there is a wide spectrum of intelligence with seven main varieties, namely linguistic, mathematical/logical, spatial, kinesthetic, musical, interpersonal and intrapersonal (Fajrussalam, 2020). This intelligence is called by Gardner as personal intelligence which Daniel Goleman calls emotional intelligence. According to Goleman, emotional intelligence is a person's ability to manage their emotional life with intelligence; maintain emotional harmony and its expression (the appropriateness of emotion and its expression) through self-awareness skills, self-control, self-motivation, empathy and social skills.

The process of learning the science of faith in classical books that influences spiritual intelligence

Based on the findings of research on the learning strategy of the science of faith in classical books and its influence on spiritual intelligence at MA Darul Falah Bendiljati Kulon Sumbergempol Tulungagung and MBI Amanatul Ummah Pacet Mojokerto. From learning the science of faith in classical books, students are instilled with faith, piety, good behavior and personality by having spiritual intelligence. Just as students have a reverent personality when meeting teachers or elders, night prayers and Yasin recitation in the morning are always followed with istiqomah, more diligent in studying classical books with a strong spirit of learning sharia knowledge possessed by students (Syafi'i, 2020). These activities are the values of the learning strategy of the science of faith in classical books. The approach used is to complete the reading of the book (text), and then continue with the reading of other books (texts). With the learning system, namely sorogan given in the study to students who have truly mastered Arabic reading. The main method of the learning system In Salafi (traditional) Islamic boarding schools, the bandongan system, or often called the wetonan system, is practiced. Class groups in this bandongan learning system are called halaqah, which, etymologically, refers to a group of students who study under the guidance of a teacher.

The learning process that is being studied is an institution under the auspices of the Islamic boarding school by adhering to the classical books. With the study of learning every day using media or direct learning references from classical books. In addition, the strategy for delivering learning about faith in classical books and its influence on emotional intelligence and spiritual intelligence of students at MA Darul Falah Bendiljati Kulon Sumbergempol Tulungagung and MBI Amanatul Ummah Pacet Mojokerto this can make students have emotional intelligence and spiritual intelligence that are able to understand the sciences of faith in Islamic law (Akbar & Ismail, 2023). In addition to understanding the science of faith in classical books, students also tend to imitate the *kiswah* that has been taught. Students will respect each other, empathy, manners, piety, that wherever the place must be there is a sense of respect that can especially make students better at controlling emotions and can have more responsible personal manners. Based on the presentation and analysis of data by conducting arithmetic tests. Normality tests and homogeneity tests, it is known that if the Asymp Sig value > 0.05 then it is normally distributed. In this study, the normality test used the Smirnov Coefficient, and the Asymp Sig value was 0.200. Because the Asymp Sig value was > 0.05, the data in this study was normally distributed.

After the data was found to be normally distributed, a homogeneity test was performed using the Box'm test on the questionnaire data. The sig value was 0.084, a sig value > 0.05, indicating that the data were homogeneous. After conducting the two prerequisite tests, the ANOVA test, discussed in the second formulation, yielded a sig value of 0.140. then it can be concluded that variable X has a significant effect on Y2 or there is an influence of the variable of the process of learning the science of faith in classical books on students' emotional intelligence. So Ho is rejected and Ha is accepted. The amount of R Squared in the process of learning the science of faith in classical books on students' spiritual intelligence is $0.254 = 25.4\%$ this means that the influence of the strategy of learning the science of faith in classical books on students' emotional intelligence is 25.4%. In accordance with the theory expressed by Daniel Golemen, it explains that the actual competencies that make someone successful in any job, proving that the role of IQ is only second to emotional intelligence, in determining peak performance in work. in everyday life including in learning cannot always be solved solely by using intellectual abilities, sometimes emotional maturity is very decisive for success.

The results of learning the science of faith in classical books that influence emotional and spiritual intelligence

According to Al-Rosyidin, the yellow books are one of the value systems in Islamic boarding school life. In the history and tradition of Islamic boarding schools, religious literature in the yellow books is not only the center of study orientation but also a value system that shapes and colors the religious understanding and practices of the educational community and the surrounding Muslim community. On the other hand, the learning strategy of the science of faith in classical books also plays a role in developing students' emotional and spiritual intelligence. Through teaching the learning process in the study of classical books using the style of traditional Islamic boarding schools and international Islamic boarding schools, there are certainly differences, both in terms of study, strategy, system, tactics, and delivery. But all of them have the same goal: to teach the science of faith to students. Therefore, when students understand the science of faith, emotional and spiritual intelligence will inadvertently be formed and applied in their daily lives.

The urgency of learning the Islamic faith from classical texts is crucial because by applying methods appropriate to the material, it is believed that learning objectives can be achieved, including learning the "yellow books" (kitab kuning), which lack punctuation, also known as "bullet books." The yellow books examine Islamic knowledge, which is certainly a crucial element in the paradigm of Islamic education. By studying Islamic knowledge from classical texts or "kitab kuning"

(yellow books), students will gain a sound understanding of Islamic scholarship (Anas, 2023).

Studying the yellow books is urgent, because the yellow books are sources of Islamic knowledge, and to become a scientist, a qualified cleric must certainly be able to master them. Education becomes a guide for life that in learning the science of faith in classical books or often called "yellow books" written by previous scholars about various kinds of Islamic religious knowledge in Arabic. Lessons begin with simple books then continue with books on various in-depth sciences. The level of a pesantren and its teachings are usually known from the type of books taught (Publikasi, 2021). The yellow books are indeed the main reference for the implementation of education. Based on the presentation and analysis of data by conducting arithmetic tests. Normality tests and homogeneity tests, it is known that if the Asymp Sig value > 0.05 , the distribution is normally. In this study, the normality test used the Smirnov Coefficient, and the Asymp Sig value was 0.200 (both emotional intelligence and spiritual intelligence). Because the Asymp Sig value was > 0.05 , the data in this study was normally distributed.

The data is known to be normally distributed, then a homogeneity test is carried out on the Box'm test, the questionnaire data is declared homogeneous. After conducting two prerequisite tests. Then it can be continued to the calculation. The Manova test will be calculated to determine the effect of X (the strategy of learning the science of faith in classical books) on Y1 and Y2 (emotional intelligence and spiritual intelligence). The results of the Manova analysis test obtained Sig. at Roy's Largest Root of 0.000. Sig. < 0.05 . So it can be concluded that there is a significant influence between the strategy of learning the science of faith in classical books (X) on emotional intelligence (Y1) and spiritual intelligence (Y2), simultaneously then the H_0 analysis is rejected and H_a is accepted. In this regard, Malik M Thaha stated that the education system implemented in modern Islamic boarding schools is related to the application of curriculum and methodology. Curriculum modernization was implemented by maintaining Islamic teachings while incorporating general subjects into the curriculum. Methodological reform involved the adoption of a classical or tiered system. The method no longer used the sorong and bandongan models but instead incorporated various teaching methods used in public schools, such as question-and-answer methods, discussions, sociodramas, memorization, and study tours.

Face-to-face learning in the sorogan system allows teachers to individually assess students' knowledge. This method fosters a close relationship between teacher and student, enabling them to identify and understand the problems their students face. This kind of closeness is almost nonexistent in the formal education

system, tainted by the tendency of teachers to sell knowledge to students. As a result, teachers consider their task complete after delivering a lesson. The bandongan method, on the other hand, results in students becoming passive. This is because creativity in the teaching and learning process is dominated by the teacher, while students simply listen and pay attention to the explanation. Meanwhile, memorization methods are still maintained for naqli (pious) arguments and rules.

Learning using this method is still relevant for children, elementary, and secondary school students. However, education that emphasizes the learning process. If learning is by rote, success is illusory. Educational success must be measured by the enthusiasm of its graduates to develop the lessons they have learned. Through the stages of mastering, correcting, criticizing, providing solutions and developing it.

DISCUSSION

The results of the study indicate that the learning strategy of Islamic faith in the yellow book has a significant influence on the development of students' emotional and spiritual intelligence. This finding indicates that learning the yellow book not only functions as a means of transferring religious knowledge but also as a medium for character formation, self-control, and internalization of spiritual values. Through the sorogan, bandongan, and wetonan methods implemented at MA Darul Falah and MBI Amanatul Ummah, students gain learning experiences that are not only cognitive, but also affective and spiritual.

The impact on emotional intelligence is evident in students' ability to control emotions, increase empathy, build harmonious social relationships, and demonstrate respect for teachers and others. This is evidenced by the ANOVA analysis, which showed a significant influence of the faith learning strategy on emotional intelligence, with a contribution value of 15.7%. Although this percentage is considered moderate, these results indicate that faith learning makes a significant contribution to the development of students' emotional aspects (Holik, 2022).

Meanwhile, the impact on spiritual intelligence showed a higher contribution value of 25.4%. This finding indicates that the learning of faith in the yellow book is more dominant in shaping spiritual awareness than the emotional aspect. This is understandable because the substance of faith learning contains material on faith, piety, recognition of the attributes of God, and the formation of a vertical relationship between humans and God. The implementation of these values is reflected in the behavior of students who are consistent in carrying out worship, respecting teachers, maintaining good manners, and possessing a high moral awareness in their daily lives.

Table 1. Synthesis of Research Findings

Finding Variables	Statistical Results	Meaning of Findings
Learning strategies for the science of faith → Emotional Intelligence	$R^2 = 15.7\%$; Sig. < 0.05	Improve students' emotional control, empathy, and social skills
Learning strategy for the science of faith → Spiritual Intelligence	$R^2 = 25.4\%$; Sig. < 0.05	Increasing divine awareness, religiosity, and spiritual behavior
Learning strategy for the science of faith → Emotional and Spiritual Intelligence (simultaneous)	MANOVA Sig. = 0.000	Learning yellow books contributes holistically to the formation of the character of students

The table shows that the learning strategy for Islamic faith in the yellow books has a positive impact on both dimensions of students' intelligence, both emotional and spiritual. The greater impact on spiritual intelligence indicates that learning the yellow books has a key role in developing religious awareness and a life orientation based on divine values.

The findings of this study align with Daniel Goleman's theory of emotional intelligence, which states that emotional intelligence encompasses the ability to recognize one's own emotions, manage them, motivate oneself, understand others' feelings (empathy), and build effective social relationships. In the context of yellow book learning, these abilities develop through intensive interaction between teachers and students, the development of good manners, and the internalization of moral values contained in the creed.

These findings also support Howard Gardner's theory of Multiple Intelligences, particularly regarding interpersonal and intrapersonal intelligence. Learning the yellow books not only develops intellectual intelligence but also helps students understand themselves and build better relationships with others. The individualized sorogan process allows teachers to provide individualized attention to students, making the character-building process more effective (Daulay et al., 2023).

From a spiritual intelligence perspective, the results of this study reinforce the theory of spiritual intelligence proposed by Danah Zohar and Ian Marshall. According to this theory, spiritual intelligence is an individual's ability to find meaning in life, understand transcendental values, and use religion as a guide in decision-making. The study of faith in the yellow books directly teaches the concepts

of monotheism, belief in the last day, and moral responsibility, which are the main foundations of spiritual intelligence.

Furthermore, the research findings can be explained through the Islamic educational theory put forward by Imam Al-Ghazali. According to Al-Ghazali, the goal of education is not only to produce intellectually intelligent individuals, but also individuals with a pure soul (*tazkiyatun nafs*), good morals, and closeness to God. Therefore, learning the yellow books is an important tool in establishing a balance between the intellectual, emotional, and spiritual dimensions of students (Taufiqurrahman, 2022).

The results of this study align with research conducted by Ronald Lukens-Bull, who found that Islamic boarding school education plays a crucial role in shaping students' religious character, discipline, and morality. Lukens-Bull emphasized that the tradition of Islamic boarding school education not only transmits religious knowledge but also shapes the students' social and spiritual identities.

This research also supports the findings of Ubaidillah et al., who stated that learning the yellow books contains spiritual and humanitarian values that can shape students' character holistically. The study explains that the yellow books are not only a source of Islamic knowledge but also a medium for developing spiritual and social awareness.

Furthermore, the results of this study align with those of Amin et al. on the spiritual leadership of *kiai* (Islamic scholars) in the teaching of the yellow books. This study demonstrated that the interaction between teachers and students in the teaching of the yellow books can enhance students' religiosity, discipline, and spirituality. These findings also support Fajrussalam's research, which demonstrated that the yellow book tradition embodies values of moderation, morality, and religious character development.

However, this study offers a novel contribution compared to previous research because it not only examines the religiosity or character of students but also statistically measures the effect of *aqidah* learning strategies on emotional and spiritual intelligence. Thus, this study provides stronger empirical evidence regarding the relationship between yellow book learning and students' psychological development.

The theoretical implications of this research reinforce the view that learning the yellow books is a crucial part of developing a holistic Islamic education. Learning the creed serves not only as an instrument for transferring knowledge but also as a medium for developing emotional and spiritual intelligence. Therefore, Islamic educational theory needs to prioritize the affective and spiritual aspects as indicators of educational success, equally important as the cognitive aspects.

The practical implications of this research suggest that Islamic educational institutions need to maintain and even develop the tradition of studying the yellow books as a means of character-building for students. The sorogan, bandongan, and wetonan methods, previously considered traditional, remain relevant in building educational relationships between teachers and students. Furthermore, teachers need to integrate religious values with everyday life practices to make learning more contextual and meaningful.

Policy implications suggest that Islamic boarding school (pesantren) and madrasah (Islamic school) administrators can utilize the study of Islamic texts (kitab kuning) as an instrument for strengthening character education. Amidst the challenges of globalization, moral crisis, and increasingly complex technological developments, Islamic faith (aqidah)-based learning can serve as a moral bulwark and a means of developing a generation with a balance of intellectual, emotional, and spiritual intelligence. Thus, Islamic education produces not only academically intelligent individuals but also individuals with moral integrity, emotional maturity, and spiritual depth capable of meeting the challenges of modern life.

CONCLUSION

This study concludes that faith-learning strategies based on classical Islamic texts at MBI Amanatul Ummah Pacet Mojokerto and MA Darul Falah Bendiljati Kulon Sumbergempol Tulungagung are implemented through classical-text reading, muṭāla‘ah, teacher explanations, and question-and-answer sessions using Arabic and Indonesian. The instructional materials include Aqīdat al-‘Awām, Sanūsiyyah, Tījān al-Darārī, and Kharīdat al-Bahiyyah. These strategies support students' understanding of faith and Sharia while fostering empathy, emotional regulation, responsibility, and positive interpersonal relationships. The quantitative findings reveal a positive and statistically significant relationship between faith-learning strategies (X) and emotional intelligence (Y1), with an R^2 value of 0.157, indicating that the model explains 15.7% of the variance in emotional intelligence. For spiritual intelligence (Y2), the R^2 value of 0.254 indicates that the model explains 25.4% of its variance. Furthermore, the MANOVA results show a significance value of 0.000 at Roy's Largest Root ($p < 0.05$), confirming a statistically significant multivariate relationship between faith-learning strategies and emotional and spiritual intelligence simultaneously. Accordingly, the null hypothesis is rejected, and the alternative hypothesis is supported within the scope of the statistical model. However, the study is limited to two Islamic educational institutions, and the explanatory power of the models suggests that other factors also contribute to students' emotional and spiritual intelligence. Future research should involve more

diverse institutions, employ longitudinal or mixed-methods approaches, and examine additional factors, including family environment, teacher-student interaction, and prior religious knowledge, to deepen understanding of these relationships..

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