Building Spiritual Intelligence within the Framework of Islamic Educational Philosophy: Reflections on the Lifestyle of Urban Communities

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Abstract: Building Spiritual Intelligence within the Framework of Islamic Educational Philosophy: Reflections on the Lifestyle of Urban Communities
Objective: This study examines the development of spiritual intelligence among young people through the integration of three pillars: family, school, and community, and analyzes how collaboration between these elements forms a holistic model for spiritual development among urban youth in Yogyakarta. **Method:** Using a descriptive qualitative approach through literature analysis, contextual observation, and conceptual review of spiritual education patterns in three main environments. **Results:** Effective spiritual guidance requires the internalization of religious values within the family, the strengthening of moral structures through school curricula and culture, and the expansion of spiritual experiences through socio-religious activities in the community. This integration improves adolescents' inner balance, reflective abilities, and psychological resilience in the face of urban pressures. **Conclusion:** This collaborative model not only produces individuals who are ritually devout but also spiritually mature and capable of making wise moral decisions. **Contribution:** This study provides a framework for spiritual guidance that can be applied by Islamic educational institutions, families, and local communities continuously

Keyword: Spiritual Intelligence, Family, School, Community, Holistic Islamic Education

Abstract: Membangun Kecerdasan Spiritual dalam Bingkai Filsafat Pendidikan Islam: Refleksi atas Gaya Hidup mayarakat Urban
Tujuan: Penelitian ini mengkaji pengembangan kecerdasan spiritual generasi muda melalui integrasi tiga pilar: keluarga, sekolah, dan masyarakat, serta menganalsisi bagaimana kolaborasi antarelemen tersebut membentuk model pembinaan spiritual yang holistik bagi remaja urban Yogyakarta. **Metode:** Menggunakan pendekatan kualitatif deskriptif melalui analisis literatur, observasi kontekstual, dan telaah konseptual terhadap pola pendidikan spiritual di tiga lingkungan utama. **Hasil:** Pembinaan spiritual yang efektif membutuhkan kesinambungan internalisasi nilai religius dalam keluarga, penguatan struktur moral melalui kurikulum dan budaya sekolah, serta perluasan pengalaman spiritual melalui aktivitas sosial-keagamaan di masyarakat. Integrasi ini meningkatkan keseimbangan lahir–batin, kemampuan reflektif, dan ketahanan psikologis remaja menghadapi tekanan urban. **Kesimpulan:** Model kolaboratif ini tidak hanya menghasilkan individu yang taat secara ritual, tetapi juga matang secara spiritual dan mampu membuat keputusan moral secara bijaksana. **Kontribusi:** Penelitian ini menawarkan kerangka pembinaan spiritual yang dapat diterapkan oleh lembaga pendidikan Islam, keluarga, dan komunitas lokal secara berkelanjutan.

Kata Kunci: Kecerdasan Spiritual, Keluarga, Sekolah, Masyarakat, Pendidikan Islam Holistik.

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A. INTRODUCTION

Yogyakarta, a city renowned for its education, tourism, and creative economy, is experiencing increasingly complex urban dynamics, particularly in shaping the lifestyles of the younger generation, including university students. Rapid urbanization and cross-cultural interactions are driving changes in lifestyle orientations, marked by the strengthening of materialism, consumerism, and hedonistic lifestyles as markers of social status and self-identity (Paramitalaksmi et al., 2022). The campus environment, student housing, and the entertainment and digital ecosystem reinforce these tendencies, which have been empirically proven to influence the consumption behavior and low self-control of students in Yogyakarta (Chrissendy et al., 2025; Jasmine & Nurfauziah, 2025; Panu, 2024).

Several studies indicate that an instant-gratification and competitive urban lifestyle not only impacts economic and social aspects but also has significant implications for the mental and spiritual health of the younger generation. Consumptive lifestyles and the dominance of digital media correlate with increased academic pressure, mental fatigue, burnout, and weakened self-reflection and spiritual awareness (Maharani & Hendrastomo, 2023; Mufidah et al., 2025; Prismawan & Michael, 2023; Putri et al., 2023; Yanti et al., 2024). Other studies confirm that the intensity of social media use is associated with a decline in the quality of reflective religious practices and spiritual well-being among students (Nawafi et al., 2024; Sa'diyah et al., 2022).

In the context of religiosity, the urban youth generation tends to display symbolic and ritualistic religiosity, while the internalization of deep spiritual values such as tazkiyah al-nafs, muhasabah, and character building is often neglected (Adriani & Yustari, 2019; Jamilah et al., 2024; Syamraeni et al., 2024). This condition contributes to a crisis of meaning in life characterized by existential anxiety, confusion about life direction, and a weakening of transcendental orientation among urban youth (Aidulsyah, 2023; Beckham, 2023; Farrugia & Ravn, 2022; Rakhmania & Utomo, 2023).

Previous studies have demonstrated a positive relationship between strengthening spirituality and psychological resilience, subjective well-being, and the ability to cope with urban life pressures (Asfarina & Hafnidar, 2023; Hussain et al., 2023; Syafii & Azhari, 2025). From an Islamic education perspective, al-Ghazali's thoughts on soul purification and al-Attas' ideas on the integration of manners and knowledge offer a relevant philosophical framework for responding to the modern spiritual crisis (Hasyim, 2024; Putra, 2024; Hartini et al., 2024; Zainuddin et al., 2025). In addition, the study of Sufism in Islamic education has proven effective in building spiritual intelligence and noble character through the tazkiyatun nafs approach (Fathan et al., 2025; Gani, 2019; Kurnianingsih et al., 2025; Mustofa & Rochman, 2023).

However, most previous studies are still partial, focusing on the psychological impact of urbanity, consumptive aspects, or spiritual strengthening separately. There have not been many studies that comprehensively integrate the phenomenon of the urban lifestyle of the younger generation with the framework of Islamic educational philosophy as a basis for analysis and conceptual solutions.

This research is important because the development of spiritual intelligence (SQ) plays a vital role within the framework of Islamic education, especially in addressing the challenges of urban communities' increasingly complex lifestyles. Urban societies are often trapped in materialistic and individualistic lifestyles, which can lead to a decline in moral and spiritual values. Therefore, this study aims to explore how spiritual intelligence can be developed within the philosophy of Islamic education, which emphasizes the importance of balancing worldly and spiritual dimensions. Through this approach, the research seeks to provide insights into how Islamic education can help urban communities find deeper meaning in life and develop a more holistic character, not only relying on intellectual and emotional aspects but also on profound spiritual development. Thus, the findings of this study are expected to

make an important contribution to the development of more relevant and applicable models of Islamic education in addressing the challenges of modern life.

This study aims to examine in depth the dynamics of the urban lifestyle of the younger generation in Yogyakarta and its implications for spiritual intelligence, with a focus on how Islamic educational philosophy can be formulated as an alternative approach in building a holistic and sustainable spiritual awareness amid the challenges of modernity.

B. METHOD

This study uses a descriptive qualitative approach with a philosophical-reflective orientation to understand the phenomenon of urban lifestyle among the people of Yogyakarta in relation to the development of spiritual intelligence in Islamic education. This study was conducted in 2025. This approach was chosen because it allows researchers to explore the most profound meaning of a social phenomenon through concept analysis, critical reflection, and value interpretation. The descriptive qualitative model provides space to present phenomena as they are, without manipulation or distortion. At the same time, the philosophical approach, as emphasized by the epistemological basis for examining values, meanings, and conceptual structures that underlie human behavior, is also considered. Qualitative research allows researchers to understand reality holistically and contextually, especially in socio-religious studies.

The philosophical-reflective approach is also in line with the idea that Islamic education research should not only focus on empirical aspects, but also on uncovering the deepest normative and value meanings through contemplative and hermeneutic processes. Zed (2021) emphasizes that research based on a literature review and conceptual reflection is crucial for establishing a robust theoretical foundation in humanities research (Zed, 2021). Furthermore, Abdullah (2023) notes that the reflective approach in Islamic studies facilitates a connection between social reality and theological and spiritual values, thereby producing a more comprehensive and applicable understanding in the context of modern life (Abdullah, 2023). Thus, this qualitative-philosophical approach is relevant for interpreting the phenomenon of changing urban lifestyles and its implications for the spiritual intelligence of the younger generation in Yogyakarta from the perspective of Islamic education (Moustakas, 2011).

The data sources in this study include literature on Islamic educational philosophy (e.g., Syed Muhammad Naquib al-Attas, Al-Ghazali, and contemporary thinkers), Scopus- or Sinta-indexed scientific articles, and socio-cultural data on the people of Yogyakarta relevant to the dynamics of urban lifestyles. Data collection was conducted through literature studies to develop a theoretical and analytical framework (Abdullah, 2023), as well as phenomenological observations to describe patterns of urban community behavior, including consumerism, individualism, and the acceleration of life's pace (Andina & Zulaikha, 2024; Moustakas, 2011). Phenomenological observation itself follows the descriptive approach described by Moustakas (2011) in *Phenomenological Research Methods*, which is to capture the essence of human experience as it appears in everyday reality . With this, data was obtained in depth from both academic narratives and social facts present in the public space of Yogyakarta.

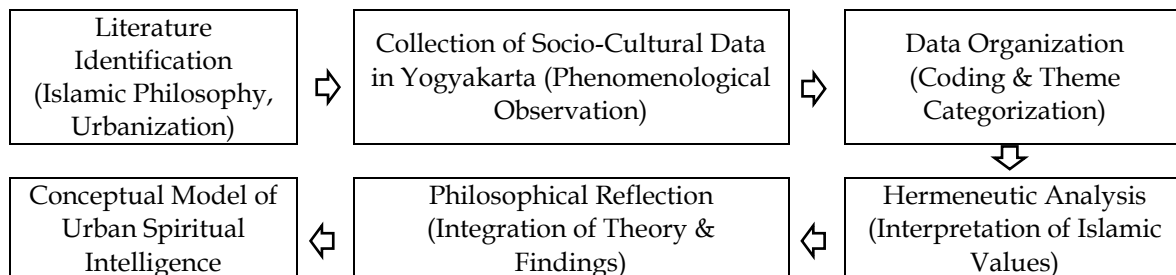| Literature Identification (Islamic Philosophy, Urbanization)	⇨	Collection of Socio-Cultural Data in Yogyakarta (Phenomenological Observation)	⇨	Data Organization (Coding & Theme Categorization)
Conceptual Model of Urban Spiritual Intelligence	⇦	Philosophical Reflection (Integration of Theory & Findings)	⇦	Hermeneutic Analysis (Interpretation of Islamic Values)

Figure 1. Data Collection and Compilation Flowchart

To analyze the data, this study employs hermeneutic analysis and philosophical reflection as its primary methods of analysis. Hermeneutic analysis is employed to interpret Islamic educational philosophy texts and literature related to spirituality in a modern social context, drawing on Hans-Georg Gadamer's view in Truth and Method (2004) that understanding meaning is always bound to context, tradition, and the reader's horizon (Gadamer, 2004). Hermeneutics enables researchers to examine how Islamic values intersect with urban realities. Meanwhile, reflective analysis is employed to integrate phenomenological findings with theories of Islamic spirituality, thereby generating new meanings that are relevant to the development of spiritual intelligence in urban communities. With this combination of methods, this study not only describes phenomena but also interprets and reinterprets urban reality based on the framework of Islamic educational philosophy.

C. RESULTS AND DISCUSSION

Result

1. The Phenomenon of Urban Lifestyle and Spiritual Crisis among the Young Generation in Yogyakarta

The results show that the urban lifestyle in Yogyakarta is developing rapidly and demands high adaptability, especially among the younger generation. The acceleration of the pace of life, academic pressure, competitive demands in education and work, and the penetration of consumerist culture have shaped a lifestyle that tends to be pragmatic and oriented towards material achievements (Saputra et al., 2021). These findings indicate a shift in religious values, characterized by a progressively limited space for inner reflection and a decline in the intensity of profound spiritual experiences.

Interview data with informants reveal that students face high productivity pressures, which increase psychological stress and compromise the quality of spiritual tranquility. This finding aligns with empirical research that demonstrates a significant correlation between academic pressure and a decline in the spiritual well-being of students (Supatminingsiha et al., 2025). In addition, respondents stated that the intensity of mobility and competition encourages greater involvement in consumerist and digital culture, resulting in religious practices becoming routine and less reflective (Wahid, 2025). These findings are consistent with previous studies, which have stated that urban communities experience a decline in spiritual quality due to a materialistic orientation and a lack of space for contemplation (Morados et al., 2024).

This study also found that Yogyakarta, as an educational city, presents significant social pressures for the younger generation. These pressures are reflected in increased emotional exhaustion, mental fatigue, and confusion about the meaning of life, which contribute to an imbalance between emotional and spiritual aspects (Pykett et al., 2023). The dominance of digital media further reinforces these conditions through fragmented interaction patterns and exposure to hedonistic and hypercompetitive content. The accumulation of these pressures gives rise to symptoms of burnout, characterized by emotional instability, decreased motivation, and academic burnout (Rangkuti et al., 2024).

Furthermore, the results of observations and respondents' statements indicate a decline in the younger generation's involvement in contemplative and self-awareness-oriented religious activities. Religious practices often tend to be carried out symbolically without deepening their existential meaning, positioning religiosity more as a social identity than as a substantive guideline for navigating the complexities of urban life (Haniifah et al., 2025; Wijaya et al., 2025).

This research shows an urgent need to strengthen a more substantial spiritual orientation. The informants emphasized the importance of providing integrated spaces for reflection and spiritual guidance to help the younger generation manage life's pressures, process the meaning of life, and strengthen their relationship with transcendent values (Marliana et al., 2025).

Efforts to revitalize spirituality are considered crucial for maintaining mental stability and strengthening moral integrity amid the ever-changing dynamics of urban culture (Rejeki, 2025). Therefore, comprehensive strengthening of spirituality is seen as a strategic necessity in building the resilience of Yogyakarta's younger generation in facing the complexities of modern urban life (Deymevar et al., 2024).

2. The Relevance of the Islamic Educational Philosophy Perspective in Building Spiritual Intelligence

The results of the study indicate that the Islamic educational philosophy perspective is considered relevant as a conceptual framework in strengthening the spiritual intelligence of the younger generation amid the dynamics of urban life (Wahyudi et al., 2025). Field findings suggest that the concept of *tazkiyah al-nafs* is understood by informants as the primary foundation of spiritual development, as it serves to stabilize emotions, control negative impulses, and enhance spiritual resilience in the face of modern pressures (Subaidi & Jahari, 2023). Respondents stated that education emphasizing spiritual purification helped them maintain inner peace more than a purely cognitive approach. Similarly, al-Attas's thinking on the internalization of *adab* is perceived as a crucial foundation in shaping the life orientation and behavior of the younger generation to align with the values of truth and moral order (Yunita et al., 2025). Meanwhile, al-Ghazali's idea of transcendental consciousness is understood as the core of a holistic spiritual experience, which integrates cognitive, affective, and moral aspects in the educational process (Mahmudi & Bungsu, 2025). These findings reinforce the principle of balance between *dzikir* and *fikir* as the basis for forming stable and reflective spirituality (Nabilah, 2025).

This study also found that the integration of the tasawuf method plays a significant role in deepening the development of spiritual intelligence. The informants stated that the practice of muraqabah helps improve inner focus and emotional stability, particularly in coping with academic and social pressures, in line with the findings of Nofi and Fithriyah (Nofi & Fithriyah, 2025). The practice of muhasabah is considered adequate in encouraging self-reflection and evaluation of respondents' life orientation, as confirmed in a study by Sulaiman et al. (2021). In addition, the value of *ikhlas* (sincerity) has been shown to enhance moral honesty and calmness in decision-making, as reported by Mawaddah & Ahmadi (2025). The concept of *jihad al-nafs* (striving against one's own desires) has also been identified as an important strategy in controlling consumptive urges and excessive competition in urban environments (Ulwan & Nugroho, 2024). These findings align with research that identifies dhikr, muhasabah, and muraqabah as practical means of continuously internalizing spiritual values in Islamic education (Harahap et al., 2025; Ramadhani et al., 2024).

The results of the study indicate that the philosophical framework of Islamic education makes a substantial contribution in responding to the spiritual crisis of urban communities characterized by the pressures of modernity and the fragmentation of values (Pasmawati & Meidyansyah, 2025). Respondents assessed that this approach not only strengthens formal religiosity but also builds moral resilience, clarity of thought, and existential sensitivity. The integration of concepts such as *tazkiyah al-nafs, adab,* and Sufi practices has been shown to play a significant role in shaping the emotional stability and ethics of the younger generation (Ghifari, 2025; Hadillah et al., 2025). Additionally, the practice of *dzikir* has been demonstrated to have a positive impact on reducing stress and enhancing the mental stability of respondents (Nasution et al., 2024). Furthermore, the balance between dzikir and fikir strengthens spiritual intelligence holistically (Miswanto & Nasrulloh, 2025). Thus, the perspective of Islamic educational philosophy is considered highly relevant as a conceptual and practical solution in the development of a transformative educational model that integrates intellectual, moral, and transcendental dimensions for today's urban society (Alamsyah, 2025; Prabowo et al., 2025).

3. Implications for Islamic Education and Models for Strengthening Spiritual Intelligence

The study's results show that Islamic education plays a strategic role in revitalizing the spiritual awareness of the younger generation amid the influence of urban modernization. Findings from interviews with educators and students indicate that Islamic education is not only understood as the transmission of religious knowledge, but also as a means of shaping a life orientation rooted in divine values (Yusuf et al., 2024). Respondents assessed that a value-based curriculum is the main instrument in instilling moral and spiritual principles through the reinforcement of moral values, Islamic thought, and meaningful worship practices (Fauziah et al., 2023). In addition, teacher role modeling was identified as a key factor in strengthening the effectiveness of the curriculum, as educators were perceived as concrete models of integrity and spiritual depth for students (Parawansah & Sofa, 2024). Religious activities on campus, such as Islamic studies and student da'wah organizations, were also reported by respondents to contribute significantly to strengthening the religious identity and spiritual resilience of the younger generation (Azraf et al., 2025).

The research findings also confirm that strengthening spiritual intelligence requires cooperation between educational institutions, families, and the community. Informants stated that families provide the initial foundation for spiritual guidance through the practice of worship, supportive communication, and the instillation of values of love from an early age (Okfia et al., 2020). Meanwhile, educational institutions play a role in providing a systematic spiritual learning process through the curriculum, school culture, and the role of educators as moral mentors (Hapsari et al., 2023). The community, particularly religious communities and local organizations in Yogyakarta, broadens the spiritual experiences of the younger generation through religious social activities, philanthropy, and social solidarity (Putra et al., 2024). The collaboration of these three pillars has proven to form an educational ecosystem that supports the continuous strengthening of students' character and spirituality (Pujianti, 2024; Purba & Bety, 2022).

Furthermore, the study's results show that the family, school, and community integration-based spiritual guidance model is considered effective in addressing the challenges of modern urban life. Respondents stated that this approach helps balance physical and spiritual dimensions, strengthens social relationships, and instills a transcendental vision of life as the basis for ethical behavior and psychological resilience. These findings align with research that confirms character education in Islamic schools is more effective when spiritual values are holistically integrated into the educational process (Adidarma et al., 2024; Alfian et al., 2022). Thus, Islamic education not only produces ritually obedient individuals but also shapes individuals who have a meaningful life orientation, the ability to make wise moral decisions, and contribute positively to urban communities (Danumiharja et al., 2023).

Discussion

The phenomenon of urban lifestyles in Yogyakarta exhibits increasingly complex social dynamics due to the acceleration of life's pace, academic and career demands, and the penetration of consumerist and digital culture. These changes not only shape the social interaction patterns and lifestyle preferences of the younger generation but also have a direct impact on the structure of their consciousness and spiritual experiences. The dominance of digital media has encouraged the emergence of a fluid and symbolic form of religiosity among young people, so that religious activities are often carried out without any inner meaning (Hilalludin, 2025). The intensity of social media use and high social competition also trigger mental fatigue, psychological pressure, and identity confusion among the younger generation (Ginting et al., 2025). In the context of urban students, digital media even shapes a new paradigm of life that is consumptive and spiritually shallow (Anwar et al., 2024). This competitive digital-urban lifestyle also affects the quality of life and mental well-being of the younger generation, leading to a fragmentation of values and an increase in the phenomenon of spiritual alienation

(Elysia et al., 2023). Furthermore, social pressure and the need for digital validation exacerbate the identity crisis of Generation Z, causing them to increasingly lose their connection with the transcendental values that should guide their lives (Mahmud, 2024). These conditions demonstrate that the urban lifestyle not only fosters social change but also gives rise to a spiritual crisis that necessitates conceptual and practical responses from various fields, including Islamic education.

In facing this spiritual crisis, the perspective of Islamic educational philosophy offers a relevant and comprehensive theoretical framework. The concepts of tazkiyah al-nafs, adab, balance between dhikr and fikr, and the cultivation of transcendental awareness, as proposed by Al-Ghazali and Syed Muhammad Naquib Al-Attas, are important philosophical foundations for developing the spiritual intelligence of the younger generation. Contemporary studies indicate that incorporating tazkiyah al-nafs into the curriculum and character education can simultaneously enhance students' moral, emotional, and spiritual aspects (Kurnianingsih et al., 2025). Al-Ghazali emphasizes that the purification of the soul is the core of education, guiding individuals to achieve clarity of heart and closeness to God through moral mastery and spiritual discipline (Ma'muroh et al., 2024; Putra, 2024). Meanwhile, adab as an aspect of character and ethics in Islamic education functions as a socio-cultural and ethical structure that underlies the structuring of human behavior and consciousness to be in harmony with the essence of truth (Asyiyah et al., 2025). The integration of these concepts of tazkiyah al-nafs, adab, and spiritual education together with practical Sufi models such as muraqabah, muhasabah, jihad al-nafs, and the principle of sincerity (ikhlas) further strengthens this effort by honing the inner dimension of individuals to remain steadfast amid urban pressures and contemporary hedonism (Hariyadi et al., 2022; Mariantiny, 2025). Through Islamic education that combines cognitive, affective, and spiritual aspects, the younger generation can be nurtured to become individuals with spiritual depth, stable morals, and psychological resilience, not merely following rituals, but possessing established inner qualities and integrity of values.

This philosophical framework offers both conceptual direction and practical strategies for Islamic education in developing the spiritual intelligence of the younger generation. Islamic education plays a strategic role in restoring the balance of consciousness through a values-based curriculum that emphasizes the integration of intellectual and spiritual aspects. For example, an integratively designed Islamic Religious Education curriculum has been proven to increase spiritual intelligence and flexibility in response to the needs of Generation Z (Syahroni & Sunardi, 2025). In this context, the curriculum does not only focus on cognitive aspects but also incorporates emotional, moral, and spiritual experiences through habitual practices, self-reflection, and critical dialogue relevant to the realities of urban life. This holistic approach is consistent with findings that a socially and religiously competency-based curriculum can strengthen students' empathy, tolerance, and character (MuamarAsykur et al., 2025). Teacher role modeling is a key factor because teachers serve as representatives of living Islamic values. Research in Islamic elementary schools indicates that Islamic religious education teachers who actively guide students spiritually through interaction, worship practices, and moral values significantly contribute to the formation of students' character and spirituality (Nuryana & Ladamay, 2025). Religious communities and educational social environments also play a role in supporting a sustainable spiritual development ecosystem. Through synergy between family, school, and community, namely a coherent and sustainable educational ecosystem, the spiritual guidance of the younger generation can be more effective in facing the challenges of urbanization and modernity (Nafisa et al., 2024). Thus, this model not only enables Islamic education to produce individuals who are formally religious but also individuals with spiritual depth, stable morality, and a meaningful and contextual life orientation in line with the challenges of modern life.

The model of strengthening spiritual intelligence resulting from the synergy between families, educational institutions, and the community can make a significant contribution to

the character development of the younger generation in Yogyakarta. The role of the family as the first madrasah is crucial in the internalization of values from an early age, the development of the habit of worship, and the formation of strong morals amid the tide of modernity (Masitoh, 2023). Schools as educational institutions provide formal learning structures, value-based curricula, and school cultures that complement the role of families in shaping students' personalities and spirituality (Sulastri et al., 2021). Meanwhile, the community, through religious communities, social groups, and community activities, expands the social space that supports collective and contextual moral and spiritual practices (Amalia et al., 2025). This integrative model is expected to produce individuals with mental stability, moral resilience, and mature transcendental awareness. Research indicates that Islamic education with a holistic approach (encompassing intellectual, emotional, and spiritual aspects) significantly strengthens character, moral integrity, and a meaningful life orientation among the younger generation (Umam & Hasan, 2025). Thus, Islamic education not only has the task of addressing the spirituality issues of the urban generation, but also plays a role in creating individuals who are balanced in body and soul, able to face modern challenges, and have a more meaningful life orientation (Umami & Sutarto, 2024).

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

This research has several important implications. Practically, the findings provide direction for Islamic educational institutions in Yogyakarta to strengthen the development of spiritual intelligence through value-based curricula, teacher role models, and religious programs relevant to urban dynamics. Theoretically, this study enriches the study of the relationship between urban lifestyles, Islamic educational philosophy, and spiritual intelligence development by offering an integrative and contextual conceptual framework. Managerially, the research results serve as a basis for education policymakers to design character and spirituality-strengthening programs that are more adaptable to the challenges of modernity. Methodologically, this study demonstrates that a philosophical-reflective qualitative approach is practical for examining complex socio-religious phenomena, while also providing opportunities for further research using more in-depth phenomenological or hermeneutic methods.

2. Research Contribution

The contribution of this research lies in enriching the scientific knowledge in Islamic education studies, particularly in the development of spiritual intelligence theory based on Islamic educational philosophy. This research offers a new understanding model that integrates the concepts of tazkiyah al-nafs, adab, and the balance of dzikir and fikir as the foundation for shaping the spirituality of the urban youth generation. In addition, this research makes a significant contribution to the development of an Islamic education curriculum that is more responsive to the dynamics of urban society, as well as providing academic references for further studies on spirituality, character education, and social transformation in the modern era. The findings of this study also reinforce the narrative that Islamic education has strategic relevance in responding to the crisis of values and life orientation among the younger generation amid the tide of urbanization.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

Further research can be directed towards deepening empirical studies on the relationship between urban lifestyles and spiritual intelligence through quantitative or mixed methods approaches, thereby producing more measurable and generalizable findings. Future research should also explore models for implementing spiritual education based on tazkiyah, adab, and tasawuf in formal and non-formal educational institutions, including their effectiveness in shaping the character of the younger generation. Additionally, comparative studies bet-

ween urban areas can be conducted to examine the differences in the dynamics of spirituality among communities in various socio-cultural contexts. Longitudinal studies are also recommended to understand the long-term changes in the spirituality of the younger generation, particularly amid the development of digital technology and an ever-changing global culture. Further research is expected to broaden theoretical understanding and produce more comprehensive practical recommendations for strengthening Islamic education in urban communities.

F. CONCLUSION

This study confirms that the dynamics of urban lifestyle in Yogyakarta, characterized by an accelerated pace of activity, materialistic orientation, consumerist culture, and the expansion of digital space, have had a significant impact on the shift in spiritual and religious values among the younger generation. This phenomenon has not only given rise to individualistic tendencies and symbolic patterns of religiosity, but also However, it has also triggered a crisis of meaning in life, reflected in increasing mental fatigue, spiritual alienation, and an inability to find a substantial purpose in life. In this context, the presence of Islamic education has become increasingly essential because it offers a relevant set of values and an ethical framework for rebuilding the spiritual orientation of urban communities.

Through philosophical-reflective analysis and a hermeneutic approach, this study finds that fundamental concepts in Islamic educational philosophy, such as tazkiyah al-nafs, adab, the balance between dhikr and fikr, and the cultivation of transcendental consciousness, serve as conceptual foundations that can provide a more profound response to the spiritual problems of urban communities. The integration of Sufi methods, such as muhasabah, muraqabah, ikhlas, and jihad al-nafs, has been proven to not only strengthen formal religious aspects but also shape spiritual intelligence, enabling the younger generation to face the complexities of modernity with moral steadfastness and clarity of meaning in life.

This study also confirms that Islamic education plays a strategic role in revitalizing society's spirituality through value-based curricula, teacher role models, strengthening religious communities, and fostering synergy between educational institutions, families, and the social environment. This integrative spiritual development model is believed to be capable of producing a younger generation that is more balanced in body and soul, has deep reflective abilities, and is visionary in responding to the challenges of urban Yogyakarta.

Thus, this study contributes to the expansion of studies on urban spirituality in the context of Islamic education, while filling the theoretical gap that has not yet directly linked socio-urban phenomena with the framework of Islamic educational philosophy. The results of this study are expected to form the basis for the development of educational policies, character-building models, and more in-depth follow-up research on the spirituality of urban communities in Indonesia.

AUTHOR CONTRIBUTIONS STATEMENT

A single author carried out the entire research and writing process for this article. WIN: Conceptualization, research framework development, data collection, data analysis, and original draft writing. This article was reviewed and received academic input from an MA for content and manuscript structure refinement

DECLARATION OF COMPETING INTEREST

The author declares that there are no financial, professional, or personal interests that could influence the planning, implementation, data analysis, or manuscript preparation of this research. This article was written independently without funding support from any party. Academic input was provided solely by the supervising lecturer in the form of manuscript review, with no conflicts of interest relevant to the research content

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