RESILIENCE AND MODERATE VALUES OF *AHL AL-SUNNAH WA AL-JAMĀ'AH*: KEY FACTORS IN ENHANCING ADOLESCENT SPIRITUALITY

Dewi Khurun Aini

UIN Walisongo Semarang, Indonesia

Abstract: Social changes in the Society 5.0 era present challenges across various social, humanitarian, and religious dimensions. This research aims to empirically test the effect of interventions based on resilience and moderate values of *ahl al-sunnah wa al-jamā'ah al-nahḍīyah* (Aswaja) on enhancing adolescents' ultimate intelligence, taking into account gender and educational level. The study involved 40 participants and employed a quantitative experimental method with a measurement scale. Analysis revealed a significant improvement in participants' ultimate intelligence, meeting high criteria. Parametric test analysis indicated differences in ultimate intelligence outcomes among adolescents based on educational level. The study concludes that both educational level and gender have significant and effective influences on adolescents' ultimate intelligence results. These findings have important pedagogical and community implications globally, especially concerning sample characteristics such as gender and educational level in relation to adolescent ultimate intelligence. High ultimate intelligence enables adolescents to find life purpose, think critically, and understand the meaning of their existence. The results suggest that the combination of a psychology-based approach and Aswaja religious moderation implemented in Islamic boarding schools has a profound impact on the spiritual enhancement of adolescents, aiding them in addressing radicalism and adapting to changes in the Society 5.0 era.

Keywords: Resilience; Spirituality; Moderate Values; Aswaja.

Introduction

In the rapidly evolving landscape of Society 5.0, marked by advanced technological integration and societal shifts, traditional institutions such as Islamic boarding schools (*pesantren*) are uniquely positioned to address contemporary challenges. These institutions, with their deep-rooted religious foundations, play a vital role in both preserving cultural values and adapting to new societal demands. Modern society faces a range of pressing issues, including: first, moral degradation. The relentless pursuit of success often results in a loss of ethical and spiritual grounding. While high work ethics are admirable, they can foster work habits that blur boundaries, leading to dissatisfaction and a life dominated by materialistic values, ultimately undermining spiritual fulfillment. Second, spiritual emptiness: The dominance of rationalism and secularism has left many individuals feeling spiritually bereft. This can create a restless and unsettled existence, where material achievements are prioritized over spiritual well-being. Third, loss of meaning and purpose in life. Excessive stress and materialistic pursuits have eroded many people's senses of life's meaning, often leading to destructive behaviors such as aggression, narcissism, and social withdrawal. Fourth, alienation. The rapid social changes inherent in Society 5.0 contribute to feelings of estrangement and a breakdown in human connections, as societies shift from homogeneous to heterogeneous structures. Fifth, neurosis and psychosis. The fast-paced changes and intense societal pressures of modern life have contributed to an increase in severe mental health issues, including neurosis and psychosis, characterized by anxiety and personality disintegration.

Islamic boarding schools function as more than just educational institutions; they serve as crucial community centers that contribute significantly to multiple aspects of society. These schools provide a solid foundation in religious values and principles, offering the moral and spiritual guidance necessary for individuals to confront the complexities of modern life. In addition to their educational role, they actively engage with and strengthen the local community, fostering social cohesion, mutual support, and a collective sense of responsibility. Furthermore, by integrating modern knowledge and technology with traditional values, Islamic boarding schools ensure that their students are equipped to meet contemporary challenges, preparing them for both spiritual and professional growth. Through these contributions,

these institutions not only preserve cultural and religious heritage but also play a vital role in shaping the broader development of society.[1]

Adjustment abilities and to have more intelligence in religion when the current religious condition has many challenges in the midst of diversity (pluralism). Spiritual Intelligence (Ultimate Intelligence) is a person's ability to develop himself in applying positive values from every incident that has been passed. The individual is able to wisely interpret the problems in his life. One concrete but consistent step is to invite the younger generation to have dialogue and provide psychoeducation in preventing radicalism and the challenges and demands in the era of society 5.0. A moderate diversity approach (*tawassut*) and embodying ultimate intelligence or also called spiritual intelligence, requires a religion-based approach and psychological assistance, with the hope of being able to reduce the chaos of the people, as well as guidelines in responding to a pandemic so that people are able to put something good in the right place.[2]

In the condition of Muslims living in an era full of changes, ultimate intelligence, spiritual intelligence and psychological adjustment, are needed in order to be able to translate the ideal concept of 'becoming a good Muslim' which is adapted to the social context of society which is currently in conditions that are not ideal, so that adjustments the best in facing the era of Society 5.0 can be realized.

To effectively navigate the era of Society 5.0, it is crucial to harmonize spiritual intelligence with psychological resilience. This entails several interconnected aspects. Firstly, adapting religious concepts to modern contexts, which means translating the ideals of being a good Muslim into practices that are contextually relevant to the challenges and circumstances of the present day. Secondly, offering support and guidance by providing both psychological and spiritual assistance, aimed at helping individuals adjust to the rapid changes and challenges posed by contemporary society.

---

[1] Amin Haedari, *Transformasi Pesantren* (Jakarta: Media Nusantara, 2006).

[2] Siti Khodijah Nurul Aula, "Peran Tokoh Agama Dalam Memutus Rantai Pandemi Covid-19 di Media Online Indonesia," *Living Islam: Journal of Islamic Discourses* 3, no. 1 (2020): 125-148; Nur Fitriyana, "God Spot dan Tatanan New Normal di Tengah Pandemi Covid-19," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 21, no. 1 (2020): 1-24; Nur Amelia, Siti Rahmah, and Satika Nomitama Harahap, "Peran Agama Dalam Mengatasi Kecemasan Masyarakat Terkait Pandemi Covid-19," *Jurnal Abdi Mas Adzkia* 1, no. 2 (2021): 90-107.

By embracing a balanced approach that integrates spiritual values with modern psychological insights, Islamic boarding schools in Semarang and beyond can significantly contribute to addressing the challenges of Society 5.0. This holistic approach promises to not only mitigate the impact of modern issues but also to foster a more resilient and spiritually fulfilled society.

For this reason, this research was carried out as an effort to answer the problems faced by the global community which require a religious and psychological approach, so that the best adjustments in facing the era of Society 5.0 can be realized with the research locus in the Islamic boarding school community in the Semarang area which tries to test empirically the extent to which interventions are based resilience and moderate values of *ahl al-sunnah wa al-jamāʿah al-nahḍīyah* (Aswaja) in increasing the ultimate intelligence of youth in the era of Society 5.0.

Research studies that have discussed matters relating to Islamic boarding schools, among others, "Dinamika Pesantren dalam Merespons Pandemi Covid-19 di Madura" (Dynamics of Islamic Boarding Schools in Responding to the Era of Society 5.0 in Madura),[3] "Strengthening Counter-Radicalism Through Santri Discussion Groups,"[4] "Hubungan Antara Spiritualitas dan Resiliensi Penduduk Usia Kerja Guna Menunjang Kesiapan Masyarakat Indonesia dalam Mengahadapi Society 5.0" (Relationship Between Spirituality and Resilience of Working Age Population to Support Indonesian Society's Readiness in Facing Society 5.0),[5]

The research that has been carried out combines psychological and religious approaches within the framework of tackling the seeds of radicalism and facing the Era of Society 5.0, so that the program continues to become students who are empowered and have agility in facing the era of Society 5.0. Research related to the moderate con-

---

[3] Abd Hannan, Siti Azizah, and Husna Atiya, "Dinamika Pesantren Dalam Merespons Pandemi Covid-19 Di Madura," *DINIKA: Academic Journal of Islamic Studies* 5, no. 2 (2020): 213-242.

[4] Rindha Widyaningsih and Muhamad Riza Chamadi, "Strengthening Counter-Radicalism through Santri Discussion Group," *GANDRUNG: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2021): 106-114.

[5] Rischa Indira Sabrina et al., "Hubungan Antara Spiritualitas dan Resiliensi Penduduk Usia Kerja Guna Menunjang Kesiapan Masyarakat Indonesia dalam Mengahadapi Society 5.0," *Prosiding Konferensi Mahasiswa Psikologi Indonesia* 1 (2020): 217-230.

cept of *ahl al-sunnah wa al-jamā'ah* has also been carried out based on the introduction of teachings including the moderate principles contained in Aswaja at a more real level in several fields: faith, jurisprudence (worship), and sufism.

In this study, by using a *quasi-experimental quantitative design*, the main characteristic of which is the determination of the sample used for the experimental group as well as the control group, taken by *non-probability sampling* from a predetermined population. What is proposed in this research is whether interventions based on resilience and the values of Aswaja play a role in increasing the ultimate intelligence of adolescents in the era of Society 5.0. The sample in this study amounted to 40 people.

The data collection technique uses a psychological research scale. For research purposes, the researcher adapted the *ultimate intelligence scale* based on aspects of ultimate intelligence from Zohar and Marshall including the ability to be flexible, a high level of awareness, the ability to face and take advantage of suffering, the ability to face and overcome pain, reluctance to cause harm, quality inspired life; think holistically; tendency to ask whys and what ifs in order to seek basic answers, and to be a good person. The ultimate intelligence scale is adapted to the socio-psychological conditions of the people in Semarang City. The analysis statistical was conducted to find out the difference in the average ultimate intelligence of adolescents, so that they can play a role in realizing psychological skills in the form of tolerance and moderation. To find out the effectiveness of the intervention.

Moderate Behavior in Community and Islamic Boarding Schools in the Era of Society 5.0.

The era of Society 5.0 is an era, in which all scientific and technological advances become part of humans (individuals). The internet is not only used to share information, but to live life, in other terms, namely human centered and technology based. The phenomenon in the era of society as a result of massive internet use has an impact on adolescent psychosocial problems. The impact of the massive dissemination of information in the era of Society 5.0 has an impact on ado-

lescent psychological disorders.[6] Including the dissemination of hoax information, cyber cryme, moral decadence, increasing crime rates, even increasing the planting of seeds of radicalism-terrorism. Therefore, it is necessary for all parties to be able to take a strategic approach, counteracting the increasing cases of terrorism in the era of Society 5.0. The youth approach with students together with the community has an important role in preventing terrorism in the era of Society 5.0.[7]

The concept of the era of Society 5.0 is also known as the super smart society which was developed by Japan, conceptualized to make humans the main focus (human centered) and make technology a guide. The purpose of the concept of Society 5.0 is for humans to be able to solve social problems with a combination of physical-virtual space, making it easier for humans to find solutions to problems in their lives.

The condition of society in the era of Society 5.0 has a profound impact on the mental health of the community, with several significant contributing factors. One of these is cultural lag, where certain aspects of culture, such as academic culture, lag behind material culture. This lag leads to a decline in the value of discipline, fosters growing social chaos, and results in social disorganization. Another factor is the process of secularization, which often carries connotations of liberalization. This shift can give rise to liberal political, economic, and philosophical systems that, in turn, provoke social conflicts, leading to increased fear, anxiety, insecurity, panic, terror, and the spread of slander. Social and personal disorganization also plays a role, where the diminishing value and disregard for social behavior norms lead individuals or groups to act recklessly, without control or adherence to moral standards, often driven by egocentric desires. Additionally, the shift from rural to urban life exacerbates these challenges, as it leads to a rise in population dynamics, such as an increased crude birth rate (CBR) and crude death rate (CDR), resulting in population density, high unemployment, and growing income inequality.

---

[6] Inggit Annisa Nurfethia Gunawan, Suryani and Iwan Shalahuddin, "Dampak Penggunaan Media Sosial Terhadap Gangguan Psikososial Pada Remaja: A Narrative Review," *Jurnal Kesehatan* 15, no. 1 (2021): 78-92.

[7] Dartono, Holimin and Djoko Prihantoro, "Pendidikan Nasionalisme Di Era Society 5.0 : Revitalisasi Peran Keluarga Dan Masyarakat," *Prosiding Seminar Nasional Sains Teknologi dan Inovasi Indonesia* 3 (2021): 24-25.

Basically, religious spirituality (ultimate intelligence) and universal humanity come from the same root, namely loyalty to one's own conscience as an incarnation of God's leadership (transcendent relationship) that exists within the individual, and as a reflection of human nature. But in the modern era, especially in the era of Society 5.0, making humans put the spirit in a bad condition, because the priority is the body (biological and materialistic), modern humans experience depression not because of economic difficulties, but because their pursuit of freedom makes them lonely.[8]

Moderate Values of Aswaja

In Indonesia, Aswaja is easily accepted and developed in Indonesia, by using the principles: *al-tawassuṭ* (middle), *al-i'tidāl* (straight),[9] *al-tawāzun* (balance), *al-tasāmuḥ* (tolerance), *amr ma'rūf nahy munkar* (calling for good and preventing evil), *al-iqtiṣād* (moderate according to need and not excessive).

Other principles that Aswaja always highlight are: the principles of *shūrā* (deliberation), *al-'adl* (justice), *al-ḥurrīyah* (freedom), *al-musāwah* (equal degrees) in their application using the basic principles *al-muḥāfaẓah 'alā qadīm al-ṣāliḥ wa al-akhdh bi al-jadīd al-aṣlaḥ*, 'keeping/holding to the good (relevant) old opinions/traditions (of the old scholars, salafussholih), but still taking good new opinions (which are more relevant/according to the conditions of the times and science).' In worship, Aswaja practitioner must also balance between *maḥḍah* worship (ritual, individual, vertical) and *ghayr maḥḍah* worship (social, humanity, horizontal society). Keeping the good old norms, and taking on new/moderate better values.[10]

---

[8] Yong-yu Guo, "Enlightenment Values of Erich Fromm's Humanistic Psychoanalysis," *Acta Psychologica Sinica* 54, no. 2 (2022): 205.

[9] Hesty Putri Utami, "Dakwah Digital Nahdlatul Ulama Dalam Memahami Nilai-Nilai Aswaja An-Nahdliyyah," *Jurnal Mediakita: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 2 (2020).

[10] Nofita Andria Safitri, "Implementasi Nilai At-Tawasuth (Moderat) Ahlussunnah Wal Jama'ah dalam Pendidikan Karakter di MA Aswaja Ngunut Tulungagung" (Undergraduate Thesis--IAIN Tulungagung, 2017).

Intervention Based on Resilience and Moderate Values of Aswaja

Resilience is defined as individual skills to control emotions, attention, and behavior when under pressure. Impulse control is defined as an individual's ability to control and delay fulfillment of needs. Individuals who can control impulses have a better social and academic life. Optimism is defined as the belief that conditions can change for the better, individuals believe that individuals can control some of their lives, and have hope for the future. Cause-and-effect analysis is defined as the ability to accurately identify the causes of problems, as well as having the flexibility of thinking in identifying the causes of the problems at hand. Empathy is defined as the ability to read the signals of the psychological and emotional conditions of other people, this ability determines how individuals deal with other people.

Self -efficacy is defined as a person's sensitivity to how effectively he or she functions in the world. The belief that individuals can solve the problems they experience and the belief that they are capable of success .

The phenomenon of the development of a sedentary lifestyle (increased use of digital platforms, excessive screen exposure, doing schoolwork is also experienced by adolescents as the millennial generation which can be said to be the span of human life that most frequently interacts with developments in information technology, as a consequence of changes in the learning process as a efforts to deal with challenges in the era of Society 5.0, namely cyberbullying, various risks in disaster areas, an increase in domestic violence, and the vulnerability of children and adolescents to changes in the era of Society 5.0.

Intervention based on resilience and moderate values Aswaja An-Nahdliyah is a method or activity that is deliberately carried out in order to develop individual ultimate intelligence, positive feelings, behaviors and cognition.[11]

Resilience-based interventions are defined as "therapeutic strategies that involve psychological-spiritual or religious dimensions as the

---

[11] Nancy L. Sin and Sonja Lyubomirsky, "Enhancing Well-being and Alleviating Depressive Symptoms with Positive Psychology Interventions: A Practice-friendly Meta-analysis," *Journal of Clinical Psychology* 65, no. 5 (2009): 467-487.

main component of the intervention."[12] Tendency for psychosocial problems to increase among children and adolescents. These risks have a psychological impact on children and adolescents. The impact of childhood adversity on children and adolescents is generally at risk for mental and physical health.[13] The results showed that adolescents who experienced four or more difficulties experienced depression,[14] anxiety, exposure to radicalism, influencing regulatory issues, or substance abuse. Childhood adversity also plays a direct role in the onset of certain disorders and symptoms. Based on this background, it is very important to provide follow-up, namely to provide provisions for individuals to have resilience abilities.

The reasons for using resilience-based interventions include based on previous research reviews, namely "The Relationship Between Spirituality and Resilience of the Working Age Population to Support Indonesian Society's Readiness in Facing Society 5.0," which shows that resilience has a significant positive relationship with spiritual intelligence (*ultimate intelligence*);[15] There is a strong relationship between the academic resilience of SMK students in Semarang and spiritual intelligence.[16]

While research that is in line with the use of interventions that use the Aswaja approach, namely research entitled "Penguatan Pendidikan Aswaja An-Nahdiyah Untuk Memperkokoh Sikap Toleransi,"[17] which proves that Aswaja strengthens student tolerance; Intencity in taking part in IPNU-IPPNU activities which concluded that there was a significant influence between Aswaja educational activities

---

[12] D. Hodge, "Using Spiritual Interventions in Practice: Developing Some Guidelines from Evidenca-Based Practice," *Social Work* 56, no. 2 (2011): 149-158.

[13] Egon Bachler et al., "The Effect of Childhood Adversities and Protective Factors on the Development of Child-Psychiatric Disorders and Their Treatment," *Frontiers in Psychology* 9, no. November (2018): 1-10.

[14] Giofanny F. Lempang et al., "Depresi Menghadapi Pandemi Covid-19 Pada Masyarakat Perkotaan (Studi Literatur)," *Pamator Journal* 14, no. 1 (2021): 66-71.

[15] Sabrina et al., "Hubungan Antara Spiritualitas dan Resiliensi Penduduk Usia Kerja."

[16] E. Meiranti and Sutoyo, "Hubungan Antara Kecerdasan Spiritual dengan Resiliensi Akademik Siswa SMK Di Semarang Utara," *Indonesian Journal of Counseling and Development* 2, no. 2 (2020): 119-130.

[17] Amir Amir, Hasan Baharun, and Lina Nur Aini, "Penguatan Pendidikan Aswaja An-Nahdiyah Untuk Memperkokoh Sikap Toleransi," *Jurnal Islam Nusantara* 4, no. 2 (2020): 189-202.

and spiritual intelligence on better behavior;[18] spiritual intelligence as the highest intelligence that exceeds Intelligence and emotional quotient. Intelligence quotient is a form of intelligence based on reasoning, intellectual ratio, namely a linear way of thinking which includes the ability to count, analyze to evaluate.

Moderate means to lessen, weaken or reduce the religious spirit of a believer of a religion. Moderation must be adapted to the context. Applying efforts to counteract radicalism and liberalism through instilling moderate values of aswaja based on the principles of *tawassut*, *tawāzun* and *tasāmuḥ*;[19] The application of amaliyah *aswaja* in everyday life further strengthens the effectiveness of NU learning in inculcating Islamic values.[20]

Furthermore, Canda and Furman explained that there are four important elements in spirituality-oriented intervention practices, namely: paying attention, intentional breathing, equipoise, and consistency. There are also prerequisites that must exist for the activity.[21]

The average ultimate intelligence score of all adolescents in the experimental group showed a significant increase from 38.50 to 75.50, whereas in the control group, it slightly rose from 41.35 to 43.25. Based on the mean score, with a significance value of 0.011 (which is less than 0.05), it can be concluded that the variance between the posttest data of the experimental and control groups is not homogeneous. Consequently, since the assumption of homogeneity is not met, the next step involves conducting the Mann-Whitney test.

Based on the results from statistic test, it is evident that the Asymp. Sig (2-tailed) value is 0.000, which is less than 0.05. Therefore, it can be concluded that the hypothesis is accepted. This indicates that there is a significant difference in the level of ultimate intel-

---

[18] Dedy Rahman Fajarianto, "Pengaruh Intensitas Mengikuti Kegiatan IPNU-IPPNU Dan Kecerdasan Spiritual Terhadap Akhlakul Karimah Pelajar Di Ranting Ronowijayan Siman Ponorogo Tahun 2021" (Undergraduate Thesis--IAIN Ponorogo, 2021).

[19] Lailatul Zuhriyah, "Deradikalisasi dan Deliberalisasi Perspektif Aswaja: Mengurai Moderasi Islam Ahlus Sunnah Wal Jama'ah," *An Nahdhoh Jurnal Kajian Islam Aswaja* 1, no. 1 (2021): 1-10.

[20] Ahlis Aulia Rohman, "Pembelajaran Ke-NU-an dalam Menanamkan Nilai-Nilai Islam Ahlussunnah WalJama'ah An-Nahdiyah di MA Ma'arif NU 1 Sirau Kemranjen Banyumas" (Undergraduate Thesis--IAIN Purwokerto, 2019).

[21] Edward R. Canda, Leola Dyrud Furman and Hwi-Ja Canda. *Spiritual Diversity in Social Work Practice: The Heart of Helping*, 2nd Edition (New York: University Press, Inc., 2010).

ligence among adolescents between the control group and the experimental group. This difference is further reflected in the mean rank results, where the experimental group scored 30.50, while the control group scored 10.50. Given this significant difference, it can be stated that resilience-based interventions and the application of Aswaja annahdliyah had a noticeable influence on enhancing the ultimate intelligence of adolescents in the era of the Industrial Revolution 5.0. Moreover, these results, which show a clear disparity in the ultimate intelligence outcomes between adolescents who received the intervention and those who did not, prompted the researchers to test the effectiveness of the intervention.

In calculating the N Gain, the percentage of the experimental group shows a result of 0.76 which is in the high criteria. This means that in the implementation of Resilience-Based interventions and Aswaja An-nahdliyah in an effort to increase ultimate intelligence in the high category. Based on the N-Gain Percent calculation, it can be seen that the mean value in the control group is 43.25% (ineffective), while in the experimental group it is 76.50% included in the effective category.

In the third hypothesis, there is a difference in the level of ultimate intelligence seen from gender and level of education between the experimental group and the control group. To test the third hypothesis, use the Two Way Anova test or 2 way/2 factor ANOVA test. This test aims to compare the mean differences between groups that have been divided on the two factor variables.

Based on the SPSS output, it can be seen from the data that the average ultimate intelligence for men with high school education is 74.60, while the average ultimate intelligence for women with high school education is 80.60. The average value of ultimate intelligence for men with tertiary education is 76.00, while for women with tertiary education is 70.80.

Based on the results of the SPSS output, it was found that the significance value of 0.043 (<0.05) indicates a difference in the ultimate intelligence outcomes of adolescents based on their level of education. Conversely, the significance value of 0.837 (>0.05) suggests that there is no significant difference in the ultimate intelligence outcomes of adolescents based on gender. However, a significance value of 0.010 (<0.05) indicates an interaction or effect between the level of

education and gender in determining the ultimate intelligence outcomes of adolescents.

Based on the SPSS output, it was found that a significance value of 0.613 (>0.05) indicates no difference in the ultimate intelligence outcomes of adolescents in the control group based on educational level. Similarly, the significance value of 0.613 (>0.05) suggests that there is no difference in the ultimate intelligence outcomes of adolescents based on gender. Furthermore, the significance value of 0.730 (>0.05) indicates that there is no interaction or effect between the level of education and gender in determining the ultimate intelligence outcomes of adolescents in the control group, which did not receive intervention.

The era of Society 5.0 has made people change from those who were not initially dependent on technology, to increasingly focus on technology developed digitally and utilizing artificial intelligence, internet of thoughts, and big data for transaction processing and information dissemination, Blokchan as a security system.

The conditions of the era of society also have an impact on the condition of society. Modern society is characterized by a society that has an orientation towards contemporary cultural values that are relatively free, with examples including: (1) Open to new experiences (openness to accept new things); (2) The realism of growth of opinion (having the ability to form and express opinions); (3) The readiness for social change (ready to accept social change); (4) The need of information (requires and always follows the development of information); (5) Oriented to wordl future and punctuality (Alex Inkels and David Smith). In addition, the characteristics of modern society, the increasing needs of human life, the emergence of individualism and egoism; intense competition in life; unstable conditions.

Based on the research results, there are five sources of stressors in the era of Society 5.0, namely: perceptual distraction; sleep dysregulation; work-life imbalance; fear of missing out; social comparison.[22]

Therefore, individuals who are in society in the era of society are needed to rebuild a prosperous life, wellbeing, so it is necessary to

---

[22] Sabrina et al., "Hubungan Antara Spiritualitas dan Resiliensi Penduduk Usia Kerja Guna Menunjang Kesiapan Masyarakat Indonesia dalam Menghadapi Society 5.0."

restore the need for spirituality or what is called ultimate intelligence, to rebuild joy and comfort in relationships.[23]

Challenges and changes in several aspects of life make individuals need to adapt to the current situation and conditions. Adjustments made by individuals will be easier to make if they increase their resilience capabilities and the Aswaja approach, which teaches a moderate way of religion and does not apply extremism in religion.

An individual who is able to get up and is able to overcome various challenges from things that make him down is called a resilient individual or has ultimate intelligence.[24] Resilience is an individual who uses the power they have to face every difficulty, obstacle and challenge in life positively. The successful formation of individual ultimate intelligence, marked by the ability to deal with shock conditions in life.[25] Therefore, ultimate intelligence becomes a very important issue and is increasingly needed by individuals, and is the focus of problems in research. An individual who has ultimate intelligence.

Factors that influence ultimate intelligence include individual internal factors and external factors. The concept of spirituality (ultimate intelligence) as an awareness of divinity as the foundation of self-awareness, human awareness, nature awareness, and encompasses self-awareness, humanity and nature.

The fundamental attitude in religion is high, up to 70 %. The interventions used in this study used a community empowerment approach and assistance, namely the Resilience-Based and Aswaja intervention approaches in increasing family resilience. Empirical studies increasingly show how individuals can rebuild their lives after a transition in the era of Society 5.0.

The magnitude of the role of resilience-based interventions and Aswaja in increasing ultimate intelligence, which ability is needed by society in the era of Society 5.0, can be shown by the results of the N-Gain percent calculation, it can be seen that the mean value in the

---

[23] Froma Walsh, *Strengthening Family Resilience.* (New York: The Guildford Press., 2006).

[24] Michael Hagemann, "A New Supplement to Spiritual Leadership from Spiritual Intelligence Conceptions and Etymologic Research," *International Journal of Management, Knowledge and Learning* 11 (2022).

[25] Roma Megawanty and Margaretha Hanita, "Ketahanan Keluarga dalam Adaptasi New Normal Pandemi Covid-19 di Indonesia," *Jurnal Kajian Lemhannas RI* 9, no. 1 (2021): 491-504.

control group is control of 43.25% (ineffective), while in the experimental group 76.50% was included in the effective category.

Ultimate intelligence value the average (*mean*) of all adolescents in the experimental group significantly increased from 38.50 to 75.50. In the control group, it was originally 41.35 to 43.25.

This difference can also be seen from the results of the *mean* rank of the experimental group which was 30.50 while that of the control group was 10.50. Because there is a significant difference, it can be said that "there is an influence" of resilience-based interventions and Aswaja an-nahdliyah (IBRAN) on increasing the ultimate intelligence of adolescents in the revolutionary era of Society 5.0.

Furthermore, the results of the parametric analysis test in the experimental group obtained a significance value of 0.043 <0.05 so that it can be concluded that there are differences in the results of the ultimate intelligence of adolescents based on their educational level. The significance value is 0.837> 0.05 so that it can be concluded that there is no difference in the results of adolescent ultimate intelligence based on gender. Obtained a significance value of 0.010 <0.05 so that it can be concluded that there is an interaction/effect of adolescent education level with gender in determining the outcome of the ultimate intelligence of adolescents (students) in the experimental group. The ultimate intelligence of adolescents based on the level of tertiary education is higher than the level of high school education, namely PT (77.6), SMA (74.3).

Next, on the *two way Anova analysis* the control group (which did not receive the IBRAN intervention) obtained a significance value of 0.613>0.05 so that it can be concluded that there is no difference in the results of the ultimate intelligence of adolescents based on educational level; obtained a significance value of 0.613> 0.05 so that it can be concluded that there is no difference in the results of the ultimate intelligence of adolescents based on gender; obtained a significance value of 0.730> 0.05 so that it can be concluded that there is no interaction/no effect of the level of education of adolescents with gender on the results of the ultimate intelligence of adolescents.

Resilience-based interventions and moderate values of Aswaja have a significant effect on increasing the ultimate intelligence of adolescents in the Society 5.0 era. Significantly there were differences in the level of ultimate intelligence of adolescents before and after receiving the intervention, between the groups that received treatment

and the group that did not receive treatment in the form of interventions based on resilience and moderate values of Aswaja. Significantly in the experimental group there is a difference in the level of ultimate intelligence in terms of education level (the ultimate intelligence of youth at the tertiary education level is higher than the ultimate intelligence in high school) and there is no significant difference in terms of gender, and there is an interaction between gender and level of education in affect ultimate intelligence. Significantly in the control group there was no difference in the level of ultimate intelligence in terms of education level and there was no significant difference in terms of gender, and there was no interaction between gender and education level in influencing ultimate intelligence. From the results of these calculations, it can be concluded that the use of resilience-based interventions and Aswaja An-nahdliyah has proven effective in increasing ultimate intelligence in the era of Society 5.0.

Based on the results of the statistical analysis that has been obtained, it shows that the ultimate intelligence of the family can be increased in several ways, and in this study, it is proven that interventions based on resilience and Aswaja An-nahdliyah have proven to play a significant role in increasing the ultimate intelligence of adolescents.

The definition of spirituality as a general understanding is explained as finding the meaning of life or the meaning of the existence of things and relationships with fellow human beings (life goals and life satisfaction.[26] Some experts also argue that spirituality is a basic human need to find meaning in life and about relationships with something bigger, holy, transcendental, God.[27]

Paloutzian and Park collect several definitions of spirituality and simplify by concluding that spirituality is: (1) feeling the presence of God and human response to Him; (2) the search for self-existence towards awareness with transcendent dimensions, especially those related to value, meaning, self-respect, life and ultimate consideration; (3) the way of life related to faith and daily life and the way the individual relates to his peak condition; (4) the transcendent dimension related to human experience, because of which moments are found

---

[26] D. Zohar and I. Marshall, *SQ-Kecerdasan Spiritual* (Mizan Pustaka, 2007).

[27] A. Husni Tanra, "Paradigma Kuantum dan Kecerdasan Spiritual," a paper presented at Acara Milad ke-48 Universitas Muslim Indonesia Makassar, 2002.

where individuals question the meaning of personal existence and attempt to place themselves in a more ontological context.[28]

Coyte reveals that spirituality is a person's process of finding purpose and meaning in life, determining attitudes in life, and finding one's identity in life.[29] Coyte divides spirituality into five aspects, namely: Meaning, value, transendental, connections, and the process of becoming. Meaning is related to the ontology of the meaning of life; feel life situation; and find its direction of existence. Values are related to beliefs and standards used; enjoy the truth and beauty of thought and behavior. Transcendent is the experience and appreciation of a dimension outside the self; Be aware of your own limitations in order to change for the better. Transcendence plays a role in giving meaning that directs the purpose of human life. It is these transcendental divine values that will guide humans towards universal noble values. Connectedness is self-relationship with others and to God, the Ruler of Nature. This relationship is based on a bond full of love, loyalty, commitment, and maintaining communication interactions. The process of becoming is a series of life that reflects the demands and experiences of life; which includes the feeling of knowing "who the real self" is and "how to know it." In the process of becoming, always believe that nothing in this world is permanent except change or the process of becoming.

It can be concluded that interventions based on resilience and Aswaja An-nahdliyah have benefits for a person, namely making an individual person to have a positive attitude in dealing with every incident that comes, not knowing despair, never giving up, being able to control his attitude and behavior, avoiding negative traits such as laziness and not confident, and makes a person a spiritual person who absorbs all spiritual values and directs himself and his life based on spiritual values and create style life as well as behavior follow values the spiritual.

---

[28] Raymond F. Paloutzian and Crystal L. Park, "Integrative Themes in the Current Science of the Psychology of Religion," in *Handbook of the Psychology of Religion and Spirituality*, eds. Raymond F. Paloutzian and Crystal L. Park (New York: The Guilford Press, 2005): 3-20.

[29] Mary Ellen Coyte, "Spiritual Practice Day by Day-Conversations with Those Who Know," in *Spirituality*, *Values and Mental Health: Jewels for the Journey*, eds. Mary Ellen Coyte, Peter Gilbert and Vicky Necholls (London, Philadelphia: Jessica Kingsley Publisher, 2008): 194.

Character based on spirituality has the essence that the characters that develop are based on noble spiritual values, meaning that characters are formed in intrapersonal, interpersonal and transpersonal dimensions. Spiritual character that develops in a person will make him positive in judging self alone, behave with people other and also behave to his God.

The results of the analysis of the findings of this study indicate that the intervention approach based on resilience and moderate values of Aswaja An-Nahdliyah has a significant role in increasing ultimate intelligence in adolescents. Furthermore, it was also found that the role of resilience-based intervention and Aswaja An-nahdliyah was seen from the level of education, but when viewed from gender it did not have a significant effect.

The results of the analysis show that there is a significant influence of intervention on ultimate intelligence. This is in line with research [30], that resilience has an influence on ultimate intelligence. This means that people with a good level of resilience, as well as understanding of religion, especially the implementation of good moderate Aswaja Annahdliyah values, will feel positive affect in their lives, will be able to think critically, be able to find and create meaning in their lives, be able to explore aspects of spiritual within themselves, and are able to develop spiritual practices, so that they become teenagers who are able to develop their potential, are able to find a better meaning in life, and are able to find their identity as one of the conditions that must be faced during the transition from childhood to adulthood. So that when adolescents have good ultimate intelligence, they will find goals in life, be able to respond to stressors (problems in their lives) with a rational belief system, and be able to make good self-adjustments too, so as to avoid psychopathological symptoms and lead to health fulfillment. mentally within him.

Conclusion

Based on the results of research on the role of resilience-based interventions and Aswaja An-Nahdliyah on the ultimate intelligence of adolescents in the era of Society 5.0 it tends to increase effectively. The hypothesis in this study is accepted. It is proven that there is a

---

[30] Sabrina et al., "Hubungan Antara Spiritualitas dan Resiliensi Penduduk Usia Kerja."

significant role of IBRAN intervention in increasing ultimate intelligence. This study also proves that there is a significant difference in the ultimate intelligence score between the group of adolescents who receive the intervention and the group of adolescents who do not receive the IBRAN intervention.

Based on the proposed hypothesis, the results indicate that resilience-based interventions and moderate values of Aswaja An-Nahdliyah have a significant effect on increasing the ultimate intelligence of adolescents in the era of Society 5.0. Furthermore, there is a significant difference in the level of ultimate intelligence of adolescents before and after receiving the intervention, particularly between the group that received treatment and the group that did not, with the treatment group benefiting from interventions based on resilience and moderate values of Aswaja An-Nahdliyah.

Significantly in the experimental group there is a difference in the level of ultimate intelligence in terms of education level (the ultimate intelligence of youth at the tertiary education level is higher than the ultimate intelligence in high school) and there is no significant difference in terms of gender, and there is an interaction between gender and level of education in affect ultimate intelligence. Significantly in the control group there was no difference in the level of ultimate intelligence in terms of education level and there was no significant difference in terms of gender, and there was no interaction between gender and education level in influencing ultimate intelligence.

Bibliography

Amelia, Nur, Siti Rahmah, and Satika Nomitama Harahap. "Peran Agama dalam Mengatasi Kecemasan Masyarakat Terkait Pandemi Covid-19." *Jurnal Abdi Mas Adzkia* 1, no. 2 (2021): 90-107. DOI: 10.30829/adzkia.v1i2.8841

Amir, Hasan Baharun, and Lina Nur Aini. "Penguatan Pendidikan Aswaja An-Nahdiyah Untuk Memperkokoh Sikap Toleransi." *Jurnal Islam Nusantara* 4, no. 2 (2020): 189-202. DOI: 10.33852/jurnalin.v4i2.224

Aula, Siti Khodijah Nurul. "Peran Tokoh Agama Dalam Memutus Rantai Pandemi Covid-19 di Media Online Indonesia." *Living Islam: Journal of Islamic Discourses* 3, no. 1 (2020): 125-148. DOI: 10.14421/lijid.v3i1.2224

Bachler, Egon, Alexander Frühmann, Herbert Bachler, Benjamin Gregor Aas, Marius Nickel, and Guenter Karl Schiepek. "The Effect of Childhood Adversities and Protective Factors on the Development of Child-Psychiatric Disorders and Their Treatment." *Frontiers in Psychology* 9, no. November (2018): 1-10. DOI: 10.3389/fpsyg.2018.02226

Canda, Edward R., Leola Dyrud Furman and Hwi-Ja Canda. *Spiritual Diversity in Social Work Practice: The Heart of Helping*, 2nd Edition. New York: University Press, Inc., 2010.

Coyte, Mary Ellen. "Spiritual Practice Day by Day-Conversations with Those Who Know." In *Spirituality, Values and Mental Health: Jewels for the Journey*, eds. Mary Ellen Coyte, Peter Gilbert and Vicky Necholls. London, Philadelphia: Jessica Kingsley Publisher, 2008: 194.

Dartono, Holimin, and Djoko Prihantoro. "Pendidikan Nasionalisme Di Era Society 5.0 : Revitalisasi Peran Keluarga dan Masyarakat." *Prosiding Seminar Nasional Sains Teknologi dan Inovasi Indonesia* 3 (2021): 24-25. DOI: 10.54706/senastindo.v3.2021.142

Fajarianto, Dedy Rahman. "Pengaruh Intensitas Mengikuti Kegiatan IPNU-IPPNU Dan Kecerdasan Spiritual Terhadap Akhlakul Karimah Pelajar Di Ranting Ronowijayan Siman Ponorogo Tahun 2021." Undergraduate Thesis--IAIN Ponorogo, 2021.

Fitriyana, Nur. "God Spot dan Tatanan New Normal di Tengah Pandemi Covid-19." *Jurnal Ilmu Agama: Mengkaji Doktrin*, Pemikiran, dan Fenomena Agama 21, no. 1 (2020): 1-24. DOI: 10.19109/ji-a.v21i1.6147

Gunawan, Inggit Annisa Nurfethia, Suryani, and Iwan Shalahuddin. "Dampak Penggunaan Media Sosial Terhadap Gangguan Psikososial Pada Remaja: A Narrative Review." *Jurnal Kesehatan* 15, no. 1 (2021): 78-92. DOI: 10.23917/jk.v15i1.17426

Guo, Yong-yu. "Enlightenment Values of Erich Fromm's Humanistic Psychoanalysis." *Acta Psychologica Sinica* 54, no. 2 (2022): 205. DOI: 10.30762/mediakita.v4i2.2621

Haedari, Amin. *Transformasi Pesantren*. Jakarta: Media Nusantara, 2006.

Hagemann, Michael. "A New Supplement to Spiritual Leadership from Spiritual Intelligence Conceptions and Etymologic Research." *International Journal of Management, Knowledge and Learning* 11 (2022). DOI: 10.53615/2232-5697.11.9-15

Hannan, Abd, Siti Azizah, and Husna Atiya. "Dinamika Pesantren Dalam Merespons Pandemi Covid-19 Di Madura." *DINIKA: Academic Journal of Islamic Studies* 5, no. 2 (2020): 213-242. DOI: 10.22515/dinika.v5i2.2923

Hodge, D. "Using Spiritual Interventions in Practice: Developing Some Guidelines from Evidenca-Based Practice." *Social Work* 56, no. 2 (2011): 149-158. DOI: 10.1093/sw/56.2.149

Lempang, Giofanny F., Wingga Walenta, Khalisa A. Rahma, Nova Retalista, Fransiska J. Maluegha, and Firman Ichsan Putra Utomo. "Depresi Menghadapi Pandemi Covid-19 pada Masyarakat Perkotaan (Studi Literatur)." *Pamator Journal* 14, no. 1 (2021): 66-71. DOI: 10.21107/pamator.v14i1.9854

Megawanty, Roma, and Margaretha Hanita "Ketahanan Keluarga dalam Adaptasi New Normal Pandemi Covid-19 di Indonesia." *Jurnal Kajian Lemhannas RI* 9, no. 1 (2021): 491-504. DOI: 10.55960/jlri.v9i1.375

Meiranti, E., and Sutoyo. "Hubungan Antara Kecerdasan Spiritual Dengan Resiliensi Akademik Siswa SMK di Semarang Utara." *Indonesian Journal of Counseling and Development* 2, no. 2 (2020): 119-130. DOI: 10.32939/ijocd.v2i2.601

Paloutzian, Raymond F., and Crystal L. Park. "Integrative Themes in the Current Science of the Psychology of Religion." In *Handbook of the Psychology of Religion and Spirituality*, eds. Raymond F. Paloutzian and Crystal L. Park. New York: The Guilford Press, 2005: 3-20.

Rohman, Ahlis Aulia. "Pembelajaran Ke-NU-an dalam Menanamkan Nilai-Nilai Islam Ahlussunnah WalJama'ah An-Nahdiyah di MA Ma'arif NU 1 Sirau Kemranjen Banyumas." Undergraduate Thesis--IAIN Purwokerto, 2019.

Sabrina, Rischa Indira, Ratih Windira Pangestuti, Rizky Maharani Nugroho, and Syafira Ramadhani Fitrianisa. "Hubungan Antara Spiritualitas dan Resiliensi Penduduk Usia Kerja Guna Menunjang Kesiapan Masyarakat Indonesia dalam Mengahadapi Society 5.0." *Prosiding Konferensi Mahasiswa Psikologi Indonesia* 1 (2020): 217-230.

Safitri, Nofita Andria. "Implementasi Nilai At-Tawasuth (Moderat) Ahlussunnah Wal Jama'ah dalam Pendidikan Karakter di MA Aswaja Ngunut Tulungagung." Undergraduate Thesis--IAIN Tulungagung, 2017.

Sin Nancy L., and Sonja Lyubomirsky. "Enhancing Well-being and Alleviating Depressive Symptoms with Positive Psychology Interventions: A Practice-friendly Meta-analysis." *Journal of Clinical Psychology* 65, no. 5 (2009): 467-487. DOI: 10.1002/jclp.20593

Tanra, A. Husni. "Paradigma Kuantum dan Kecerdasan Spiritual." A paper presented at Acara Milad ke-48 Universitas Muslim Indonesia Makassar, 2002.

Utami, Hesty Putri. "Dakwah Digital Nahdlatul Ulama Dalam Memahami Nilai-Nilai Aswaja An-Nahdliyyah." *Jurnal Mediakita: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 2 (2020).

Walsh, Froma. *Strengthening Family Resilience.* New York: The Guildford Press., 2006.

Widyaningsih, Rindha, and Muhamad Riza Chamadi. "Strengthening Counter-Radicalism through Santri Discussion Group." *GANDRUNG: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2021): 106-114. DOI: 10.36526/gandrung.v2i1.1187

Zohar, D., and I. Marshall. *SQ-Kecerdasan Spiritual.* Mizan Pustaka, 2007.

Zuhriyah, Lailatul. "Deradikalisasi dan Deliberalisasi Perpektif Aswaja: Mengurai Moderasi Islam Ahlus Sunnah Wal Jama'ah." *An Nahdhoh Jurnal Kajian Islam Aswaja* 1, no. 1 (2021): 1-10.