

THE SPIRITUAL INTELLIGENCE DEVELOPMENT OF THE STUDENTS THROUGH RELIGIOUS ACTIVITIES AND MADRASAH DINIYAH AWALIYAH PROGRAM

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Abstract

The objectives of the research were to understand the process of spiritual intelligence in MI Dadapayam 02, the religion activity and learning implementation of Madrasah Diniyah in MI Dadapayam 02, and to find out the effect of the religious activities and learning of Madrasah Diniyah Awaliyah toward spiritual intelligence development in MI Dadapayam 02. This research was qualitative research with case study nature. Besides, this research was carried out in MI Dadapayam 02, Suruh District, Semarang Regency. The data was obtained from the interview technique, observation, and documentation. The research result showed that the spiritual intelligence development in MI Dadapayam 02 was enforced through religious activities and the learning of Madrasah Diniyah Awaliyah. The spiritual activities included praying, reading Asma'ul Husna, reciting the Holy Qur'an, reading *Tahlil*, praying Dhuha, reading the prayer of before and after eating, having midday prayer together, *Istighosah*, Pesantren Kilat Ramadhan, commemoration of Islamic days, and commemoration of national days. The media of the spiritual intelligence development through Madrasah Diniyah Awaliyah used classic book especially Madzhab Syafi'iyah. The effect of the spiritual intelligence development in MI Dadapayam 02 through religious activities and the learning of Madrasah Diniyah Awaliyah was the enhancement of students' faith and devotion or god-fearing toward Allah SWT. They also demonstrated some characters. The characters are disciplined, honest, polite, responsible, empathy, and humble. They were also able to help each other, have time management well, and apply a noble attitude.

Keywords: Spiritual Intelligence, Religious Activities, Madrasah Diniyah Awaliyah

Introduction

Education is an effort to reconstruct meaningful experiences in influencing the ability and personality of individuals in their interactions with others, the environment and with God to lead a better life (Siswoyo, et al, 2011: 54). Spiritual intelligence is one of the achievements that is expected to develop in students through the educational process.

Spiritual intelligence leads humans to interpret happiness through prosocial behavior. Happiness is a subjective feeling more determined by a sense of meaning. A sense of meaning for other humans, for nature, and especially for the great power that humans realize is God (Sabiq & As'ad, 2012: 55).

Spiritual intelligence is the ability possessed by humans in understanding every problem in life by using a religious approach and being the needs of every human in the era of globalization (Ginanjar, 2003: 95). The reality of education in the era of globalization that ignores spiritual values has resulted in the loss of the direction and purpose of education itself which creates a perfect human being (*Insan Kamil*). Education is currently trapped in many currents of modernization that put forward the hedonism and apathy style (Nata, 2012: 30).

Modernization has made many people escape from their relationship with God, which in turn builds a human order that is solely centered on humans. Humans become masters of their destiny which results in them being cut off with spiritual values so that they cannot answer the problems of life itself. Finally, Modernization is felt to carry the emptiness and meaninglessness of life that causes spiritual illness. The root of a spiritual illness is loss of vision of divinity and spiritual emptiness (Utami, 2015:66). As a result, many students only think about how to achieve their desires in any way and lack an exemplary attitude.

The problem that arises today is the occurrence of a crisis of spirituality in children and adolescents. Crimes committed by children such as robbery, gambling, inter-school brawls, murder, drug addiction, and others. This is due to the absence of a balance between religious values in individuals with the development of increasingly advanced times. For that, moral and moral issues require special attention so that they can fortify children from things that are not desirable (Utami, 2015:64).

Besides, there are also various problems in the world of Islamic education. Students have continuously studied Islam from all aspects, but they

have not fully applied it in daily life. Students still lack responsibility towards themselves and others and tend to still do things that are contrary to the lesson of Islam.

The development of spiritual intelligence for students is very necessary. The development is intended so that students have a complete understanding of Islam and apply it properly in everyday life. Students are also expected to become human beings who believe and are devoted to Allah and actualize themselves in accordance with the teachings and norms and endeavor *karimah*. Planting good habits can be trained and developed through education in schools.

Choosing the right school requires a lot of considerations, from the curriculum used, the school environment, existing facilities, and infrastructure, to the daily activities carried out at the school. Madrasah Ibtidaiyah (MI) can be one alternative in determining the right educational institution for students in teaching religious education which will later be beneficial for life in the future.

Madrasah Ibtidaiyah is an Islamic educational institution as an initial basic effort to form a religious character in a child's soul, after the child gets religious value in his family when he is a toddler then continued in the elementary school environment starting from children aged 6-12 years, this is an early age or the basis of the right child to form the soul of a child who has basic religious beliefs and knowledge. Islamic religious education taught at the Ibtidaiyah Madrasah aims to teach, preserve the teachings and values of Islam, develop religious ethical values, also develop life values in the form of social values or brotherhood (Muhaimin, 2005: 76).

The researcher obtained information that there was a Madrasah Ibtidaiyah in Semarang Regency which learned good Islamic religious values. This can be seen from the process of developing spiritual intelligence and religious activity programs. The school is MI Dadapayam 02.

MI Dadapayam 02 as a school that is characterized by Islam, where students need guidance and direction through instilling confidence in the principles of Islamic teachings. This is needed so that students can control themselves and give responsibility for each action they do. MI Dadapayam 02 integrates morning education with continued learning of madrasah diniyah awaliyah in the afternoon.

Madrasa Diniyah viewed from the structure of Arabic comes from two words *madrasah* and *al-din*. The word *madrasa* is a place name from the origin of the word *darosa*, which means learning. Meanwhile, *al-din* is interpreted with religious meaning. From the two word structures, madrasah diniyah means a place to study religious problems, in this case the religion of Islam (Raharjo, 2013: 14). Madrasah diniyah Awaliyah is an education unit that organizes basic Islamic education.

Madrasah diniyah is one type of non-formal education that is usually presented as a companion

school to increase religious knowledge for madrasah and public schools (Riyadi, 2006: 217-218). Madrasah diniyah is a madrasah that all subjects are religious science material, namely *fiqh*, interpretation, monotheism, and other sciences (Ami, 2004: 39).

The researcher conducted a survey directly to the madrasah and then the researchers conducted a dialogue and discussion with the educator and Head of Madrasah to dig deeper into the process of developing spiritual intelligence and religious activity programs that support the development of spiritual intelligence in students.

Based on the background described above, the researchers are very interested in describing these facts and conducting research entitled "The Spiritual Intelligence Development Of The Students Through Religious Activities And Madrasah Diniyah Awaliyah Program". This study aims to determine the process of developing spiritual intelligence on MI Dadapayam 02 students, the implementation of religious activities and learning of madrasah diniyah awaliyah in MI Dadapayam 02, as well as to determine the impact of religious activities and learning of madrasah awaliyah on the students' development of spiritual intelligence in MI Dadapayam 02. The purpose of this research is to increase knowledge and insight in efforts to develop the spiritual intelligence of students, contribute ideas for the development of science and other educational institutions and provide ideas for readers and the public about the development of spiritual intelligence.

Research Methods

This research uses a qualitative approach. This type of research is a case study. Qualitative research is an approach in conducting research-oriented to natural phenomena or symptoms. Qualitative research begins with the assumption of using an interpretation framework that shapes or influences studies related to the meaning imposed by individuals or groups on a social or human problem (Batubara, 2017: 97-98).

This research was conducted in MI Dadapayam 02, Suruh sub-district, Semarang district. The data in this study were obtained through interview, observation and documentation techniques. The observation technique was carried out for 2 weeks, starting on September 2-14, 2019. This observation was carried out to find out the efforts to develop the spiritual intelligence of students at MI Dadapayam 02. Interview activities regarding efforts to develop spiritual intelligence include the direction of development, development methods, development programs, facilities and supporting facilities, related parties, and problems encountered were carried out on 12-14 September 2019. Documentation was carried out during the research activities.

Sources of data from this study include primary and secondary data. Primary data sources in

this study were the results of interviews with principals, teachers, parents of students, and students. Whereas secondary data sources are in the form of madrasah diniyah learning data documents, religious activity data documents, photo documentation of religious activities and madrasah diniyah learning.

Data that has been taken were analyzed by linking the answers given by respondents with an existing literature review.

Data Analysis and Interpretation

A. The Development Process of Spiritual Intelligence

At MI Dadapayam 02, the development of spiritual intelligence in learning is carried out by instilling religious values to the fullest in PAI learning which includes the subjects of the Qur'an, hadith, moral creed, fiqh, history of Islamic culture, and Arabic language. On the subject of the Qur'an, the hadith the teacher said that reading and memorizing the verses of the Qur'an is very important to always remember God. The material of aqidah is explained by the thoyyibah sentence as well as good and bad deeds, recognizing the mandatory qualities of prophets and apostles that should be emulated by students. The teacher exemplifies that the apostle always obeyed Allah by telling the story of the apostles. While on the subject of fiqh there is material about the pillars of faith, the pillars of Islam, the procedures for purification, prayer, fasting, alms, hajj, circumcision and sacrifice. The teacher relates to the example of daily life and is applied through action, exemplifying that the Prophet always obeyed to do the commands of Allah with what is in the pillars of the faith and the pillars of Islam. The stories of the apostles are explained on the subjects of the history of Islamic culture, ranging from the history of the birth of the Prophet Muhammad, the history of Islam came, until the death of the Prophet Muhammad. While the Arabic subjects are explained about the language structure that must be understood by students as a provision in developing Arabic language skills. The teacher conveys that Arabic is the language in the Qur'an and the teacher invites students to raise awareness about the importance of Arabic as a language to study the sources of Islamic teachings.

In that material, the understanding is truly embedded in learning because it is the basic foundation in the formation of students' spiritual intelligence and explained in stages based on their respective grade levels so that later it can be applied in daily activities.

During the day, at MI Dadapayam 02 continue activities in the form of madrasah diniyah awaliyah learning, namely learning at the first or elementary level madrasah. The development of spiritual intelligence in the learning of madrasah diniyah is done by instilling the obligatory nature of God, the character of the prophet Muhammad, in the study of

the book of *Aqidatul Awam*. Educators surrender God has 20 properties that are owned by his creation. Besides, the teacher also conveys the prophet Muhammad who is always honest and trustworthy, then educators associate with examples of daily life so that it can be applied by students. In the book *Amtsilah Al Tashrifiyyah* there is material about neuroscience. Educators talk to students from the language order that needs to be learned to be used in everyday conversation. The teacher uses Arabic.

In Tajwid learning, educators use the *Syifaul Jinan* book, the teacher exemplifies how to read well and correctly according to Tajwid science. Educators also use the book *Khulashatun Nurul Yaqin* which contains the history of the Prophet Muhammad and his family. Educators tell and give examples to students, so students can benefit from the journey and the story of the apostle. In Jus 'Amma learning, the teacher said that by reading and memorizing the verses of the Qur'an well, it can make the character of students always remember the commands and prohibitions of Allah.

B. Implementation of the Development of Spiritual Intelligence

The efforts in developing the spiritual intelligence of students at MI Dadapayam 02 are as follows:

a. The form of Religious Activities

Based on the observations done by the researchers about the form of religious activities in MI Dadapayam 02 in the form:

- 1) Pray together before starting teaching and learning activities by reading *asmaul husna*

Before starting teaching and learning activities, every morning the students always pray together guided by students who are on duty in the teacher's room by using a microphone. After praying and reading *asmaul husna*, this aims to find out the names of Allah along with their nature. It is expected that the level of faith and piety of students to God will increase and can be applied in daily life. For example, the nature of Allah Ar Rahman which means Allah is Compassionate to all his creatures without exception

Here students will know that the meaning of affection is very important in everyday life. After reading *asmaul husna*, followed by various Arabic verses, and 25 verses of the Prophet. This poem is intended so that students can develop Arabic language skills, and memorize and know the number of 25 prophets and apostles that must be known.

- 2) Read the Qur'an 15 minutes before the first lesson begins.

This activity is carried out by each student in each class by being monitored and guided by the first lesson subject

teacher. The material is juz 'amma. This strategy is carried out so that students are fluent in reading the Qur'an, train students to get used to reading the Qur'an, and later students are expected to memorize short letters.

3) Read tahlil every Friday morning

Tahlil is held in the morning before learning begins with being led by one of the teachers. The series of readings in the form of several verses of the Qur'an, prayer beads, tahlil, takbir, tahlil, blessings, and other sentences thoyyibah. This activity is expected to be a reminder for students that the end of life is death which every living thing will experience. Besides that, it is one of the effective media in the spread of Islam and as an effort to repent to Allah.

4) Pray Dhuha in congregation at the mosque

Dhuha prayer is held at 09.00 WIB, which is before the students take a break. Dhuha Prayers are held in the congregation with all students and MI Dadapayam teacher and students taking part. The dhuha prayer was led by one of the teachers who serve as an Imam. Besides, some accompanying teachers are tasked with monitoring students' prayers. If there are students who are incorrect or disturbing in prayer then they will be advised by repeating the prayer themselves.

The purpose of the Dhuha prayer is to train and familiarize students to carry out the sunnah of the Prophet Muhammad SAW, as well as as a means and manifestation of students' practice from the lessons learned. Prayer after the Dhuha prayer is done by students according to the schedule that has been made. Then continued greetings in around accompanied by reading prayers.

5) Recite prayers before and after lunch together.

After the morning lesson ends, which is 11:40 WIB, students have time to rest and have lunch. Before eating, students pray first, led by their respective class leaders. Likewise, after finishing, students also read prayers after eating. Then students take turns washing their eating places in the madrasah yard that has been provided. The purpose of this activity is to remind students that what we have eaten is sustenance from Allah, and as a creature is obliged to give thanks. Besides, it is expected to foster responsibility towards students.

6) Dzuhur prayers congregate at the mosque

Dzuhur prayer is required for all students. Dzuhur prayer is held at the mosque at 12:10 WIB after lunch. Dzuhur

prayer is held with the community around MI Dadapayam 02. Muadzin is performed by students according to the schedule that has been made. While, the congregational prayer was led by village religious leaders around MI Dadapayam 02. After the prayer, students shook hands with other students, teachers, and also the community who joined the congregation

The goal is that students get used praying in the congregation because, in addition to the merits that multiply, the congregational prayer has a very high value of unity among Muslims.

7) Istighosah

Istighosah is held jointly by the school principal, committee, teachers, students, parents of students, and the community around MI Dadapayam 02 at the end of the year before the national exam. This Istighosah is carried out to get closer, asking for help from Allah and so that students can reflect on what they have done so far. With self-introspection, students can improve themselves towards a better.

8) Pesantren kilat Ramadhan

In the month of Ramadhan, Pesantren kilat was held in MI Dadapayam 02. This activity is one of the work programs of MI Dadapayam 02 in order to realize the vision and mission of Madrasah, especially in the spiritual field. One of the activities in the pesantren kilat is to introduce the practices of the Sunnah during the month of Ramadan. This activity aims to make students feel a student living in an Islamic boarding school. The activities carried out at the time of the Ramadhan Express Islamic Boarding School were pursued as well as the activities at the Boarding School. This is so students have an interest in attending education at formal institutions as well as attending education in Islamic boarding schools. Students are also expected to have a good personality in worship and are right according to the knowledge they get so they can apply it in their daily lives.

9) Commemoration Islamic Days (PHBI) dan Commemoration National Days (PHBN)

PHBI and PHBN are a means for students to display creations according to their respective talents. Such as the commemoration of Isra 'Mi'raj, Eid al-Adha, Maulid of the Prophet Muhammad SAW, Nuzulul Qur'an, New Year Hijriyah by holding Yatiman activities, National Santri Day, Mother's Day, Heroes' Day, and others. The purpose of this activity is so that students can understand the values and meanings contained in each event that

occurs. At MI Dadapayam 02 always slaughtering sacrificial animals, this is as a form of applying the theory obtained in learning.

b. The Learning Program of Madrasah Diniyah Awaliyah

The madrasah diniyah learning program at MI Dadapayam 02 has been going on for approximately 2 years. This activity is carried out after the students finish the midday prayer and begin with the reading of the prayer "*Kalamun Qodimun*" guided by students on duty. After the praying activity is continued by diniyah learning followed by students from grade 1 to grade 6. The activity takes place from 12:30 to 14:00 WIB.

The material studied includes several classic books, especially those that contain Shafi'iyah. The whole book taught at MI Dadapayam 02 was *Aqidatul Awam, Khulashatun Nurul Yaqin, Amsilatu At Tashrifiyah, Akhlaq, Syifaul Jinan, Jus 'Amma* and Arabic (*Ro'sun Sirah*).

The first activity carried out was memorizing nadzom. The memorized nadzom is the Arabic book (*Ra'sun Sirah*) required for classes 1 and 2, the book *Syifa'ul Jinan* grades 3 and 4, *Aqidatul Awam and Morals* class 5 and 6. In addition to learning the book, I also held the memorization of memorization juz 'amma with the division of levels according to their respective classes. Class 1 is expected to memorize from Surah Al Ikhlas up to Surah Al Qurays, class 2 from Surah Al Fiil to Surah Al Zalzal, class 3 from Surah Al Bayyinah to Surah Al Dhuha, class 4 from Surah Al Lail to Surah Al Ghosiyah, class 5 from Al A'la to Al Insiqoq, and class 6 from Al Infithor to An Naba '. By holding this Awaliyah madrasah program, students are expected to be able to develop their lives as Muslim individuals who believe, have piety, and have a morality, as well as equip students to take part in education at higher madrasah. MI Dadapayam 02 has a target that graduates from this madrasah must continue general education and religious education so that students are expected to live in Islamic boarding schools.

C. The Impact of Developing Spiritual Intelligence

The impact of developing spiritual intelligence on students in MI Dadapayam 02 as follows:

A sense of faith and piety to Allah, the more is applied by students in the form of religious activities such as praying before and after learning in the hope that students get useful knowledge, reading the Qur'an, prayer, remembrance, blessings, reading nadzoman, and read *asmaul husna*. Students also show an attitude of discipline, honesty, polite, responsible, empathetic, and humble. They also have the attitude of helping one another, can manage time well and have a noble character.

While the impact of the development of spiritual intelligence through religious activities and madrasah diniyah awaliyah while at home as follows:

Have a polite attitude, friendly, and polite. Consistent in doing prayer, reciting, fasting, doing homework, helping the work of parents, and being obedient to parents. Students always get supervision and advice from parents, so they can have good character and consistent in doing religious activities at home.

Result

Based on the findings made through observation, interviews, and documentation at MI Dadapayam 02 conducted several activities to develop spiritual intelligence.

The teacher's strategy in developing spiritual intelligence is that the educator tries to create an atmosphere of learning that contains elements of spiritual values, thus making students feel that the material in learning is important for daily life. The development of spiritual intelligence is also carried out by implanting religious values to the fullest in the PAI learning which includes subjects of the Qur'an, hadith, morality, fiqh, history of Islamic culture, and Arabic language.

Material about the pillars of faith, the pillars of Islam, really implanted, the pillars of faith consisting of faith in God, faith in angels, faith in the books, faith in the apostles, faith in the end, and faith in qadha and qadar. The pillars of Islam consisting of shahada, prayer, zakat, fasting, and pilgrimage which are then applied intangible activities.

In forming spiritual intelligence must be guided by the values of the pillars of faith and Islam which formulate the principles, pillars of faith and pillars of Islam with "ESQ way 165". The symbol 165 is the translation of 1 Ihsan, 6 pillars of faith and 5 pillars of Islam as follows: 1) Star Principles (Faith in Allah), 2) Principles of Angels (Faith in Angels), Principles of faith in the books of God, 4) Principles of faith to the messenger of God, 5) The principle of vision going forward (Faith in the End Times) and 6) The principle of faith in Qadha and Qadar (Agustian, 2002: 56).

Furthermore, students are invited to carry out social activities in the school environment to implant empathy and help each other with themselves. The spiritually intelligent individual has a sense of humanity and gratitude for the source from which he and all others originate (Zohar and Marshal, 2002).

Another thing that is also done by MI Dadapayam 02 students is getting used to performing obligatory worship and Sunnah in daily life. Dhuha prayer and Dhuhr prayer in the congregation are the media in developing spiritual intelligence. Besides, students perform dhikr after prayer and istighosah at the end of each year. Developing spiritual intelligence can be done by getting to know yourself, doing self-introspection, activating the heart routinely

remembering God by way of dhikr, tafakur, prayer, etc. (Sukidi, 2004).

The process of developing spiritual intelligence is also carried out through material moral creed in which the thoyyibah and good and bad deeds are explained, recognizing the mandatory qualities of prophets and apostles that should be emulated by students. Then the explanation of the stories of the Prophet from the history of the birth of the Prophet Muhammad, the history of Islam came until the death of the Prophet Muhammad explained on the subjects of the history of Islamic culture.

This is in line with the theory expressed by Al-Ghazali about the concept of education, that the ways that can be applied by teachers in the framework of the process of developing spiritual intelligence are as follows: spiritual values. Educators who think about spirituality will become an internal force to attract the attention of students. 2) Students must be accustomed to interpret their actions by understanding their goals and what they want to achieve. 3) The introduction and practice of reading the Qur'an is the main material that must be mastered by students. 4) students generally enjoy listening to stories, especially in pre-school age up to elementary school age. Tells exemplary stories that contain values of spirituality will help students understand the values of life. 5) Getting used to discussing and discussing problems with students rationally will train children to think logically and objectively. 6) Involving students in religious activities can be used as a habitual activity and mental training to have a bond with Allah. Like inviting prayer in congregation, praying sunah dhuha, reading the Qur'an, dhikr, tahlil and reading prayers. 7) Affirming students that participation in social activities is not to be seen or praised but as a form of social awareness and sensitivity which is an obligation and the need for the social taste of every human being (Rahmat, 2007: 86).

The theory revealed by Suharsono states that spiritual intelligence is reflected in the ability to recognize and understand God's revelations both textual (the Qur'an) and the universe (Utami, 2015: 75). Reading and memorizing short letters from Amma juice is an effort to increase students' spiritual intelligence. Memorization of letters mastered by students will make them close to Allah. Mastery of short letters will make students learn about the meanings and meanings contained in the letter. Likewise, reading *asmaul husna* before starting learning will surely instill the attributes of God in students. Reading every day will make students not only understand the meaning but hopefully, students get closer to God.

The development of spiritual intelligence in the learning of madrasah diniyah is done by instilling the obligatory nature of God, the character of the prophet Muhammad, in the study of the *Aqidatul Awam*. Educators say that Allah has 20 traits that are not possessed by his creatures. Besides the teacher also said that the prophet Muhammad always be honest and trustworthy, then educators associate with

examples of everyday life so that later it can be applied by students. In the book *Amtsilah Al Tashrifuyyah* there is material about neuroscience. Educators teach students that the language order needs to be learned to be used in everyday conversation. The teacher exemplifies the correct use of Arabic. In Tajweed learning, educators use the *Syifaul Jinan* book, the teacher exemplifies how to read well and correctly according to Tajweed science. Educators also use the book *Khulashatun Nurul Yaqin* which contains the history of the Prophet Muhammad and his family. Educators tell and give examples to students, so students can benefit from the journey and the story of the apostle. In Juz'Amma's learning, the teacher said that by reading and memorizing the verses of the Qur'an well, it can make yourself to always remember God's commands and prohibitions.

This is in line with the objectives of madrasah diniyah, namely 1) Providing basic abilities to students in order to develop their lives as Muslim people who believe, have piety, do good deeds, and have good deeds. 2) Fostering students have experience, knowledge, worship skills, traits, attitudes and commendable behavior that is useful for personal development. 3) Preparing students to be able to attend Islamic religious education at the next level (Ministry of Religion of the Republic of Indonesia, 2013: 9-10).

Development of spiritual intelligence that is applied in MI Dadapayam 02 madrasah learning is to increase Sunnah worship, feel what is learned by students, and absorption of things that smell of appreciation.

This is in line with the theory, that one of the developments of spiritual intelligence is a sense of devotion in his life (Zohar & Marshall, 2007: 226)

The discovery of research on the impact of developing spiritual intelligence in MI Dadapayam 02 can be seen from the behavior of students, namely a sense of faith and piety to Allah SWT, increasing. The faith and piety are applied by students in the form of religious activities such as praying before and after learning in the hope that students get useful knowledge, reading the Qur'an, praying, dhikr, praying, reading nadzoman, and reading *asmaul husna*. Students also show a disciplined attitude, honest, polite, polite and responsibility. Students also have a sense of empathy and help, are humble, can divide time equally, and have noble character.

Signs of spiritual intelligence that have developed well are as follows: 1) The ability to be flexible (adaptive spontaneously and actively). 2) The ability to deal with and utilize suffering to deal with and transcend pain. 3) Quality of life is inspired by the quality of vision and values. 4) Unwillingness to cause unnecessary losses. 5) The tendency to see the relationship between various things (holistic view). 6) Real tendency to ask why or what if looking for basic answers. Being what psychologists call an independent field is having the ease to work against convection (Zohar & Marshal, 2007: 14).

Three parts can be seen to test the level of spiritual intelligence of students that is seen from 1) The point of view of vertical relations, relationships with the Almighty. This point of view will see the extent of the spiritual relationship with the Creator. This can be measured in terms of communication and spiritual intensity of the individual with his Lord. It can be seen from the frequency of praying, love for God, and gratitude to His presence. 2) The perspective of social-religious relations. This viewpoint looks at the psychological-spiritual-religious consequences of social attitudes that emphasize the aspect of togetherness and social welfare. 3) The point of view of social ethics, the more civilized social ethics the more qualified the spiritual intelligence (Khavari, 2005: 89).

Conclusion

The findings in this study were that in MI Dadapayam 02 made several efforts in developing the spiritual intelligence of students. Intelligence development is carried out through religious activities and madrasah diniyah awaliyah learning.

The process of developing spiritual intelligence in learning is carried out by infusing religious values to the maximum in PAI learning which includes the subjects of the Qur'an, hadith, morality, fiqh, history of Islamic culture, and Arabic. while the process of developing spiritual intelligence in the learning of madrasah diniyah is done by instilling the mandatory nature of God, the character of the prophet Muhammad, always being honest and trustworthy, and also investing in character so that students always remember the commands and prohibitions of Allah.

Religious activities in MI Dadapayam 02 in the form of prayer together before starting teaching and learning activities, reading *asmaul husna*, reading the Qur'an, reading tahlil, duha prayer, reading prayers before and after eating, praying dzuhur in congregation, istighosah, pesantren kilat Ramadan, warning Islamic holidays and national holidays.

As for the development of spiritual intelligence through the learning of madrasah diniyah awaliyah, that is through the material of several classical books, especially those that contain Shafi'iyah. The whole books taught at MI Dadapayam 02 are *Aqidatul Awam*, *Khulashatun Nurul Yaqin*, *Amtsilatun At Tashrifiyah*, *Akhlaq*, *Syifaul Jinan*, *Jus 'Amma and Arabic (Ro'sun Sirah)*. The first activity carried out was memorizing nadzom. In addition to learning the book, *sorogan* memorization of *jus amma* was also held with the division of levels according to each class.

The impact of the development of spiritual intelligence through religious activities and madrasah diniyah awaliyah learning is a sense of faith and piety to Allah Most High, which is increasingly being applied by students in the form of religious activities such as praying before and after learning in the hope

that students get useful knowledge, reading the Qur'an 'an, pray, dhikr, pray, read *nadzoman*, and read *asmaul husna*. They also demonstrated some characters. The characters are disciplined, honest, polite, responsible, empathy, and humble. They were also able to help each other, have time management well, and apply a noble attitude.

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Appendix



Picture 1. The students have the task of leading prayers and reading *asmaul husna*



Picture 2. The students perform ablution before praying



Picture 3. *Dhuha* prayer activities every day before rest



Picture 4. Greetings after the prayer is complete, read the shalawat



Picture 5. Reading tahlil activities on Friday morning



Picture 6. Dzuhur prayer activities in congregation in the mosque with the community



Picture 7. Pray together before eating



Picture 8. Reading tahlil activities on Friday morning



Picture 9. Learning in madrasah diniyah awaliyah

Author's Biography

Rifqi Silfiana was born in Semarang Regency on September 17, 1995. Currently, the author is pursuing a PGMI postgraduate education at IAIN Salatiga. Another activity of the writer is currently an educator in a private school. The work produced was in the form of his inaugural book entitled, *Magister dari Kata jadi Nyata*.