Increasing The Effectiveness of Islamic Religious Education Learning in Building Students's Spiritual Intelligence

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Abstract
Effective Islamic Religious Education learning will motivate students to excel and have high spiritual values. With high spirituality, integrity will be built by involving inner unity and more dynamic social relations, as well as the ability of individuals to have a life orientation that is far into the future. This research is field research conducted at Madrasah Aliyah al-Khoiriyah Probolinggo. Data collection techniques were carried out through interviews, observation, and documentation. The research subjects included school principals, deputy heads of curriculum, deputy heads of student affairs, Islamic religious education teachers, and students. Data analysis techniques with data triangulation consist of data collection, data reduction, data presentation, and conclusion. The results of the study show that: First, the institution's efforts in building the spiritual intelligence of Madrasah Aliyah al-Khoiriyah Probolinggo students, namely applying time discipline in terms of Duha prayer activities and Teaching and Learning Activities (KBM); Second, increasing the learning of Islamic Religious Education (PAI) in building spiritual intelligence is carried out through inculcating Islamic values and noble morals which are embodied in all learning activities and exemplary teachers in schools.
Keyword: Effectiveness, Learning, Spiritual Intelligence

INTRODUCTION

Spiritual intelligence is the foundation for personal and mental formation, which is expected to keep students away from spiritual anxiety. Spiritual intelligence is always based on conscience and religious divinity (Maulana, 2020). Spiritual intelligence can help a person build himself. Spiritual intelligence does not depend on culture and does not adhere to existing values but creates possibilities. Spiritual intelligence will increase a person's ability to overcome problems and place the meaning of worship above the activities carried out so that it will also have an impact on improving intellectual and emotional quality (Khadavi, 2023b).

Conceptually, spiritual intelligence consists of a combination of the terms intelligence and spiritual (Fauziah, 2021). The word spiritual is adopted from the spiritualist, which means of the spirit (spirituality). In the view of Islam, the term spirituality is also known as *ruhaniah* or *maknawiyah*, which means something related to authenticity and eternity, is pure and not imitation. According to the Big Indonesian Dictionary (KBBI), spiritual intelligence is intelligence related to the heart and concern for fellow individuals, other creatures, and the natural environment based on belief in the existence of God Almighty.

Islamic education has a universal understanding because it involves all aspects of life, including personality. Etymologically, education comes from the word *didik*, which means process, deed, way of educating, nurturing, and teaching (Peradila & Chodijah, 2020). In international languages, the term education is translated into education, which means development or guidance. Meanwhile, this term is often translated in Arabic with *tarbiyah*, which means education. Islam also views that several characteristics correlate with spiritual intelligence, such as consistency (istiqamah), humility *(tawadhu)*, trying and surrendering (tawakal), sincerity (*ikhlas*h), totality (kaffah), balance (*tawazun*), integrity and perfection. (Ihsan), all that is called akhlakul karimah. Spiritual intelligence comes from the inner voice, which is the compass of life; this conscience turns out to come from and is the same as the divine name and nature recorded in every human soul. A person with spiritual intelligence (SQ) in all actions does not only hope for worldly success but only hopes that all his actions are worth worship for the happiness of the hereafter (Shankar Srivastava, 2016).

Meanwhile, according to Ki Hajar Dewantara, education guides all the natural powers in students to achieve the highest possible safety and happiness as humans and members of society. Law Number 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential to have religious spiritual strength, self-control, personality, and intelligence. , noble character, and skills needed by himself, society, nation, and state (Atika Fitriani, 2018). In other words, education does not only mean the inheritance of cultural values in the form of intelligence and skills from the older generation to the younger generation but also develops various individual potentials for the benefit of the individual himself and for the happiness of society (Golverdi, 2015).

Based on the researchers' initial observations, students at Madrasah Aliyah al-Khoiriyah showed low spiritual intelligence. It can be seen in some students who are not disciplined with time, often do not attend school, and there are violations of applicable rules. So that some students need counseling guidance because they often make mistakes at school and outside of school. Educators have tried to form students' spiritual intelligence through increasing the learning of Islamic Religious Education based on Process Standards.

The problems above show that fostering spiritual intelligence is important because it will significantly impact students. The number of students who commit violations decreases students' spiritual intelligence. Spiritual values are also decreasing. So, this problem is very interesting for researchers to study more deeply. Therefore, the researcher chose Madrasah Aliyah al-Khoiriyah Probolinggo as the research location. Researchers want to know more about the institution's efforts to build spiritual intelligence by increasing the effectiveness of

Islamic religious education learning. Researchers are motivated to discuss further spiritual intelligence by considering Increasing the Effectiveness of PAI Learning in Building Students' Spiritual Intelligence at Madrasah Aliyah Al-Khoiriyah Probolinggo.

RESEARCH METHODS

This research was conducted through a qualitative approach, and the type of research is a case study (Hidayat, 2019). Researchers went to the field and were directly involved with informants to obtain a comprehensive picture of increasing the effectiveness of Islamic Religious Education (PAI) learning in building the spiritual intelligence of students at Madrasah Aliyah al-Khoiriyah Probolinggo. Researchers collect data through observation, interviews, and documentation. Informants consisted of the Head of School, Deputy Head of Curriculum, Deputy Head of Student Affairs, Teachers, Students, and Parents of students. Data analysis techniques include data display, data verification, and data condensation.

RESULTS AND DISCUSSIONS

Madrasah Aliyah al-Khoiriyah Probolinggo is an educational institution that stands under the auspices of the a-Khoiriyah foundation in Kerpangan Village, Leces sub-district, Probolinggo district. MA al-Khoiriyah, with Islamic characteristics, has existed since 1978 to produce competent and useful graduates for the nation and religion. Teaching and learning activities at MA al-Khoiriyah are carried out in the morning. This institution has a land area of 3,589 m2 and a building area of 1,456 m2. The vision of MA al-Khoiriyah is Smart, Competent, Active, Innovative, and has good morals. While its mission includes; a) creating an Islamic generation that has good morals and is independent in facing future challenges, b) organizes religiously oriented learning which is manifested in the study of religious sciences, learning the Qur'an and coaching which is manifested in other religious activities, c) organizing learning that encourages students to excel, be disciplined with noble character, have a high work ethic, be creative, critical and responsible, d) improve the quality of teaching and educational staff in accordance with educator and educational standards, e) equip skills as provisions for life in society, f) carry out management by applying the principles of independence, participation, partnership, transparency, and accountability, g) create a conducive climate for the implementation of the main tasks and functions of each component of the madrasa, teachers, employees, and students in the madrasah environment, g) carry out all provisions governing the operation of madrasas, both staffing and student affairs.

MA al-Khoiriyah Probolinggo has 18 teachers, consisting of two PNS Ministry of Religion teachers and 16 permanent foundation teachers. Based on the level of education, the condition of the MA al-Khoiriyah teachers showed that there were 17 teachers with bachelor's degree education and according to the institution's academic qualifications. The number of students enrolled this year is 60 students with the Social Science Study Program (IPS). The education carried out at MA al-Khoiriyah consists of intracurricular and extracurricular learning.

The results of observations by researchers in the field show that the condition of the facilities and infrastructure in MA al-Khoiriyah is representative of support for teaching and learning activities and extracurricular activities. The MA al-Khoiriyah curriculum uses the

K13 curriculum and the foundation curriculum.

Regarding efforts to increase the effectiveness of PAI learning in building spiritual intelligence, explained Muhammad Jauhari Thontowi, the principal of the school:

>"*"As responsible teachers, of course, they do not want what is done in the learning process to fail, even though some teachers have personalities that cannot be trusted and cannot be good role models for students. Even so, there are still many teachers who try to continue to improve themselves. If a teacher can organize himself and show that the teacher is worthy of trust and can be an example for his students, he will be loved by his students, even after graduating from school. He was not only loved but he was also imitated, starting from his behavior, speech, dress, manners, and others. As the principal of the school, I put pressure on the teacher so that whatever forms of activities exist at school, such as the Duha prayer, are carried out by students, and teachers are also obliged to follow them. To control that, MA al-Koiriyah holds monthly meetings, and in these meetings, we usually give an opinion on the importance of teachers who must be looked after and emulated.*"

Muhammad Jauhar Thontowi confirmed that:

>"*The character formation of MA al-Khoiriyah students refers to the vision and mission of the madrasa, namely, to form students who are truly Tafaqquh Fiddin. Of course, the first thing that is formed is the habit of students to face Allah in the right manner and manners. Istiqhosah activities are important to do to foster students' spiritual intelligence. In addition, Istighosah also trains students to always maintain ukhuwah Islamiyah in the school and community environment.*"

With habituation in institutions, students understand more about the teachings of Islam and know God, as well as have good morals because this habituation can foster individuals to become better people in the future. An example of this habit is congregational prayer and istighosah activities at school so students are more motivated outside school. The istighotsah, carried out at MA al-Khoiriyah, began at 06:30 WIB. Before carrying out *istighotsah*, the teacher coordinates students to rush to the mosque. After all the students are in the mosque, then the *istighotsah* imam will lead with *tawasul*. Tawasul that is done here is the same as that done by Muslims in general, namely by presenting surah al-Fatihah to the Prophet Muhammad and his family, friends, Tabi'in and his people, scholars and special people. The next reading is reading Surah Yasin, followed by reading the *tahlil* together. After finishing reading the tahlil, the next step is to read Hisbussalamah, *Hisbunnasar lilistighotsah*, then Do'a fil Istighotsah, all of which are already in the Sab'ul Munjiat book; all students who participate in the istighotsah read together by looking at the Sab'ul Munjiat book. Meanwhile, when reading the istighotsah prayer, all the students who take part in the istighotsah raise their hands while agreeing with the reading of the prayer led by the istighotsah priest.

In line with Romlah's statement, as a teacher learning to read the Koran (BMQ) stated that:

> *"MA al-Khoiriyah provides learning that includes students' spirituality such as BMQ activities from 07:00 to 07:30 WIB. Learning to read the Koran is the Qur'ani Method of the Sidogiri Islamic Boarding School which contains teaching instructions and the basics of recitation which contain verses in the contents of the method."*

When learning begins, *ustazah* Romlah appoints students to recite the *nadhom* from the beginning to the end of the lesson. After that, he opens the *majlis ta'lim* al-Qur'an by greeting and praying. Ustadzah Romlah often repeated the material taught last week. Thus, it is hoped that it will form good students' religious and spiritual intelligence.

Based on the results of observations, scout activities at MA al-Khoiriyah Probolinggo make scouting an interesting and fun activity. This institution has a background of students from various regions. Moreover, they have different customs and cultures. Nevertheless, those educated to respect each other can learn together without differences. Scout activities at MA al-Khoiriyah carry out routine training every Saturday. from 15:00 to 17:00 WIB, which consists of 2 coaches and 15 student scout members who are taken based on competence and expertise. Thus, the coach educates students by teaching tolerance to help each other regardless of differences. The purpose of having scouts is to develop the spiritual development of students at Madrasah Aliyah al-Khoiriyah.

Certain days are routine activities at MA al-Khoiriyah, including having *hadrah* arts on Wednesdays, which have been agreed upon by the art teacher and students participating in the *hadrah*. The research results show that the art of *hadrah* ababil at the al-Khoiriyah Islamic boarding school at the beginning of its formation from 2000 to 2008 always displayed the banjari style. Along with developing the musical arts era, in 2009, the banjari music style changed to a more modern *habsyi* style. Until now, *habsyi* uses more complete equipment such as a tambourine, seated bass, tung/tam, and marawis its hallmark is chalti. In this activity, hadrah art habsyi, which is an extra activity at MA al-Khoiriyah, suggests that students tend to imitate and practice religious and spiritual values.

After the lessons were finished, the congregational midday prayer became one of the religious activities at MA al-Khoiriyah. The religious activity of praying in the congregation has become a rule that students must carry out. This activity is led by grade XII and male students alternately according to the agreed day schedule. The purpose of having the Dhuhur prayer rules and the activities in the MA al-Khoiriyah school is to create unity and unity and to build students' spirituality. Therefore, research that has been conducted at MA al-Khoiriyah Probolinggo has implemented the Spiritual Intelligence Development of students through habituation methods, which include *istigosah* reading together, Al-Qur'an Learning activities (BMQ), praying together before and after learning, congregational midday prayers, and extracurriculars such as hadrah and scouting arts which have become activities at Madrasah Aliyah al-Khoiriyah. in which these activities contain students' spiritual intelligence.

DISCUSSIONS

Spiritual intelligence is a person's intelligence to deal with issues of meaning or value, namely intelligence to place behavior and life in a broader context. It is rich in spiritual values (Ratnasari et al., 2020). In this case, the teacher's way of cultivating spiritual intelligence in

students is through learning Islamic Religious Education, which is carried out automatically when learning. With the maximum implementation of Islamic Religious Education learning, students will feel something that feels comfortable, including a) being closer to God, b) being more disciplined in worship, and c) being more comfortable when the learning process begins and more emotionally controlled (Kurniadi et al., 2022).

The purpose of carrying out Islamic Religious Education learning activities to the fullest is to cultivate spiritual intelligence in students, train time discipline in worship and others, and foster spiritual intelligence needed by every individual in life. Development of spiritual intelligence is an effort made to develop a personality that aims to develop a person's psychological, spiritual, inner, mental, and moral so that he becomes a better human being in everyday life (Nizar, 2022).

In fostering students' spiritual intelligence, the teacher is a figure in applying good personality so that it is worthy of emulation. It is the main personality that a teacher must have. The person who becomes a teacher is trustworthy and ready to be a role model for students. As with coaching at MA al-Khoiriyah, there are several implementations of activities and habits by a teacher toward students. It will be a lesson for someone to recognize their identity and be more disciplined in living life, and some elements aim to foster students' spiritual intelligence (Zohar, D., 2007).

Islamic religious education is part of Islamic and national education, a compulsory subject in every Islamic educational institution. Islamic religious education, as stated in the PAI national curriculum in public schools, explains that Islamic religious education is a conscious and planned effort to prepare students to know, understand, live, and believe in the teachings of Islam, accompanied by demands to respect adherents of other religions in relationship with inter-religious harmony to realize national unity and integrity (Dodi, 2019).

In general, in the learning process of Islamic religious education, teachers include educating, teaching, and training understanding of the Islamic religion by guiding, setting an example, and being able to lead to physical and spiritual maturity. In addition, in carrying out school duties, the Islamic religious education teacher must become a second parent and attract the sympathy of students so that any lesson given should motivate students in teaching. A teacher also has a role to assist students in developing their skills and knowledge (Khadavi, 2023a).

Therefore, teachers must be able to make their students interested in following the lesson. Both from the appearance and way of teaching when students are not interested in learning, the first failure is that they cannot instill the value of the seeds of learning. So, the teacher's role is very important for students both in learning and outside learning (Amalia, Umi Chaidaroh, 2018). It can also be seen from the role played by the teacher at MA al-Khoiriyah, which has played a very important role if you look at the contributions, programs, and others to support the improvement of students' spiritual intelligence.

To further confirm this research, the researcher interviewed several teachers at MA al-Khoiriyah. Based on the results of interviews with several teachers, it was explained that the MA al-Khoiriyah teacher played a very important role in increasing the spiritual intelligence of students because the teacher had direct contact with students, as well as all components in

the school that contributed to increasing spiritual intelligence. Such as providing support in every activity, both moral (morals, self-reflection, behavior, etc.) and material (financing, actions, etc.) (Mardiah et al., 2022).

The same thing was also expressed by Samsul Arifin, a PAI teacher, explaining that Islamic religious education teachers have played a role in increasing the spiritual intelligence of students even though it is not optimal; this is because there are only two Islamic religious education teachers in schools and the number of study hours is only three hours. In a week, the number of students While our role as a student field is to improve spiritual intelligence by establishing school rules, forming student councils, and compiling extracurricular programs that have the nuances of Islamic law by fostering and providing motivation. In addition, extracurricular coaches work closely with student affairs to find out the extent to which student development is related to students' religious, social, and intellectual fields. (Ghufron et al., 2023).

All teachers are also increasing spiritual intelligence by giving warnings and advice and being directed towards a better life orientation. If there is a violation of the rules set, the institution provides punishment that provides education so that students do not repeat it. An increase in spiritual intelligence is seen not only from the written test but also from students' daily behavior (Wiwik Dyah Ariyani, Iis Salsabila, Mubarok, Saripudin, 2022).

The results of the interview with Syarkawi, the Akidah Akhlak teacher, explained the Islamic Religious Education learning activities carried out by MA al-Khoiriyah, in carrying out Islamic Religious Education learning activities to realize the vision of educational institutions so that the creation of favorite educational institutions by upholding Islamic values and good morals cannot be separated from various kinds of obstacles or obstacles. Some of the supporting factors include the presence of tutors for learning Islamic Religious Education, mosques for worship practices, and the availability of teachers to share general knowledge. In contrast, the inhibiting factors include minimal funding, lack of representative facilities and infrastructure, and the distance of the house from the school. In this case, the school is always trying to improve its competence in activities that have become habituation in schools because Islamic Religious Education learning activities prevent stupidity and boredom and improve similar learning outcomes the next time. The implementation of fostering students' spiritual intelligence requires a teacher to be creative in increasing student activity and the course of implementing Islamic Religious Education learning activities. If students are active and enthusiastic, learning can run smoothly and achieve its goals (Ariyani et al., 2022).

CONCLUSION

Based on the findings and discussion above, efforts to increase the effectiveness of PAI learning in building spiritual intelligence have been running optimally. The formation of spiritual intelligence through efforts to increase this is carried out in several ways. In cultivating spiritual intelligence in MA al-Khoiriyah students, Islamic Religious Education teachers must be able to show good examples for students, both inside and outside school. PAI teachers are required to play an active role in building students' spiritual intelligence to become a figure and a good example.

MA al-Khoiriyah has a good habituation activity program for students, such as Dhuha

Prayer, Istigosah, Learning to Read the Qur'an (BMQ), Extracurriculars, and Dhuhur Prayers in the congregation. Time discipline is also important to foster students to be more concerned with time. The process of increasing the learning of Islamic Religious Education leads to achieving the vision of educational institutions so that educational institutions consistent in upholding Islamic values and good morals are realized. There are supporting factors and inhibiting factors in Madrasah Aliyah Al Khoiriyah, including the presence of professional Islamic Religious Education teachers and the existence of school-owned mosque facilities to carry out worship activities along with the availability of teachers to share knowledge about the benefits of carrying out Islamic Religious Education learning. The factors that hinder the increase in the effectiveness of PAI learning are minimal funding, and there are still many students who have residences located quite far from school, causing many students to be late in coming to school.

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