

**CONTRIBUTION OF RELIGIOUS TEACHERS IN DEVELOPMENT SPIRITUAL
INTELLIGENCE IN MUHAMMADIYAH 9 SAMBIREJO HIGH SCHOOL STUDENTS
ACADEMIC YEAR 2022/2023**



Prepared as one of the requirements for completing assignments for the undergraduate study program in the International Islamic Religious Education department

By :

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**INTERNATIONAL ISLAMIC RELIGIOUS EDUCATION STUDY PROGRAM
FACULTY OF ISLAMIC RELIGIOUS MUHAMMADIYAH OF SURAKARTA
UNIVERSITY 2023**

CONSENT PAGE

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SCIENTIFIC PUBLICATIONS

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ENDORSEMENT PAGE

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It has been defended before the Board of Examiners

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Surakarta, 24 October 2023

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ABSTRACT

SMAS Muhammadiyah 9 Sambirejo is a school based Islam. The aim of establishing SMAS Muhammadiyah 9 Sambirejo is: creating an Entrepreneur-based Islamic Education Institution that gives birth Independent, superior, successful, religious generation. To achieve this goal, contribution of Islamic religious education teachers at SMAS Muhammadiyah 9 Sambirejo In developing students' spiritual intelligence it is very necessary. Teacher Islamic religious education is assisted by all teachers at SMAS Muhammadiyah 9 Sambirejo has shown his progress. This is proven by many activities held, both formal and informal. This research aims to describe the contribution of religious education teachers Islam in developing the spiritual intelligence of SMAS Muhammadiyah 9 Sambirejo students Academic Year 2022/2023. This research is a type of qualitative research with a descriptive inductive approach to describing theory based on field results data. The data collection uses methods interviews, observations and documentation. The results obtained in this research contained 2 points, namely the teacher's contribution Islamic religious education and factors inhibiting and supporting teacher contributions Islamic religious education in developing students' spiritual intelligence. Contribution PAI teacher, namely Diwali with daily routine activities, namely Dhuha prayers and reading d'a before and after teaching and learning activities, weekly activities such as joint study every Sunday morning, the monthly activity is volunteering to teach children from toddlers to underage people reading the Koran, giving donations tounderprivileged communities, annual activities such as Islamic boarding school, giving zakat, giving alms by sharing takjil, and making sacrifices. The inhibiting factor is lack of motivation from the family environment, from the friendship environment, the supporting factors are facilities and adequate school infrastructure, Islamic religious teachers and other teachers compact and work together to build a comfortable and fun atmosphere Study.

Keywords: Contribution, Islamic Religious Education Teacher, Spiritual Intelligence

ABSTRACT

SMAS Muhammadiyah 9 Sambirejo is an Islamic-based school. The purpose of the establishment of SMAS Muhammadiyah 9 Sambirejo is to realize an Entrepreneur-based Islamic Education Institution that gives birth to an independent, superior, successful, religious generation. To achieve this goal, the contribution of Islamic religious education teacher at SMAS Muhammadiyah 9 Sambirejo in developing students' spiritual intelligence is needed. Islamic religious education teachers assisted by all teachers at SMAS Muhammadiyah 9 Sambirejo have shown their work. This is proven by the many activities held, both formal and informal. This study aims to describe the contribution of Islamic religious education teachers in developing the spiritual intelligence of SMAS Muhammadiyah 9 Sambirejo students for the 2022/2023 academic year. This research is a type of qualitative research with a descriptive inductive approach which is to describe theories

based on field result data. The data collection uses interviews, observation and documentation methods. The results obtained in this study are 2 points, namely the contribution of Islamic religious education teachers and inhibiting factors and supporting the contribution of Islamic religious education teachers in developing students' spiritual intelligence. The contribution of PAI teachers is preceded by daily routine activities, namely Dhuha prayers and reading before and after teaching and learning activities, weekly activities such as joint studies every Sunday morning, monthly activities, namely volunteering to teach children from toddlers to underage to read the Quran, providing compensation to underprivileged communities, annually activities such as flash boarding schools, zakat, alms with sharing for takjil, and sacrificing. Inhibiting factors are from the lack of motivation from the family environment, from the environment of friendship, supporting factors are the facilities and infrastructure of adequate schools, Islamic religious teachers and other teachers who are compact and work together to build a comfortable and fun atmosphere in learning.

Keywords: Contribution, Islamic Religious Education Teacher, Spiritual Intelligence

1. INTRODUCTION

Teachers in carrying out education in both formal and non-formal environments are required to educate and teach. Because both have an important role in the teaching and learning process to achieve the ideal goals of education. Teaching tends to educate students to become people who are smart about science, but the soul and character of students are not built and nurtured, so here it is education that plays a role in shaping the soul and character of students. In other words, educating is an activity of transferring values, transferring a number of value to students.¹

An Islamic religious education teacher is a profession that teaches religious knowledge, where someone instills good values into the human soul. Shaping human character and personality. More than that, an Islamic religious education teacher is a noble figure, someone who stands at the forefront in exemplary speech and behavior, on whose shoulders there is a very noble task, creating a perfect generation.²

Islamic religious education has a very potential position by teaching spiritual intelligence, one of the things that can be done is by creating a religious culture in schools. Creating a religious cultural atmosphere means creating an atmosphere or climate for religious life.³

One important thing that humans must strive for is to restore human development on the basis of perfect Islamic principles and noble morals because humans were created to have noble character, as the word of Allah SWT in QS Al-qalam: 4 which reads:

¹ Akmal Hawi, Competency of Islamic Religious Education Teachers, (Jakarta; PT.Raja Grafindo Persada, 2013) p.9

² Ramayulis, Teaching Profession and Ethics, (Jakarta:Kalam Mulia, 2013) p.105

³ Zakaria Firdausi, The Influence of Islamic Religious Education and School Religious Culture on Students' Emotional Intelligence and Spiritual Intelligence, Al-Hikmah Journal Vol.5 no.2, 2017, p.47

Meaning: "And indeed you truly have noble character."

It should be noted that in this era there are many violations committed by students, especially actions that violate religious norms, ethics, stealing, violating school rules, for this reason Islamic religious education teachers must always strive for guidance, explanation and direction as well as providing education. which is beneficial to students.

Religious teachers have quite a difficult task, namely taking part in developing children's personalities as well as teaching religious knowledge to children. Islamic religious teachers must improve children's personalities, religious teachers must bring all of their students towards healthy and good personal development. Every religious teacher must be aware that everything something in itself will be an element of development for students. Apart from the education and teaching carried out deliberately by religious teachers in developing students, what is also very important and determining is the personality, attitude and way of life of the teacher himself, even the way of dressing, socializing, talking and dealing with every problem, which is It doesn't directly appear to be related to teaching, but in the education or personal development of the child, these things are very influential.⁴

Only intelligent and wise religious teachers can improve and bring all children closer to the development of spiritual intelligence. Correcting students who are not good and then bringing them all to the desired development. Religious teachers must have a personality that students can emulate, they must have the qualities what is expected in religion such as honesty, truth, courage and so on.⁵

Religious teachers should bring religious teachings closer to the daily lives of their students. Bring your students closer to God by highlighting His loving and merciful nature.

⁴ Zakiah Drajat, *Religious Soul Science*, (Jakarta: PT. Bulan Bintang, 2005) p.68

⁵ *Ibid*, p.71

Every child should be able to feel that he is among those loved by God. Islamic religious teachers themselves must display this attitude of affection and train children to love each other, through actions that are felt and carried out directly by the students, such as helping fellow friends, and so on.⁶

Within the scope of the school, teachers have a very important role for students, apart from being able to teach the knowledge they have mastered, the figure of a teacher has a very high moral burden, especially in providing motivation so that students are enthusiastic about learning and providing examples of good behavior in everyday life. day. Moreover, as an Islamic religious education teacher, with the modern era and the increasing number of sophisticated technologies, as an Islamic religious education teacher it is mandatory to direct, guide and develop the spiritual intelligence of their students so that they are more careful in facing the era of globalization.⁷

Spiritual intelligence education concerns the quality of honesty so that students become people who believe and are devoted to Allah SWT, have noble character, act trustworthy in holding office, and have the characteristics of *sidiq*, trustworthiness, *tabligh*, *fathanah*.⁸

In increasing spiritual intelligence, Islamic religious education teachers can do various things, for example inviting their students to take part in social service activities so that students can have a sense of empathy for others, Islamic religious education teachers can invite students to study outside the classroom and at tourist attractions with beautiful natural views. beautiful so that students can admire God's creation. Religious exercises involving worship such as

⁶ Ibid, p.72

⁷ Much Solehudin, The Role of PAI Teachers in Developing Emotional Intelligence and Spiritual Intelligence (SQ) of Komputama Majenang Vocational School Students, *Tawadhu Journal*, Vol. 1 no. 3, 2018, p.305

⁸ Muhaimin, *Thoughts and Actualization of Islamic Education Development*, (Jakarta: Raja Grafindo Persada, 2012) p.167

prayer, prayer, reading the Koran (or memorizing short verses), and so on.⁹Therefore, religious teachers must be able to make a contribution to the child's future. Not only is it able to produce a generation with high intellectual abilities and provide religious theories, but it must also be able to touch aspects of spirituality in students.

As a religious nation, we should be concerned about the morals of this nation's children, who are only capable of producing educated people with intelligent brains, but whose attitudes, behavior and lifestyle patterns are very contradictory to their spiritual intelligence. The aim of Islamic education is to realize devotion to Allah by cultivating and developing humans with their nature as individual and social creatures from various and diverse aspects in accordance with the universal goals of the Shari'a for the good of humans in this world and the hereafter.¹⁰ An Islamic religious education teacher is an educator who must have special knowledge, skills and expertise in interpreting Islamic religious learning and is tasked with instilling the values of the Islamic religion and its teachings in students through guidance, teaching and training, so that they can be realized in everyday life in an effective way. real.

The attitudes and characteristics of educators will be urgent in the implementation of learning. Teachers are not only required to master and formulate material into an attractive display, but are also required to be able to carry out various accompanying activities so that students will consciously want to learn, and also their behavior is in accordance with the goals set. The teacher's task is to teach and educate. Both of them are mutually exclusive. complementing, teaching includes preparing learning materials, assessing student learning

⁹ Zakiah Drajat, Op,cit, p.75

¹⁰ Sri Minarti, Islamic Education, (Jakarta: Amzah, 2013) p.28

outcomes, being professional. Meanwhile, educating includes inspiring students, maintaining class discipline, providing motivation, and facilitating students to learn.¹¹

For a teacher, especially an Islamic religious education teacher, the aspect of spirituality is an aspect that must be possessed which will differentiate him from teachers in other fields of study. Religious teachers are not just transmitters of learning material but are more than that. Religious teachers are a source of spiritual inspiration and also act as mentors so that there is a fairly close relationship between the teacher and students and is able to create an integration of spiritual and moral guidance with the teaching material. Islamic religious education will be seen very clearly, something that is expected to be realized after people experience Islamic education as a whole, namely the personality of a person who makes him a human being with a pattern of piety, a complete human being, spiritually and physically, able to live and develop naturally and normally because of his devotion to Allah SWT. .12

Several efforts have been made by Islamic religious education teachers at SMAS Muhammadiyah 9 Sambirejo to develop students' spiritual intelligence, such as:

- 1) Before starting the lesson, read the Koran first
- 2) Holding Al-Qur'an tadarus at school
- 3) Get into the habit of saying greetings and reciting prayers when starting activities and also at the end of activities
- 4) Get students used to helping each other
- 5) Invite students to pray midday prayers in congregation at school
- 6) By speaking politely and gently, it is hoped that students will have spiritual intelligence, but the author still finds the following symptoms:

¹¹ Endang Poerwanti and Nur Widodo, Student Development, (Malang: UMM Press, 2002) p.12

1. Lack of social feelings for each other among students
2. There are still students who are lazy about following Al-Qur'an tadarus at school
3. There are still students who are lazy about participating in congregational prayers at school
4. There are still students who are not disciplined
5. There are still students who don't care about each other

Therefore, researchers want to observe what the spiritual intelligence of Muhammadiyah 9 Sambirejo High School students is like. Therefore, researchers conducted research with the title: "The Contribution of Religion Teachers in Developing Spiritual Intelligence in Muhammadiyah 9 Sambirejo High School Students for the 2022/2023 Academic Year." So the problem formulation in this research is: What is the contribution of Islamic religious education teachers in developing students' spiritual intelligence at SMAS Muhammadiyah 9 Sambirejo, Sragen Regency? What factors support and hinder the contribution of Islamic religious education teachers in developing students' spiritual intelligence at SMAS Muhammadiyah 9 Sambirejo, Sragen Regency?

2. METHOD

This type of research is field research with a qualitative descriptive approach. The qualitative descriptive approach is an approach that aims to describe or illustrate a problem that can be done with just one observation by collecting data at a time, data collection is carried out by cross sectional method, namely in the form of survey sampling or secondary data. Data collection techniques in this research were through observation, interviews and documentation. Data analysis was carried out using an interactive model which has three components, namely data collection, data reduction, data presentation and drawing conclusions. The data validity

technique in this research uses triangulation techniques which are divided into two types, namely source triangulation and technical triangulation.

3. RESULTS AND DISCUSSION

3.1 Contribution of Islamic Religious Education Teachers in developing Spiritual Intelligence

3.1.1 Instill good moral teachings and values in students

In the interview results, to instill good moral teachings and values in students is by providing teaching about the values of Islamic teachings through learning activities in class or through activities such as study once a week.

3.1.2 Provide an example to students

Exemplification is the most effective way to do this because students not only listen to what he says, but also see it directly. Teachers who set examples as they do, students will accept and imitate what they see. The example given by teachers at SMA Muhammadiyah 9 Sambirejo to students is that teachers do their work first and then tell students like 7 to go to class on time, perform midday prayers in congregation, dress neatly, speak polite words and many other examples are given. .

3.1.3 Get used to it

Habituation is a process carried out to increase students' self-awareness so that doing good things becomes a habit and is done continuously without any more objections or long thoughts, so it becomes a habit. The habits carried out at SMA Muhammadiyah 9 Sambirejo are: getting used to the dhuha prayer before class starts, getting used to praying before studying, getting used to midday prayers in congregation, getting used to reading the Al-Qur'an, getting used to shodaqoh, getting used to being disciplined, getting used to being polite and honest. , the habit of being clean and healthy, the habit of reading prayers, the habit of tausiah and dhikr.

3.1.4 Tell stories

Telling stories at Muhammadiyah 9 Sambirejo High School is carried out in the learning process by explaining stories in the Al-Qur'an or Hadith, such as stories of the Prophet or the Prophet's friends who inspired them as well as stories of Islamic religious education teachers related to example and morals. This aims to make an impression on students so they can imitate it.

3.1.5 Give punishments and rewards

Giving punishment to students at SMA Muhammadiyah 9 Sambirejo was carried out to restore order. Every student who violates it will be punished so that the student does not repeat the action and prevents other students from following suit. The punishment given is educational and has a deterrent effect, and admits the mistake and is aware not to repeat it again. Prizes are given when students can answer questions from the teacher or ask questions, this is done to motivate or increase the enthusiasm of other students. Then, for students who obey school rules, there are no special prizes, material or nonmaterial, given.

3.1.6 Monitoring students' midday prayers

Monitoring the midday prayers of students at SMA Muhammadiyah 9 Sambirejo is carried out by filling in a checklist provided by the student body. Monitoring of students' 5 daily prayers apart from midday prayer, namely midday prayer, has been carried out also by reading prayers and the Koran before teaching and learning activities are carried out.

3.1.7 Hold discussions with parents or guardians of students

Discussions with parents or guardians of students at SMA Muhammadiyah 9 Sambirejo are held at the end of the semester and at the same time as receiving report cards. This parent meeting is used to remind parents to work together to help teachers in developing students' spiritual intelligence well. Teachers' use of technology such as WhatsApp has not been maximized to coordinate with parents. Teachers use WhatsApp only to coordinate with parents whose children are having problems at school.

3.2 Supporting and Inhibiting Factors in developing the Spiritual Intelligence of Muhammadiyah

9 Sambirejo High School Students

Inhibiting factors in developing students' spiritual intelligence at SMAS Muhammadiyah 9 Sambirejo are family and environmental factors which make children receive less attention and guidance from parents so that children cannot communicate well about the problems they experience when they are at school. And they are easily influenced by bad environmental conditions which can keep children away from good deeds.

3.3 Inhibiting Factors in developing the Spiritual Intelligence of Muhammadiyah 9 Sambirejo

High School Students

Supporting factors in developing students' spiritual intelligence are adequate facilities and infrastructure, as well as good cooperation between Islamic religious teachers and other fellow teachers in their participation in developing students' spiritual intelligence to obtain optimal results.

4. CLOSING

4.1 Conclusion

Based on the findings and analysis of research data, several conclusions can be put forward as follows:

1. The contribution of PAI teachers in developing spiritual intelligence is very necessary in instilling the values that need to be instilled in students, starting with instilling confidence in students about aqidah, then morals with good morals and becoming faithful servants of Allah SWT and becoming a virtuous generation who works hard. Allah's commands and stay away from His prohibitions.
2. Inhibiting factors in developing students' spiritual intelligence at SMAS Muhammadiyah 9 Sambirejo are family and environmental factors which make children receive less attention and guidance from parents so that children cannot communicate well about the problems they experience when they are at school. And they are easily influenced by bad environmental conditions which can keep children away from good deeds. Supporting factors in developing students' spiritual intelligence are adequate facilities and infrastructure, as well as good cooperation between Islamic religious teachers and other

fellow teachers in their participation in developing students' spiritual intelligence to obtain optimal results.

4.2 Suggestion

Based on the results obtained from the research, the following suggestions can be put forward:

4.2.1 For the Principal

Improving the quality of teacher performance and strengthening in motivating students. So that students can study diligently at school and continuously and also students have high spiritual intelligence. In carrying out his duties as a school principal and so that the principal's duties can be carried out as well as possible and also in overcoming obstacles in the development of emotional and spiritual intelligence, there should be good cooperation with the deputy principals and teachers in order to achieve better goals.

4.2.2 For PAI Teachers

An Islamic religious education (PAI) teacher should continue and continue to learn, develop his spirituality seriously because this is the main capital for making students intelligent, both physically and spiritually. And actively interact with developments in science and technology.

4.2.3 For Parents

Based on the conclusions above, the author gives advice to parents, especially those who are busy working, that they should take the time to educate and guide their children at home because parental love and attention is very important and needed by children, especially in terms of emotional and spiritual intelligence, parents should be more cultivating and developing the spiritual potential that exists in their sons and daughters, such as creating a more religious family environment through example and religious practice so that conditions like this will make students more comfortable in carrying out learning activities both at home and at school.

4.2.4 For students

For students to be able to understand spiritual intelligence, students can grow their spiritual potential through increasing awareness of their religion. Because student success in learning is not only determined by intelligence quotient but is determined by other factors such as emotional and spiritual intelligence.

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