



TEACHERS' STRATEGIES IN DEVELOPING STUDENTS' SPIRITUAL INTELLIGENCE AT VOCATIONAL SCHOOL

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ABSTRACT

This research aims to analyze teachers' strategies in developing the spiritual intelligence of Galang Insan Mandiri Binjai Health Vocational School students. To reveal the findings, a qualitative approach was used with analytical descriptive methods. Data collection steps start from observation, interviews and documentation, then the data is analyzed through stages and techniques in the form of data reduction, data presentation and conclusions. Finally, the data was declared valid after going through a research data triangulation test. The results of the research found that fostering students' spiritual intelligence at school experienced obstacles, namely due to environmental factors, low self-awareness, different family education patterns, and a lack of response from students' parents. The strategies implemented by teachers to overcome these obstacles, namely holding student guardian meetings, carrying out recitation activities with students and student guardians, as well as religious activities at school.

ABSTRAK

Penelitian ini bertujuan untuk menganalisa strategi guru dalam membina *spiritual intelligence* siswa SMK Kesehatan Galang Insan Mandiri Binjai. Untuk mengungkap temuan, maka digunakan pendekatan kualitatif dengan metode deskriptif analitis. Langkah pengumpulan data dimulai dari pengamatan, wawancara, dan dokumentasi, selanjutnya data dianalisis melalui tahapan dan teknik berupa reduksi data, penyajian data dan penarikan kesimpulan. Akhirnya, data dinyatakan absah setelah melalui uji triangulasi data penelitian. Hasil penelitian menemukan bahwa pembinaan *spiritual intelligence* siswa di sekolah mengalami hambatan, yakni disebabkan faktor lingkungan, kesadaran diri yang masih rendah, pola pendidikan keluarga yang berbeda, dan kurangnya respons orangtua siswa. Adapun strategi yang diterapkan oleh guru mengatasi kendala tersebut, yaitu mengadakan pertemuan wali siswa, pelaksanaan kegiatan pengajian bersama siswa dan wali siswa, serta kegiatan keagamaan di sekolah.

Introduction

Students integrate meaningful knowledge as a learning objective, resulting in facets of spirituality that encompass both heavenly and human values. How meaningless is education if it does not address students' souls or spirituality? (Nizar & Khadavi, 2023). This is founded on the Islamic notion that all people have the capacity for both good and ill, and that developing people with noble character requires instruction and guidance from adults, such as parents, teachers, and society at large (*akhlakul karimah*) (Hotimah & Yanto, 2019).

Character education is conceptualized in a way that responds to the realities of the current national education system, which sees character education being widely adopted in madrasas and schools and strengthened as a ministry of education program. However, moral decay and values violations (instant practice and the role of "insiders") are becoming more apparent in society (Severino-Gonzalez, *et.al.*, 2022; Kurniawan, 2017). Actually, it is not unusual for students to get into fights, harass others, and commit crimes. Despite the advancements in modern technology, this is an unfortunate truth (Ghany, 2018).

The occurrence of troublesome student behavior in Indonesia has made it more widely recognized that spirituality is a vital component of education (Perbowosari, 2018). The emergence of a morally upright age is undoubtedly a response to the many issues surrounding the pervasive moral and ethical transgressions in our culture. Since spirituality is "only" a principle and its influence on pupils is not taken into account, academic accomplishments have thus far been given precedence over non-academic accomplishments based solely on intellectual evaluations, citing students' skills or talents. In actuality, if a result has components of a responsible process, it will be acknowledged and valued (Andrei, 2023; Karim, 2022).

As indicators of students' cognitive intelligence, logic and language skills need to be further developed. Nonetheless, developing pupils' spirituality has to be a top focus. Meaningful learning outcomes will be impacted by students' ability to maintain their moral and ethical integrity throughout the learning process (Athfal, *et.al.*, 2022). In this technique, pupils compete and work together with other students in an impartial and fair manner, rather than concentrating just on ranking (champion) and comparing learning outcomes with other students.

By implementing character-based learning, children will develop a mindset that is both competitive and cooperative, imaginative and compassionate toward others, responsible and perceptive of societal demands. This demonstrates how crucial it is for pupils to internalize spiritual wisdom (Rosidin, 2017). It is appropriate to interpret spiritual intelligence as the "spirit" of education in order to create future generations of morally upright people. Since schooling stands in the way of people's ability to live sustainably (Fadhli, 2023). Therefore, the field of education needs to address a variety of societal issues in order to prepare graduates to handle a wide range of issues.

Humans are endowed with brains and life skills through education. The educational process must foster the growth of spiritual intelligence in order to produce cognitive maturity and preparedness for a complex life (Zahrudin, *et.al.*, 2021). Spiritual intelligence can be internalized through Islamic religious education instruction, which encompasses moral instruction, character development, and behavior guidance for kids on a daily basis (Fachrian, *et.al.*, 2023). In addition, as a means of allegiance to the Creator (Allah swt.) and faith as a servant, students will get instruction regarding the experience and practice of worship, which leads to the appreciation and experience of religion (Handayani, *et.al.*, 2022).

The emphasis on morality and good morals is placed on students by the several approaches, strategies, and techniques used in the process of imparting Islamic religious education as a whole, or *kaffah*. Because noble morals or *akhlakul karimah*, are what Allah wishes to have as *Khalīq* for his servants, *Khuluq* (Yahiji & Damhuri, 2018). In addition to helping students reach their full potential as admirable individuals, teaching Islamic education

helps them gain the Islamic understanding that is necessary for social interaction in society (Lubis, *et.al.*, 2021). Naturally, there is consistency in this context between the theory (idea) and the practice (context) of imparting Islamic education to pupils.

The proper interpretation of Islamic religious education, which reconnects humanity to the nature of creation as "the best of Allah's creation" (*fii ahsan at-Taqwim*), is efforts to promote a civil society founded on the Qur'an and noble virtues. Students who possess spiritual intelligence are able to establish themselves in a position where they are constantly under the protection of Allah SWT, seek His blessing in all of life's endeavors, and are morally virtuous and intelligent. Children will aspire to become human beings of worth, virtue, and significance in this way, independent of others (without expecting any strings attached) (Aziz, 2019).

Actually, a variety of scientific vantage points and study environments have been used to examine pertinent literature on developing spiritual intelligence. This involves talking about how to help students at Islamic boarding schools develop their spiritual intelligence (Khairat & Febrian, 2023; Khoirunnisa, *et.al.*, 2023), Islamic religious education instructors' attempts to help students grow (Bustomi, *et.al.*, 2023), The moral development of children and the role of parents (Rambe & Lubis, 2023; Agus, 2019), moral growth grounded in pastoral therapy (Pranasoma, 2021), Islamic guideline on fostering spiritual intelligence in children (Peradila & Chodijah, 2020), growth of the religious culture among students (Maulana & Syafi'i, 2024), Spiritual intelligence-based self-control in adolescents (Damara, *et.al.*, 2023), Students' understanding of sexuality (Ghunda & Panda, 2023), The importance of children developing spiritual intelligence (Sofiyah, 2019), enhancing spiritual intelligence in students through hidden curriculum (Nisa, 2009), and the development of spiritual intelligence via therapeutic direction (Alfiyanto, *et.al.*, 2022).

The attainment of inner serenity is the primary goal of spiritual intelligence. Students should recognize that there are intangible qualities in life that are just as significant as tangible ones, and they should avoid comparing their accomplishments in life to those of others and making solely materialistic judgments. Galang Insan Mandiri Binjai Health Vocational School, one of the secondary schools, is renowned for turning out gifted graduates who are hired by prestigious organizations in Binjai City and the surrounding areas. Similarly, pupils' spiritual intelligence will be compared to their academic achievement. Which is more prevalent, or is there a balance between the two?

It is known that spiritual intelligence issues are still frequently present in students at these schools based on the author's observations in the preliminary study. These issues include students' low levels of understanding of Islam, their poor social interactions, their bad behavior-lying, smoking, and not praying, for example-and their lack of interest in reciting the Qur'an. Based on these findings, it was first determined that there was an imbalance between students' spiritual intelligence and academic achievement. Accordingly, a thorough investigation into this issue was conducted, examining the methods used by teachers at Galang Insan Mandiri Health Vocational School in Binjai City to help students develop their spiritual intelligence through learning Islamic religious education.

Method

In this work, descriptive analytical research methodologies are combined with a qualitative approach. Research data is described and analyzed naturally, in line with the events that take place in classrooms. The Galang Ihsan Mandiri Health Vocational School in North Binjai, Binjai City, served as the research site. The study will begin in October 2023 and run through March 2024. Instructors of Islamic religious education (PAI), counselors, deputy heads of student affairs, homeroom teachers, members of the local community, and students are

among the sources of research data. Through documentation studies, interviews, and observation, data was gathered.

In this study, passive participant observation was the method of observation employed. When using the passive participation observation approach, the researcher visits the subject's place of activity but does not take part in it. This exercise was done to make sure the subjects' normal behavior was preserved and that the researcher's actions had no influence on it. The interviewer brings a guideline, which is merely a summary of the questions that will be asked, before conducting the interview. The process via which data sources are queried for information (Assingkily, 2021). School principals are part in the interview process in order to gather information about the history, vision, and mission of Galang Insan Mandiri Binjai Health Vocational School as well as the state of the students and staff. In order to ascertain the elements that impact students' spiritual intelligence as well as methods for enhancing the spiritual intelligence of Galang Insan Mandiri Binjai Health Vocational School pupils, interviews with BP teachers, Islamic Religious Education Teachers, and other subject teachers were conducted.

Following data collection, the researcher conducted data analysis, drawing conclusions through procedures such as data reduction, data condensation, and verification. The process of choosing, concentrating, streamlining, abstracting, and modifying data that nearly totals written field notes, transcripts of interviews, documents, and empirical materials is referred to as data condensation. Research data triangulation procedures were used to assess the data's validity in order to produce results that could be trusted (Sugiyono, 2019).

Results

Obstacles to the Development of Students' Spiritual Intelligence Attitudes at Galang Insan Mandiri Health Vocational School

There are several obstacles in efforts to develop spiritual intelligence at Galang Insan Mandiri Health Vocational School, North Binjai, Binjai City. These obstacles are: first, environmental factors. The environment is a factor that greatly influences the educational patterns of students, especially their spiritual intelligence abilities. When students are in a good environment, the students will also be good, but when the environment is bad, the students' condition will also be bad.

The above is in line with the results of interviews with teachers as follows:

"...social relationships are crucial for the growth of a student's morality or spirituality, particularly if they play with peers who can offer both good and bad things at times. As a result, students are able to take care of themselves, decide when to play with friends, complete their homework, and engage in religious activities like tadarus and other religious activities that can help them grow spiritually intelligent through parental supervision. They can also perform religious activities like the mosque's Maghrib and Isha prayers".

The aforementioned interview extract demonstrates how environmental influences have a significant impact on the daily activities that children engage in, both at school and in their living environments. When you get home, you'll find a challenging atmosphere that is far from spiritual, even though the school has tried to make the learning environment as good and spiritual as it can be. Despite the fact that classes are still taught in schools.

Next, the second is the aspect of low self-awareness. Self-awareness is the capacity a person has to introspect themselves on the emotions they experience in real life, including gaining in-depth understanding and knowledge about strengths, weaknesses, emotions, reactions, responses or others. So self-introspection is also included in other people's

assessments of ourselves in their view or, more briefly, is a situation where a person can understand himself or herself accurately.

Third, different educational patterns. The pattern of education that students receive at school will of course be very different from that obtained at home. At school, students have control over every improvement or development experienced by students. In connection with this, the Islamic religious education teacher said that:

“...sometimes, educational patterns might cause kids to get confused about who they are. Spiritual intelligence-building activities for students can always be implemented because they are entrenched. When they are at home, though, things are different. The education they acquire at school differs greatly from that which they receive from their parents. Because there is less control and awareness to engage in activities that can foster intelligence while students are at home, it is simple to follow the herd”.

In line with the interview quote above, the next aspect is the lack of response from the students' parents. Lack of response from parents regarding their child's development means that parents are unable to control their child's development when they are outside school. Some parents only send their children to the Galang Insan Mandiri Binjai Health Vocational School based on recommendations or suggestions from the family, not because of the awareness that when my child was at this school, the parents didn't really have a target or priority that their child would be like this and only just see the results because their parents are busy.

In this way, teachers at school hope that the knowledge and development experienced by students will still be realized well at home. When parents are able to respond to their child's development and parents understand and are aware that their child, who has the desire to change, whose morals are still not good, can change because of direct support from parents and the lack of attention of the student's parents towards every natural development of their child. . Because actually education does not come 100% from teachers but from parents. This will certainly hinder the development of students' spiritual intelligence. However, to overcome this, of course teachers look for solutions to some of the obstacles they experience so that their hopes and desires can still be realized.

Responding to the various problems above, efforts are needed to cultivate daily spiritual habits. Teachers try to apply spiritual habits to students while at school. Remembering that habituation is one of the main supports for education and is one of the means in an effort to grow children's faith and straighten their morals. The teacher can be seen making these efforts by carrying out various spiritual habits when starting lessons in the morning until going home. These activities include praying at the start of learning and also when going home. Apart from that, there are routines, such as Dhuha, Midday, Asr and Friday prayers in congregation. Likewise, the practice of almsgiving is carried out by means of each student getting a schedule to bring supplies and give them to their classmates.

Solutions to Develop Spiritual Intelligence in Schools

The solution to overcome the development of spiritual intelligence at the Galang Insan Mandiri Binjai Health Vocational School, namely: first, hold a parent meeting. Student parent meetings are held every month at the school and the school committee oversees this activity. This activity aims to establish good relations between teachers and parents. Through meetings, teachers and parents are able to synergize and develop family-like communication in educating students. Parents need to know about the activities carried out by students at school and vice versa.

In connection with this meeting or friendship effort, the Islamic religious education teacher said:

“...in order to help parents comprehend the objectives of the school, instructors and parents confer, solve problems, and talk about how to connect the school's vision and mission. In addition, teachers talk about how students or their kids are developing in terms of accomplishment, knowledge, behavior, discipline, and—most importantly—spirituality. Students are beginning to memorize the Al-Qur'an, pray consistently, and engage in activities that bring them closer to Allah SWT, all of which help students develop their spiritual intelligence”.

The interview quote above confirms that through this meeting the teacher invites parents of students to collaborate with each other in developing, educating and monitoring the development of students when they are at home or in the environment, especially in developing spiritual intelligence. Because education is not 100% carried out by teachers, but a large part of it is also the responsibility of parents.

Second, holding recitation activities with students and parents. This recitation activity with students and parents is carried out every month at school, at the mosque or even during the grand recitation, recitations are held by parents and students with the aim of increasing the insight into religious knowledge of the parents of the students. By highlighting material about monotheism and mentadaburi from QS Luqman with material presented by Ustadz Harman Tajang or Ustadz Yusran. Apart from the material about monotheism or religious knowledge provided by the Ustadz, material regarding the science of parenting and how to educate children according to the guidance of the Prophet was also provided. So that the knowledge gained can be applied by parents of students.

Third, carrying out religious activities at school. Discipline in practicing religion. Religious discipline is a person's obedience in living and embracing the religion he believes in, so that existing religious rules, including his relationship with other people, can achieve order in everyday life. Through this religious discipline, religious obedience can be born, namely carrying out His commands and avoiding His prohibitions, both in relation to God and fellow humans.

Discussion

The home and school environments should be the first places where teachers focus their efforts on developing spiritual intelligence in their kids (Indriani, *et.al.*, 2023). According to study by Nafi'ah (2022), students' souls will be greatly impacted by the instruction and guidance they get, both now and in the future. Since it concentrates on spiritual development, the teacher's method of developing spiritual intelligence in her students through the teaching of Islamic values is obviously crucial to their success in the real world (Arianti, 2018; Daulay, *et.al.*, 2022).

In order for pupils to grow into strong, moral adults, the Islamic religious education teachers must be in charge of imparting moral lessons and values as part of their Islamic religious education (Komariah, *et.al.*, 2021). The following are examples of teaching tactics used in schools to help children develop their spiritual intelligence: First, employing lecture and demonstration techniques, in addition to direct and participatory learning methodologies. Sulaiman, *et.al.* (2018) claim that demonstration techniques are a useful tool in active learning's initial stages since they provide students with examples of the tasks they need to do. Additionally, Fitriani & Yanuarti (2018) employed the lecture approach to paint a picture of the students' initial comprehension or perception.

Secondly, educating students in spiritual intelligence, beginning with the development of morality and faith through prayer. Because following religious rituals will give students religious experiences that lead to noble character, religious activities are crucial in helping students improve their morals. The foundation for students' character development will be laid

by starting with the areas of creating a positive environment, worshiping on time, and becoming accustomed to good activities (Kandiri & Arfandi, 2021). Additionally, in order for moral development to be relevant as an organized program in schools, school policies must be enhanced in this regard (Alfiansyah, *et.al.*, 2020).

Thirdly, acclimating to the Koran, memorizing and reciting prayers, and introducing salawat music. In an effort to bring students closer to the Al-Qur'an, or what is known as a living Qur'an at school, local content activities are an addition that is frequently utilized as a superior program in a school to improve student character. Examples of these activities are tahsin and tahfiz al-Qur'an activities (Assingkily, 2019). It is thought that by engaging in tahfiz and tahsin al-Qur'an activities, pupils will develop desirable character traits and be calm and serene. This is consistent with research findings of Assingkily, *et.al.* (2020), which suggest that students will become Qur'anic individuals of noble character if routines, worship rituals, and moral growth are implemented to bring students' daily life closer to the Koran. In addition, Islamic songs are frequently played on Fridays in the modern age, and Islamic holidays—such as Isra' Mi'raj, the Prophet's birthday—are frequently observed in schools (Sitorus, *et.al.*, 2021). In an effort to boost student morale, this is also an attempt to ease their anxieties.

Fourth, assess oneself and set homework to find out how pupils feel about discipline. One way to help kids improve their spiritual intelligence is for teachers to model good behavior for them (Huda, *et.al.*, 2021). Fifth, teach students to be helpful by instilling a helping nature through activities like habit formation, which will imbue the students with a helping nature (Hardiyati, *et.al.*, 2022). Sixth, have kids or pupils consider the fact that Allah SWT is ever-present, ever-aware of them, and ever-so-close to them (Lubis, *et.al.*, 2022). As a result, it is recognized that teachers use a variety of techniques to help children improve their spiritual intelligence, such as active learning, tahfiz and tahsin programs, building faith via school routines and worship ceremonies, and disciplining kids.

Conclusion

According to the explanation given above, it can be inferred that there are challenges in promoting students' spiritual intelligence in the classroom, including those related to the surrounding circumstances, poor self-awareness, disparate family education styles, and parents' lack of involvement. Teachers used a variety of tactics to get beyond these challenges, including having meetings with student guardians, reciting exercises with both students and guardians, and hosting religious programs for the pupils. Teachers at Galang Insan Mandiri Health Vocational School in Binjai City employ a variety of techniques to help pupils develop their spiritual intelligence, such as tahfiz and tahsin programs, active learning, encouraging faith via school routines and worship rituals, and disciplining students.

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