

## Implementation of Spiritual Intelligence Values of Students In MAN All of Medan City

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### ABSTRACT

*This study aims to describe the implementation of students' spiritual intelligence values in MAN throughout Medan City. This research method is a qualitative research method with a phenomenological research approach. Data collection techniques using the method of observation, interviews, and documentation. Data analysis techniques, including data reduction, data presentation, and drawing conclusions. The results of this study consist of 3 components, namely 1) Students' spiritual intelligence includes the form of noble character, patience, sincerity to do everything and can solve all the problems that exist in their lives. The spiritual intelligence program for students at MAN throughout Medan City has the aim of assisting students in understanding and developing spiritual aspects, internalizing spiritual values, bringing students closer to religious teachings, and forming better personalities; 2) The values of spiritual intelligence depart from the principles through understanding and performing prayers well, one can develop spiritual awareness and experience closeness to Allah. Teachers emphasize the importance of building self-confidence, ethics, morals, spiritual awareness, responsibility and fear of Allah SWT; 3) Implementation of students' spiritual intelligence values through efforts to internalize these values in positive actions and attitudes. This change was more visible in students majoring in religion, while the changes in students from other majors were minimal (low).*

**Keywords:** *Spiritual Intelligence, Islamic Education, Adolescent.*

### ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan tentang implementasi nilai-nilai kecerdasan spiritual siswa di MAN Se-Kota Medan. Metode penelitian ini adalah metode penelitian kualitatif dengan pendekatan penelitian fenomenologi. Teknik pengumpulan data menggunakan metode observasi, wawancara, dan dokumentasi. Teknik analisis data, meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini terdiri dari 3 komponen, yaitu 1) Kecerdasan spiritual siswa meliputi bentuk akhlak mulia, sabar, ikhlas melakukan segala sesuatu dan dapat memecahkan segala permasalahan yang ada di dalam kehidupannya. Program kecerdasan spiritual siswa di MAN Se-Kota Medan ini memiliki tujuan untuk membantu siswa dalam pemahaman dan pengembangan aspek spiritual, menginternalisasi nilai-nilai spiritual, mendekatkan siswa pada ajaran agama, dan membentuk kepribadian yang lebih baik; 2) Nilai-nilai kecerdasan spiritual berangkat dari prinsip-prinsip melalui pemahaman dan pelaksanaan shalat dengan baik, seseorang dapat mengembangkan kesadaran spiritual dan mengalami kedekatan dengan Allah. Guru-guru menekankan pentingnya membangun sikap percaya diri, etika, moral, akhlak, kesadaran spiritual, tanggung jawab dan ketakutan kepada Allah SWT; 3) Implementasi nilai-nilai kecerdasan spiritual siswa melalui upaya internalisasi nilai-nilai tersebut dalam tindakan dan sikap yang positif. Perubahan ini lebih terlihat pada siswa-siswi jurusan agama, sedangkan perubahan pada siswa-siswa dari jurusan lain masih terlihat minim (rendah).

**Kata Kunci:** *Kecerdasan Spiritual, Pendidikan Islam, Remaja.*

## A. INTRODUCTION

Education is the basic foundation in teaching good values for every individual. Where, honest, caring, sympathy, empathy, tolerance, tolerance, and other humanistic attitudes are taught tips and practices through the educational process. Furthermore, the morality of a nation's generation is strongly influenced by the quality of education. For this reason, it is imperative for organizers of educational institutions to provide quality education for every individual (Jahja, 2011).

In the context of Islam, education is the main bastion of teaching monotheistic, humanist, and natural values to individuals, both based on revelation and also scientific (natural). More than that, Islam also teaches that the value of goodness can be taught through the educational process, as a strengthening step, morals can be strengthened through the process of worship (Mubayidh, 2010). Thus, the implementation of Islamic education in formal institutions must be followed by strengthening aspects of worship as an effort to prevent everyone from committing heinous and unjust acts (Suyudi, 2005).

The process of education and worship presents efforts to realize a humanist who believes in God as a whole. This is because, in the process, education deals with various changes in a person from negative to positive aspects, from bad aspects to good, to good aspects to be better. And so on the educational process teaches people to continue to improve self-quality in a sustainable manner. Reaching plenary qualities in individuals, Islamic education provides conscious guidance and teaching to students to develop independently actualize attitudes as true Muslims (Mahmud, 2011).

Islamic education is a process of guidance that is consciously carried out by the teacher to create Muslim personalities whose physical and spiritual aspects of students develop and change for the better, and with this guidance process it is hoped that they will be able to give birth to a Muslim who has noble character and adheres to Islamic teachings (Azra, 2002; Hardiyati, *et.al.*, 2022). This is in line with the goal of Islamic education which guides humans to the task of serving themselves through worship so that they know Allah. as his god. Then, able to carry out duties as a leader on earth (*khalifah fil ardh*) (Siddik, 2011).

The findings of the researchers found that Islamic religion teachers at MAN throughout Medan City are still constantly calling on students to carry out their obligations as Muslims who are obedient to their religion. And the teacher also always reminds students that these obligations are not only carried out in schools but can be carried out and applied in their daily lives. Thus, an Islamic religious teacher must be able to provide direction and guidance to students, so that the goals of Islamic education can be realized. Seeing that one of the goals

of Islamic education explained above is "a servant who submits himself only to Allah alone", therefore the existence of education and teachers as guides is intended to prepare students so that they can carry out their responsibilities and duties, students will also have spiritual strength of religious values and being able to control oneself from negative things.

Spiritual Quotient (SQ) in an Islamic perspective is the ability to recognize the natural potential within oneself (Sunar, 2010; Agustian, 2007). Fitrah is the divine mind that God gave since the spirit was blown into the mother's womb (Rajih, 2005; Amin, *et.al.*, 2005). It can be said that the got spot (God's point) referred to by Zohar & Ian (2007) is natural in the concept of Islam. In line with the Vision and Mission of MAN throughout the City of Medan, namely graduate students who have faith and have noble morals, have Islamic character, are obedient in worship and practice and teach Islamic teachings. Regarding the research that the researchers discussed, it only focused on the values of spiritual intelligence in students at MANs throughout Medan City. To realize spiritual intelligence in these students requires a long process of guidance, be it the perseverance of parents or Islamic religious teachers. Especially seen at this time various kinds of technological sophistication or electronic media with impressions that affect all student personalities and the prohibitions that exist in Islamic religious teachings.

The phenomenon that is happening at this time can be seen from juvenile delinquency which still has a dating culture, skipping classes or other activities at school/madrasah, smoking around the school and there are still students forming motorbike groups as well as humanitarian crises and so on, which has a negative impact on students, so efforts are needed to internalize spiritual values for students. Spiritual intelligence can be formed in students when carrying out religious activities at school, in these activities students play an important role in implementing the values of spiritual intelligence, so that goals can be realized in their future lives (Suparsaputra, 2013). Based on this background, the researcher is interested in conducting research, summarized in the title: "Implementation of Student Spiritual Intelligence Values in MAN All of Medan City".

## **B. METHOD**

This research uses a qualitative approach with an analytical descriptive study method to interpret the phenomena that occur and is also carried out by involving various existing methods (Moleong, 2015). Collecting data using interviews, observation, and utilization of documents. As for the implementation of the research that the researchers carefully aimed at

describing the implementation of the values of spiritual intelligence of students in MAN throughout the city of Medan.

Data analysis techniques begin by examining available data from various sources, such as interviews, observations and documents (Sarwono, 2006). The analysis was carried out simultaneously with the data collection process. Analysis is also carried out continuously until the data found is saturated so that the results obtained are valid/valid. Data validity assurance techniques, many validity markers are needed in qualitative research to ensure that the data collected by researchers is accurate, starting from the persistence of observations to data triangulation techniques, to ensure data credibility, transferability, dependability, and confirmability (Satori & Komariah, 2012).

### **C. RESULTS AND DISCUSSION**

Spiritual intelligence refers to the ability of individuals to develop and utilize the spiritual dimension in their lives (Ainiyah, 2013). It involves a deeper understanding and awareness of life's purpose, values, meaning, and relationship to something greater than oneself, such as the existence of Allah SWT. Spiritual intelligence motivates individuals to seek meaning in life, develop ethical and moral values, and live a life that is in line with spiritual principles. Individuals with high spiritual intelligence may tend to consider spiritual factors in making decisions and act according to their beliefs and principles (Indra, 2010).

The results of research by Nida (2013) explain that the consequences of the spiritual nature possessed by each individual lead to a process of searching for the meaning of life, where the role of these spiritual traits is as a medium, control as well as a motivator for each individual to achieve a meaningful life. So that it can be understood that the role of SQ will have an impact on the process of finding meaningful life for each individual. A set of values which are a source of meaningful life in the form of creative values, internal values and attitude values, will be easily achieved with the contribution of the role of SQ.

It can be seen that the spiritual intelligence of students in MAN throughout Medan City influences individual attitudes towards everyday life. Students who have strong spiritual intelligence will develop noble character, such as patience, sincerity, and honesty. They will be better able to face challenges and obstacles in life with calm and optimism, because of their belief that Allah is always with them and will provide guidance and help. Spiritual understanding can also help students solve problems and make wise decisions. When a person has a strong spiritual perspective, they are able to take a broader perspective and engage the value dimension in considering the most appropriate solution. Faith in God and

praying earnestly can give students strength and inner peace that help them deal well with life's problems.

Through an emphasis on spiritual intelligence, MAN throughout Medan City seeks to create students who are not only academically intelligent, but also have strong moral integrity, piety, and spiritual awareness. Spiritual intelligence helps students to develop religious values, such as faith, piety, sincerity, and concern for others. Thus, they are expected to become individuals who are responsible, ethical, and contribute positively to society (Pereira, *et.al.*, 2022).

The importance of spiritual intelligence in MAN throughout Medan City is also related to the goal of Islamic religious education itself, namely to form good human beings in all aspects of life, both in this world and in the hereafter. In this context, spiritual intelligence becomes a strong foundation for shaping the character and attitude of students in life, as well as assisting them in living life according to the principles of true religion.

With the awareness of the importance of spiritual intelligence, MAN throughout Medan City seeks to provide in-depth experiences and learning to students to strengthen their spiritual dimension. Through the spiritual intelligence program, it is hoped that students can grow and develop as a whole as individuals with integrity and sensitivity to spiritual values. Spiritual intelligence has a central role in MAN throughout Medan City because this madrasa is committed to providing education based on Islam. Through inculcating religious values and developing spiritual intelligence, this madrasa hopes to form students who have faith, have noble character, and are ready to face life's challenges with full confidence and intelligence.

Judging from the condition of the spiritual intelligence of students at MAN throughout Medan City, in general it is still said to be good. Principals can ensure that religious education is one of the main priorities in the school curriculum. Qualified religion teachers can provide in-depth and relevant teaching on religious values and help students better understand spiritual concepts. The formation of Discussion Groups can facilitate the formation of discussion groups and religious studies, where students can meet regularly to discuss and deepen their understanding of religion, ethics, and morals. This kind of discussion can stimulate students' spiritual growth through deep reflection and dialogue.

In this case, it can be seen from the existence of a program carried out by MAN throughout Medan City, this program is an effort to foster students' spiritual intelligence and will be able to develop within themselves and in the environment around them and strengthen their spiritual intelligence in accordance with religious values. Islam.

In implementing the values of spiritual intelligence of students at MAN throughout Medan City, it can be seen from the Madrasah's contribution to students, the contribution is as follows:

*1. Contribution of MAN 1 Medan*

First, developing religious and spiritual values through intracurricular, extracurricular KKD (Da'wah Cadre Course) (Pulungan, et.al., 2018). Second, choose subjects that can provide provisions in moral development and spiritual strengthening. Third, strive for positive and religious values to be manifested in competitions, coaching every Monday, and scientific discussions involving institutions outside of school. Fourth, consider cooperation with parents of students is very important in achieving these goals.

*2. Contribution of MAN 2 Medan*

First, applying the values of spiritual intelligence through religious activities called KKD. Second, KKD is an extracurricular activity that involves students in religious development through learning inside and outside the classroom. Third, through KKD, students can deepen their understanding of the values of spiritual intelligence through practical experience and direct application in everyday life.

*3. Contribution of MAN 3 Medan*

First, emphasizing sympathy and empathy, sending prayers, and performing unseen prayers when there is misfortune. Second, using small tricks to help students overcome distortions and change characters for the better. Third, giving directions to students to carry out congregational prayers and read Asmaul Husna.

Fourth, provide special guidance to students who lack spiritual intelligence through KKD. Fifth, providing more religious subjects than public schools. Sixth, organize various kinds of extracurriculars that aim to improve students' spiritual intelligence. Seventh, holding routine religious programs such as Barokah Friday activities.

Through these contributions, MAN throughout Medan City seeks to develop students' spiritual intelligence, strengthen religious beliefs, and implement religious values in everyday life. Each school has a different approach, but their goal remains the same, which is to create an environment that supports the development of students' spiritual intelligence values.

Overall, although efforts have been made to implement the values of spiritual intelligence in Medan City MAN, there are still limitations and not all of these values can be fully implemented. There has been progress in the implementation of the values of spiritual intelligence, but better supervision, mentoring and increased understanding are still needed in the future.

In implementing the values of spiritual intelligence in MAN throughout Medan City, there are several supporting and inhibiting factors in the application of students' spiritual intelligence values. As for the supporting factors, as a whole, the conclusion that can be drawn is that in MAN throughout Medan City there are structured efforts and a strong commitment to implementing the values of spiritual intelligence through extracurricular programs, routine activities, and encouragement from teachers in creating an environment that supports the development of students' spiritual intelligence.

Furthermore, the inhibiting factors: include first, the lack of an adequate school environment is one of the inhibiting factors in applying the values of students' spiritual intelligence. This includes a statement from MAN 1 Medan. Second, the responsibility of parents and society is also an inhibiting factor. Many parents and society only send their children to school without giving them the responsibility to give spiritual intelligence values to children. This shows that the application and cultivation of spiritual intelligence values is not only the responsibility of schools, but also parents and society.

Third, the influence of gadgets and outside media, especially after the pandemic, can affect students' spiritual intelligence values. Fourth, environment and association can also be inhibiting factors. A family environment that does not apply the values of spiritual intelligence, lack of guidance from parents, as well as bad association with friends and the community, can all become obstacles in internalizing the values of spiritual intelligence. Fifth, the influence of modern culture and dependence on technology are inhibiting factors in applying the values of spiritual intelligence in students. Dependence on technology such as the use of smartphones can interfere with spiritual reflection and student concentration in learning.

Sixth, the lack of the portion of religious education in the national education system is also an inhibiting factor. The religious curriculum which is often changed and the amount of missing material can affect students' understanding of religious values. Seventh, there is a gap between the religious education taught and students' experiences in everyday life. This can reduce students' relevance and understanding of religious values in the context of their lives.

Eighth, the role of parents in supporting the implementation of students' spiritual intelligence values is also important. Lack of supervision of technology use, lack of monitoring of children's sleep and discipline schedules, and lack of parental involvement in education can interfere with the application of students' spiritual intelligence values.

By paying attention to these factors, efforts can be made to overcome and reduce the negative impacts that arise. This involves the role of schools, parents and the community in

providing an adequate environment, adequate religious education, compatibility between the curriculum and everyday life, as well as active parental involvement in supporting the application of students' spiritual intelligence values.

#### **D. CONCLUSION**

Based on the description above, it is concluded that the findings of this study were obtained in the form of 3 components, namely first, students' spiritual intelligence includes the form of noble character, patience, sincerity to do everything and be able to solve all the problems that exist in their lives. The spiritual intelligence program for students at MAN throughout Medan City has the aim of assisting students in understanding and developing spiritual aspects, internalizing spiritual values, bringing students closer to religious teachings, and forming better personalities; second, the values of spiritual intelligence depart from the principles through understanding and performing prayers well, one can develop spiritual awareness and experience closeness to God. Teachers emphasize the importance of building self-confidence, ethics, morals, spiritual awareness, responsibility and fear of Allah SWT; Third, implementing the values of students' spiritual intelligence through efforts to internalize these values in positive actions and attitudes. This change was more visible in students majoring in religion, while the changes in students from other majors were minimal (low).



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