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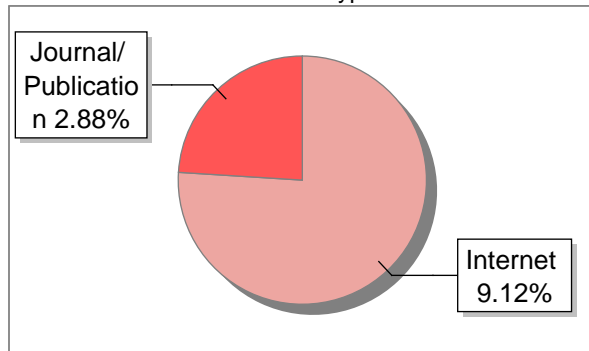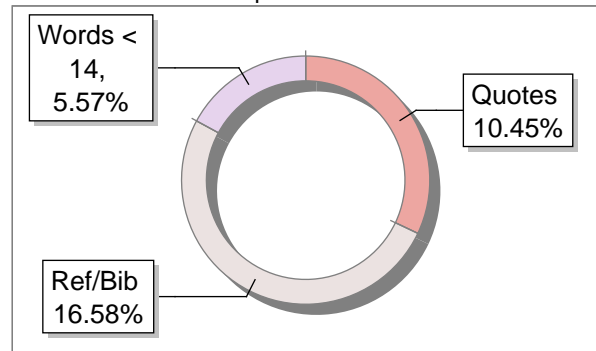|	
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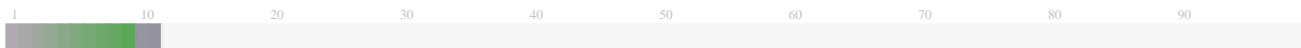
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Improving Students' Spiritual Intelligence Through ISMUBA Teacher Competencies

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ABSTRACT

The problem of the immoral decline of the younger generation is not something that should be kept secret any longer. So, a solution is needed to overcome these problems to shape the nation's character, which significantly influences the quality of morals and religious intelligence, which is not only intellectually intelligent but also emotionally and spiritually intelligent. Increasing students' spiritual intelligence through the competence of ISMUBA teachers is necessary and an attractive solution to achieving learning and educational goals. This research seeks to explore the competence of ISMUBA teachers and the supporting and inhibiting factors in increasing spiritual intelligence. This research uses a qualitative-descriptive method. The results of a study on growing students' spiritual intelligence through the competence of ISMUBA teachers by using an interactive learning approach, getting used to worship and doing good deeds, and providing examples and habits. The internal supporting factors stem from students' high self-awareness, so they automatically carry out religious practices that can increase their spiritual intelligence. External factors include the role of teachers as motivators, mentors, and directors and the role of parents as supporters as well as advisors, directors, and motivators of children. The inhibiting factor is a low level of self-awareness, which causes laziness and a lack of enthusiasm to carry out activities that can increase spiritual intelligence. Meanwhile, external obstacles are family conditions and the influence of the surrounding environment.

Key Words: Improvement, ISMUBA, Spiritual Intelligence, Students, Teacher Competency

INTRODUCTION

The problem of the immoral decline of the younger generation is no longer something

that should be kept secret. News about evil acts committed by children and teenagers is shown in various media at least every day. This is marked by increasing cases of promiscuity, rising rates of violence against children and teenagers, crimes against friends, teenage theft, drug abuse, pornography, rape, robbery, destruction of people's property, and crimes where the perpetrators are still students. These problems cannot be separated from the role of education in forming national character because it cannot be denied that education has a significant influence on the moral quality of society and religious intelligence in the world of education, which is not only intellectually intelligent but also must be emotionally and spiritually intelligent [1], [2]. This makes educators worry that the next generation will decline in terms of civilization, thinking, and the nation's morality. This can only be overcome if the age has self-control and self-awareness, such as having emotional and spiritual intelligence. Suppose the generation knows its role and understands what is good and evil. In that case, it will not get involved in negative changes because it has a strong enough fortress so that it is not easily influenced by deviant behavior [3].

This requires quality education in human development, physically and spiritually. This means that every attempt and effort to increase students' intelligence relates to their intelligence, emotions, and spiritual intelligence. They are developing and forming people who are physically and spiritually intelligent. This means increasing their intellectual and emotional intelligence and, most importantly, their spiritual intelligence because spiritual intelligence is the foundation necessary for the effective functioning of intellectual and emotional intelligence. Even spiritual intelligence (SQ) is the highest level of intelligence. The formation of spiritual attitudes and character that is developed in children is divided into several aspects, namely: faith and monotheism, morals towards parents, doing good deeds, being obedient in performing prayers, having a humble and patient attitude, and having good morals in interacting with others [4], [5], [6].

In humans, there are three kinds of intelligence. First is intellectual intelligence or IQ. This intelligence shapes humans to think rationally and logically and obey principles. Two, emotional intelligence or EQ. This intelligence makes humans feel associatively shaped by the habits of the individual's daily life and the dynamic patterns they encounter. Third, spiritual intelligence or SQ. Intelligence that allows humans to think creatively, create, and even change rules; of course, this can be implemented in schools [7], [8], [9],

[10].

School as an educational institution is one of the institutions responsible for forming children's character. Schools have a moral responsibility to educate children to be innovative and intelligent and to have positive character, especially religious character. Character can be defined as the knowledge, emotions, and attitudes displayed by a person in relating to God, himself, other people, and other creatures created by God based on certain norms [11], [12], [13].

Education is still oriented towards the cognitive domain, challenging the character education process. Education can develop all potential based on Howard Gardner's theory of multiple intelligences. The tendency for education to only be oriented towards cognitive aspects is not only in 'general' subjects but also occurs in Al-Islam, Muhammadiyahan, and Arabic Language (ISMUBA) subjects, which include moral education. Guidance, explanation, and direction are needed, as well as providing valuable and relevant education. Of course, some teachers are figures who are used as actors or players in the world of education. Professionalism is an essential thing that must exist in someone who carries out an activity so that the action can be successful. Likewise, regarding Islamic education, so that the objectives of Islamic education can be achieved and educational activities can run well, educators in Islamic education must be professional [14], [15].

Al-Islam, Muhammadiyah, and Arabic Language (ISMUBA) lessons must be given to students in all Muhammadiyah educational institutions. For Muhammadiyah, character education is realized in the form of Al-Islam, Muhammadiyah, and Arabic Language (ISMUBA) education, which is held at every level of Muhammadiyah educational institutions to achieve the objectives of Muhammadiyah primary and secondary education, namely (1) preparing students to become Muslim students those who are faithful and devout, have noble character, who have academic and professional abilities and do good deeds towards the realization of an actual Islamic society. (2) practice, develop, create, and disseminate science, technology, and art to advance Islam and improve the welfare of humanity [16], [17], [18].

Researchers refer to several relevant studies, including that the professionalism of Islamic Religious Education teachers is essential to improving the quality of Islamic religious education and developing children's potential in Islamic religious education. The emphasis on developing children's potential is changing spiritual attitudes and insight in line

with current developments. This development must be able to dynamize and disseminate new ideas with the right approach. The Islamic Religious Education teacher is one of the main factors that determines the quality of Islamic education. PAI teachers are at the forefront of creating quality human resources, with PAI teachers playing a vital role in the quality of students' spiritual application to be further instilled in Islamic religious education students [19].

The importance of teacher competence in making learning enjoyable is that the teacher must possess four competencies: pedagogical, personality, social, and professional [20]. Spiritual intelligence is the core of consciousness that makes people realize who they are and how people give meaning to life. So that spiritual intelligence is permanently imprinted in students, formal educational institutions, in this case elementary schools, need to increase spiritual intelligence in students. Related to this, several strategies can be implemented, including (1) teachers becoming role models for students; (2) helping formulate a life mission; (3) reading the Qur'an with students and explaining its meaning in real life; (4) telling students about incredible stories from spiritual figures; (5) inviting discussion on various issues from a spiritual perspective; (6) inviting people to visit places where people are suffering; (7) involve in religious activities; (8) reading poetry or songs and listening to spiritual and inspirational music; (9) invites you to enjoy the beauty of nature; (10) participate in social activities. Thus, students are freed to think creatively and innovate, hoping that character will be formed [21].

Based on the research above, increasing students' spiritual intelligence through the competence of ISMUBA teachers has yet to be explained in detail. The latest findings relate to growing students' spiritual intelligence and supporting and inhibiting factors of ISMUBA teacher competence.

METHOD

This research is descriptive qualitative research. They use written data collected by researchers from informants or perpetrators who are observed. This research aims to describe the condition or status of phenomena in certain situations. A descriptive qualitative approach is very suitable for answering various research questions relating to what, who, and where events or occurrences occurred and for obtaining direct data from informants who

understand the event. Therefore, the results of this descriptive qualitative research will produce empirical and factual information. A researcher must select informants who have a deep understanding of the situation being researched from the school principal, ISMUBA teachers, and grade 8 students using purposeful sampling techniques. In this research, researchers used several data collection techniques, namely observation, interviews, and documentation [22], [23], [24].

In this research, researchers used a data analysis method based on the concept put forward by Miles Huberman and Saldana. In this context, data analysis techniques are applied by collecting, condensing, presenting, and drawing conclusions. These are the roots of research findings that describe the final opinion from the previous description and decisions processed from inductive or deductive thinking methods. The approach used to check the validity of the data is validity triangulation, where the data is examined from various points of view to obtain more credible and accurate results. Through validity triangulation, researchers ensure that the findings obtained are supported by evidence from multiple sources and different research methods, thereby strengthening the reliability of research results [25], [26], [27].

RESULTS AND DISCUSSION

Increasing the Spiritual Intelligence of Students through ISMUBA Teacher Competency at SMP Muhammadiyah 10 Yogyakarta can be identified based on the results of observations, interviews, and documentation that researchers have conducted by interviewing Mrs. "S" and students with the initials "M. ZF" about increasing students' spiritual intelligence through the competence of ISMUBA teachers at SMP Muhammadiyah 10 Yogyakarta and he explained that:

> "As an ISMUBA teacher here, one of the strategies used in the learning process is discussion and reflection to consider religious values in the context of learning material to encourage students to participate actively through group discussions. Of course, setting an example is also important in increasing spiritual intelligence. Apart from studying the material, the teacher also gives group assignments. So you can exchange opinions, then if there are different opinions and the group can't solve it, he patiently gives directions until you can find the answer."

Based on the data presented above, the interactive learning approach process carried out by ISMUBA teachers gave a very positive response. So, with interactive learning, teachers slowly teach students to work together in carrying out assignments and respect each other's

opinions. ISMUBA teachers focus on the material and provide short messages for children, preventing them from getting bored and making them more enthusiastic about learning.

Furthermore, the principal stated that the function of the school is not only to develop intellectual intelligence but also to develop the spiritual aspects of students. He noted the importance of implementing the habit of worship and doing good deeds towards students. With the religious practices and good deeds implemented by schools, it can be a forum for students to improve their spiritual aspects and form good character in students. Then, the researcher interviewed Mrs. "FL" regarding religious practices and good deeds implemented by the school to increase her spiritual intelligence. He said that:

> "At this school, various activities are designed to encourage the habit of worship and practice. Every day, there is a special time for worship and reading the Koran before learning begins. Apart from that, several activities are not routinely carried out, such as morning recitation (held once a month) and commemoration of Islamic holidays. Apart from that, providing examples strongly impacts the forming of good habits in students. "The example set by the teachers here could inspire and motivate schools to emulate this."

The researcher also interviewed "FD" and added "NB" class VIII students, who stated that:

> "The habit of worship the school implements allows me to get closer to Allah. When I worship wholeheartedly and without haste, I feel peace within me. By getting into the habit of worshiping and doing good deeds, I see positive changes in myself. Not only in myself but also in my friends, I see them becoming obedient in carrying out their worship. The effect of getting used to worship is that my heart becomes calmer and more peaceful."

Analysis of the data provided regarding increasing students' spiritual intelligence through ISMUBA teacher competency, namely through an interactive learning approach that involves students playing an active role in learning, is a method that, according to him, is very appropriate. It is felt that this makes students more enthusiastic and less likely to get bored because they learn together to exchange opinions. The interactive learning approach process carried out by ISMUBA teachers provides a very positive response to students. With interactive learning, teachers slowly teach students to work together in carrying out assignments and respect each other's opinions. ISMUBA teachers focus on the material and provide short messages for children, making them less bored and more enthusiastic about learning.

This habit of worshiping and doing good deeds aims to establish a closer relationship with God, develop a sense of caring, and have high social awareness. Spiritual intelligence can be increased by involving students in worship and doing good deeds regularly. This helps develop a deeper understanding of spiritual values. Thus getting into the habit of worshipping and doing good deeds. Application of rituals of worship and good deeds and the objectives of this application. Prayer aims to bring closer to Allah while applying good deeds to increase students' social awareness and sensitivity towards the surrounding environment. Providing role models to students is one way to increase the development of students' spiritual intelligence. Teachers provide students with motivation and good examples that students should emulate.

This is consistent with the fact that education is structured to equip students to live a better life. One of the basics in the educational process is character formation. The character in question is the nature, texture, and habits inherent in a person. The character can also be called morals, morals, and ethics. This refers to all a person's everyday behavior, including words and concrete actions in building spiritual intelligence. Emotional intelligence is an individual skill used to motivate oneself and maintain endurance when dealing with situations of frustration, controlling the heart's ability, regulating feelings of pleasure, and managing stress not to paralyze thinking, empathy, and prayer.

Furthermore, emotional abilities are used to control the feelings of individuals and others, manage internal motivation, and organize psychological management for oneself, which is used in interactions with other individuals. Human emotional intelligence will be able to collect ideas, works/products, and concepts that will increase interest for other people collectively. Look at and understand several definitions put forward by several figures regarding emotional intelligence. You can draw a common thread regarding the meaning of emotional intelligence, namely, a person's ability to recognize himself and other individuals so that he can manage emotions and his relationships with other individuals well [28], [29].

The essence of a professional teacher is a teacher who can provide the best service for his students with his unique abilities so that students can receive and understand the delivery of the material provided. A professional teacher has unique skills and expertise in teaching so that he can carry out his duties and functions as a teacher with maximum ability. Teacher performance determines the quality of learning or education, which will affect the quality of school education output. Teacher performance is the performance or performance carried

out by teachers in carrying out their duties as educators. The quality of teacher performance will significantly determine the quality of educational outcomes because teachers are the parties who have the most direct contact with students in the teaching and learning process [30], [31].

The teacher's ability to carry out their duties, especially in mastering teaching materials and preparing learning plans, competence in preparing a set of values from students' learning outcomes, educators' experience in teaching, and a broad scientific horizon in education. Teachers must also have a profound understanding of the students' conditions. Of course, a teacher has more duties than just teaching; they also manage students. The role of teachers in education and learning will be role models for students. Teachers need to learn in a fun, engaging, creative, friendly, and flexible manner. Teachers are also facilitators, inspirers, motivators, imaginative, creative, and work teams, and developers of character values. Teachers are also social empaths for students [32].

Teachers must provide a positive influence so students' spiritual intelligence can grow. The way to have a positive impact on students is to be a good role model in spiritual behavior and attitudes. Teachers must show examples and wisdom in daily interactions, such as speaking good words and actions to inspire and motivate students to develop positive spiritual values. Carrying out their duties and roles, professional teachers have specific personal qualifications. Several expressions describe personal qualifications, including [33] a). A good teacher is based on the assumption that humans are born with good qualities, such as honesty, loyalty, patience, and responsibility. b). A teacher is said to be successful if he can demonstrate his abilities so that students can achieve the predetermined goals. c). Effective teacher: A teacher is said to be effective if he can utilize a little time and energy but can achieve many results. Teachers who are good at using teaching strategies and can apply teaching methods effectively will be called effective teachers.

Quality education depends on quality teachers. Because only qualified teachers can carry out their duties adequately. The general task of teachers is to educate the nation in the broadest sense, to develop Indonesian human personalities as a whole, and to form scientists and experts. A quality teacher is a teacher who has the personality requirements and technical teaching abilities [34].

Spiritual intelligence is, of course, by ISMUBA's learning objectives, namely: 1) develop aqidah through knowledge and practice for students' development stage regarding their faith and devotion; 2) forming people who have religious devotion accompanied by individuals with noble morals, who help maintain harmonious social relations in the school community. ISMUBA's objectives are 1) to equip students to become cadres with in-depth Islamic religious knowledge, Muhammadiyah values, and Arabic language skills; 2) cultivating strong character and noble morals through Al-Islam lessons; 3) prepare students who can continue Muhammadiyah's charitable efforts; 4) provide mastery of Arabic as a tool for understanding the content of the Koran; and 5) help prepare students to have the competence to continue their education at a higher level, especially in Muhammadiyah charity businesses [35], [36].

Muhammadiyah educational institutions have existed and survived for more than a century. This fact teaches that the ability to survive Muhammadiyah educational institutions and their contribution to the Indonesian nation must be distinct from the Muhammadiyah education model, which is based on the values of truth, enlightenment, and good character. These values are detailed as follows: Firstly, Muhammadiyah education refers to values originating from the Al-Quran and the Sunnah of the Prophet. Second, the spirit of sincerity to seek the pleasure of Allah becomes the basis and inspiration for efforts to establish and run charitable businesses in the field of education. Third, apply the principle of cooperation (musyarokah) while maintaining a critical attitude during the Dutch East Indies, Dai Nippon (Japan) Old Order, New Order, and post-New Order eras. This principle is well described in the Islamic Life Guidelines for Muhammadiyah Citizens [37], [38].

The supporting factors and inhibiting factors in increasing students' spiritual intelligence through ISMUBA teacher competency at SMP Muhammadiyah 10 Yogyakarta are: Based on interviews regarding supporting elements in increasing spiritual intelligence conducted with Mrs. "FL" and "ME," they said that:

> "Regarding increasing spiritual intelligence, starting from yourself first. Because of this, the school only plays a role as a helper and motivator through the presence of teachers at the school. So, if children want their spiritual intelligence to increase, the first step comes from themselves, such as through prayer, study, or other activities. Furthermore, he added that the factor that influences whether spiritual intelligence increases or not is oneself. So, if students don't want to pray or are lazy about reading the Koran, where will their spiritual intelligence increase, and vice versa? "So the main factor that influences the increase in students' spiritual

intelligence is their awareness, namely the awareness of wanting to carry out various activities that lead to increasing spiritual intelligence, while external factors include the role of teachers and parents."

The supporting factors and inhibiting factors in increasing students' spiritual intelligence through ISMUBA teacher competency at SMP Muhammadiyah 10 Yogyakarta are: Based on interviews regarding supporting elements in increasing spiritual intelligence conducted with Mrs. "FL" and "ME," they said that:

> The internal factor that becomes an obstacle is students' low self-awareness, which will impact their self-development. "Meanwhile, external factors that hinder the process of increasing spiritual intelligence are family conditions that do not support increasing students' spiritual intelligence."

So, the main factor in increasing students' spiritual intelligence is the student's awareness of change for the better. In raising the spiritual intelligence of students, the school only plays a role as a driving force through the part of teachers in the daily lives of students at school. So, the main factor that influences increasing a student's spiritual intelligence is the student's own will. Through various activities provided by teachers at school, if the students do not want to change for the better, then whatever the teacher's efforts, these efforts will not reach the students.

Internal supporting factors that influence the increase in students' spiritual intelligence are students' high levels of self-awareness. In increasing students' spiritual intelligence, schools only act as a driving force through the role of teachers in students' daily lives at school. Although schools and teachers can provide encouragement to students, the main factor that influences increasing a student's spiritual intelligence is the student's will, which means the student's self-awareness to change for the better in their spiritual aspect.

This is consistent with the situation and conditions of the place and the application of values that are the basis for religious cultivation: 1) Creating a vertical religious character that can be implemented through activities to improve the relationship with God in quality and quantity. 2) Creating a horizontal religious culture (religious character), placing schools more as religious-based institutions by creating good social relations. Types of social relationships between humans can be grouped into three, namely: (a) relationships between

superiors and subordinates, (b) professional relationships, and (c) equal or voluntary relationships based on religious values, such as brotherhood, generosity, honesty, mutual respect, etc. Religious activity programs in schools must be implemented continuously and sustainably, greatly influencing the school management system and shaping the school's vision, mission, and goals so that the graduates produced from each school will also affect people's lives. The government hopes that all educational institutions can achieve educational goals optimally [39].

Emotional intelligence is carried out by introducing and controlling emotions, providing motivation to individuals, and recognizing emotions not only for oneself but also the emotions of other people, which helps improve and maintain relationships. This intelligence is influenced by family and non-family environments. Spiritual intelligence itself is interpreted as the peak of human intelligence, where when a person's spiritual intelligence is at a reasonable level, the human can overcome various life problems because spiritual intelligence can connect ratios with emotions, mind, and body. These two intelligences are needed in developing character education. These two intelligences are the gate openers and must be brought out by students to carry out character education. Even though developing this intelligence requires setting the location, time, and more energy as well as increasing teacher competence and understanding of this intelligence, this is felt to be by the need to develop the character that exists in students [40], [41], [42], [43].

Conclusions regarding increasing students' spiritual intelligence through ISMUBA teacher competency can be understood from the picture below:
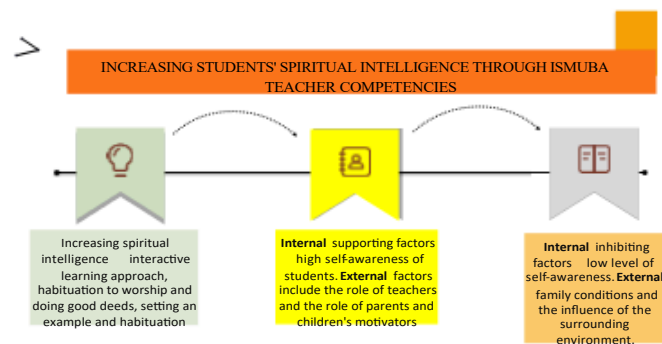

Figure 1.
Increasing students' spiritual intelligence through ISMUBA teacher competency

CONCLUSION

Based on the results of this research, it can be concluded that increasing the spiritual intelligence of students through the competence of ISMUBA teachers by implementing an interactive learning approach, getting used to worship and doing good deeds, and providing examples to students. The internal supporting factors, of course, start from students' high self-awareness so that they are aware of religious practices that can increase their spiritual intelligence. External supporting factors are the role of the teacher as a motivator, guide, and director, as well as the role of parents as a supporter and an advisor, director, and motivator of the child. The internal inhibiting factor is a low level of self-awareness, which causes laziness and a lack of enthusiasm to carry out activities that can increase one's spiritual intelligence. Meanwhile, external barriers include family conditions and the influence of the surrounding environment.

ACKNOWLEDGEMENT

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