Exploring The Management Of Spiritual Inteliigance Development In 21st Century: A Case Of Islamic Boarding House Of Muhammad Al-Fatih Sukoharjo Indonesia

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Abstract: This research concerns with the Islamic Borading House (pesantren) as the basis for the cultivation of religious values greatly affects the spiritual intelligence of the students. It cannot be separated from the education system and teaching of the pesantren itself. This research aims to explore the role; (1) pesantren curriculum, (2) teaching methods, (3) internal environment in pesantren, in developing spiritual intelligence. This research uses a qualitative approach. The research subjects are caregivers, administrators, teachers and students. Data collection methods used interviews, questionnaires, observation and documentation. The testing the validity of the data is through triangulation of sources and methods. Data analysis used qualitative analysis. The results of this study indicate that spiritual intelligence develops through: (1) School curriculum which implies minor curriculum like tauhid curriculum, and fiqh curriculum, (2) the teaching methods of the pesantren which plays a role to build a peaceful, safe, peaceful atmosphere for students, mutual understanding and respect, (3) the internal environment of the pesantren plays a role in togetherness and religious activities, the quality of the intellectual intelligence of the students also increases with religious activities, and the spiritual level of the students is good.

Keywords: spiritual intelligence, Islamic boarding school, self-control

1. INTRODUCTION

The development of intellectual intelligence (IQ) has a place in society. Current education system has always measured students' intelligence only in terms of intellectual intelligence (IQ). Students who are smart are only measured by IQ. It is not surprising that IQ then becomes the only parameter of intelligence and intelligence of students in almost all schools (Budiharso & Tarman, 2020). On our political stage, there are many political elites who academically use quite high titles, but sometimes appear arrogant, arrogant, and emotionally out of control or have manners that are contrary to high academic degrees. If traced to their educational roots, they are educational products that only emphasize the

intelligence and intelligence aspects of IQ, ignoring the aspects of EQ let alone Spiritual Intelligence (SQ) (Lumbantobing, 2020; Sukidi, 2002).

Spirituality education that can sharpen the quality of the spiritual intelligence of teachers and students is the values of spirituality itself which are objectified into education. These values are honesty, justice, virtue, togetherness, social solidarity and others, which must be internalized to students from an early age (Budiharso, 2016). A teacher can achieve a higher quality of spiritual intelligence through exemplary attitude in teaching spirituality education. Values such as honesty and good moral example are the highest points of spiritual intelligence. The better a person is in honesty and moral example, the quality of his spiritual intelligence will certainly improve and increase in quality (Sisk, 2008; Howard et al., 2009). In order to carry out the functions and objectives of National education, it seems necessary to "glance at" the socio-cultural values of the nation, especially from the realities of education that have been cultured in the life of the Indonesian nation (Budiharso, 2017). One of these educational realities, especially among the majority of Muslims in Indonesia, is *pesantren,* which is currently growing very rapidly (Rahman & Shah, 2015; Ronel, 2008).

Pesantren is a type of Indonesian Islamic education that aims to deepen the knowledge of Islam, and practice it as a guide for daily life, emphasizing its importance, morals in social life (Solikhah & Budiharso, 2020a). Islamic boarding schools have existed for hundreds of years, reaching almost all levels of Muslim society. *Pesantren* have been recognized as educational institutions that have participated in educating the nation's life. In the colonial era, *pesantren* were educational institutions that were very useful to Muslims. Not a few national leaders, especially from the class of 1945, are alumni or at least have studied at Islamic boarding schools (Syafe'i, 2017; Horn, 2007).

Pesantren life seems to have its own uniqueness -especially traditional *pesantren*. This can be seen from the structure of the teaching given. From the systematics of teaching, there are levels of learning that are repeated from level to level, with no end in sight (Solikhah & Budiharso, 2019). The issues taught are often similar discussions that are repeated over a period of years, even though different textbooks are used. Starting with a small book (*mabsuthat*) which contains short and simple texts, then the level of the book is medium (*mutawassithat*). The kyai is in charge of teaching various recitations for various levels of teaching in his *pesantren*, and it is up to the students to choose which one he takes. If the santri wants to participate in all types of recitation being taught, of course it will take a very long time, which can even reach a period of dozens of years (Shodiq, 2011).

Pesantren are dynamic educational institutions. Although a lot of criticism has been directed at *pesantren*, in fact the world of *pesantren* still exists, which number in the thousands with various conditions, even the number and variety of *pesantren* is always increasing. This shows that what the Islamic boarding school education model offers can meet the expectations of some of the community, and some parents require their children to study at the Islamic boarding school to the upper secondary level (Muhakamurrohman, 2014).

Through this system, the frequency of contact between teacher and student, student-student, teacher-teacher becomes wider. Due to the frequency of this contact, any problem will immediately receive attention and resolution. Students' encounters with teachers are not limited by the hours of contact in class. Circumstances like these allow for a larger personality formation process (Bolghan-Abadi et al., 2014). Due to limited time in class, students do not have the opportunity to get satisfactory information and explanation. However, the classroom to which the teacher's attention is not only directed to each person, although ideally this is the case (Solikhah & Budiharso, 2020b). Not only limited to problems related to class that can be resolved immediately, but also problems that arise outside the classroom can be asked for information from the teacher or other friends who are in this hostel (Faribors et al., 2010).

The researches on the Management of Spiritual Intelligence have been conducted by some researchers. Wigglesworth (2006) explored essential spiritual intelligence Mature Leadership. The result was a leader who leads from the inside out: who she is, is how she leads. Sisk (2008) investigated the Engaging the Spiritual Intelligence of Gifted Students to Build Global Awareness in the Classroom. A residential program for secondary gifted students provides an example of engaging the spiritual intelligence of gifted students to build global awareness. Chin et al. (2011) made an investigation on The Roles of Emotional Intelligence and Spiritual Intelligence at the Workplace. With both these intelligences happening in the workplace, the environment will be more conducive. A better working environment relates to a higher level of productivity. Rahman & Shah (2015) explored the measurement of Islamic spiritual intelligence. Islamic spiritual intelligence can lead us to appreciate more the greatness of Allah and help us to fulfill our role as the *khalifah* (vicegerent of Allah). Kaur et al. (2013) explored Effect of spiritual intelligence, emotional intelligence, psychological ownership and burnout on caring behaviour of nurses: a cross-sectional study. Hosaini et al. (2010) made a review on Spiritual Intelligence, Adolescence and Spiritual Intelligence, Factors that may Contribute to Individual Differences in Spiritual Intelligence and the Related Theories. At last, Syafe'i (2017) investigated Pondok Pesantren as institution of character Building.

This research will discuss the role; (1) *pesantren* curriculum, (2) teaching methods, (3) internal environment in *pesantren*, in developing spiritual intelligence. Based on the background above, the purpose of this study is to reveal the role of the *pesantren* curriculum (teaching materials), teaching methods, the internal environment of the *pesantren* in developing spiritual intelligence.

2. METHOD

The design of research is qualitative research in which data were presented by descriptive analysis. Data are descriptive data in the form of written or spoken words from the people and agents being observed. The data focused on the form of descriptive questions and do not examine a hypothesis. The role of researchers as instruments as well as data collectors. The main data sources are words, actions, the rest are extras such as documents and others (Miles & Huberman, 1994; Moleong, 2000).

The technique of collecting data is carried out by observation, interview, questionnaire, documentation and a combination of the four (Sugiono, 2017). To analyses data the researcher used several stages: (1) collection of data that researchers dig through interviews of board huts and a few students; (2) observation by searching for data in accordance with supporting themes; (3) presenting data through data processing (data reduction) which is presented according to the focus of the study; (4) draw conclusions from the data that has been presented or look for important points so that they are easy to understand (Neuman, 2014; Creswell, 2009).

3. RESULTS AND DISCUSSION
3.1. The Role of *Pesantren* Curriculum to develop the Spiritual Intelligence.

Spiritual intelligence is an inspired thought. Sinetar explained that spiritual intelligence is light, the kiss of life that awakens the beauty of our sleep. Spiritual intelligence awakens people of all ages, in all situations. Spiritual intelligence involves the ability to bring to life the most profound truths. It means manifesting the best, whole and most human thing in mind. Ideas, energy, values, vision, drive, and the direction of life's vocation flow from within, from a state of consciousness that lives with love.

Muhammad Al-Fatih Islamic Boarding School (PPM Al-Fatih) has ideas, value energy, vision and encouragement in compiling a curriculum to make students become good

through subject matter that has the potential to hone their spiritual intelligence, such as monotheistic lessons that teach piety to Allah, feel always be watched by Allah. These feelings will bring a person to honesty and align views and actions with his heart which is the center of spiritual intelligence.

Tawheed lessons also teach faith which is an act of *qolbu* that has social implications, this can be illustrated by students (PPM Al-Fatih) by showing togetherness in the aspect of muamalah or their interaction with the Kholik by obliging and customizing congregational prayers, not taking people's rights others without permission or *ghosob*, besides that, faith also serves as an effective means of control. This can be seen from the discipline of the students in interacting with their peers or their elders.

The obedience and obedience of students to teachers, respect and tolerance and mutual advice between students and even between students and administrators, all of these are motivated by morality material taught by teachers through the book *washoya al-aba 'lil-abna'* (advice from parents to his son) and *mau'idzot* (advice) by giving *qudwah* (examples) directly in the deeds and personal actions of teachers. This good character is a horizontal implication of spiritual intelligence. If all this time education has emphasized more aspects of intellectual cognitive knowledge, educating *pesantren* would like to develop aspects of psychomotor qualities and reflective spiritual awareness in daily life. This can be seen through the activities of the students in implementing the *fiqh* curriculum whichvertical relationships, namely prayer, zikir, *honeshifdlul Qur'an wa fahmul Qur'an* (memorizing and understanding the Qur'an), and fasting, which can establish a relationship of intimacy among the students with Sang Kholiq. The intimacy relationship between the students and the Kholiq is a reflection and implication of the existence of spiritual intelligence, and at the same time the intimacy relationship is also very capable of developing spiritual intelligence. This is also in accordance with the opinion of Sukidi (2002: 28) "spiritual intelligence can educate our hearts to establish an intimate relationship with God's presence".

The Al-Fatih PPM curriculum provides a complete picture and guidance of the life that is being and will be lived by the students. So that the students are able to make themselves happy and then others from life until after death. Qowaid, balaghoh, ushulul *fiqh* and musthalah hadith lessons help students to learn the sources of Islamic teachings of the Al-Qur'an and As-Sunnah. Munakahat (marriage) lessons help students build maghligai households that are physically and mentally prosperous. And to solve problems caused by death, there is a lesson in faraidl (how to divide inheritance). Such curriculum and subject matter will not only improve the quality of the spiritual intelligence of the students but also to maintain, stabilize and develop it as much as possible.

3.2. The Role of Teaching Methods Islamic Boarding School in the development of spiritual intelligence.

The teaching methods in the *pesantren*, of course, correspond to the type and style of the *pesantren*. The teaching methods used in PPM Al-Fatih can be grouped into five types, namely: sorogan, bandungan, taushiyah, memorization, and flash. In the implementation of this teaching, what enhances the development of the spiritual intelligence of the students the most is the teacher's efforts to build closeness with the students, build a peaceful, safe, serene atmosphere for students, mutual understanding and respect, far from blasphemy, but still in a serious learning atmosphere. The teacher's efforts include greetings when entering class, reading basmalah and prayers when starting lessons, explanations coupled with examples or expressions that make the students chuckle or just smile.

Basmalah recitation and prayer will activate the heart and hone spiritual intelligence. By remembering God, the heart will be at peace. This also proves why many people try to remember God through *dhikr, tafakkur*, midnight prayer, contemplation in a quiet place,

following tashawwuf, meditating and so on (Sukidi, 2002: 99). Prayer, as one of the most important SQ values in achieving a successful life, is also very helpful for us in treating "*spiritual malnutrition* and at the same time providing spiritual injections against various spiritual illnesses (*spiritual illness*) that often attack the spiritual inner space (*spiritual spase*). Hence, we experience a (*spiritual emergency spiritual emergency*) peaceful, safe, serene atmosphere for the students, mutual understanding and respect, far from blasphemy and the love shown by teachers, all of that is also very beneficial for the development of spiritual intelligence. With regard to love, Khalil A. Khavari (Sukidi, 2002: 113-114) divides love into "positive love" and "negative love." Positive love flows constructively and is dedicated to virtue (*the service of the good*). While negative love take place destructively and invested in bad work (*bad works*) Love level huh The highest level is love of God. This love will make human life more meaningful and happier spiritually.

This spiritually happy state can be seen from the condition of the students who are almost always cheerful. When resting while waiting for prayer they look calm and peaceful while reading the Koran, memorizing the nadloman or just chatting with their friends while being punctuated with small smiles without laughter that disturbs other students. Among the five teaching methods above, there are two methods that can be considered the most capable of increasing spiritual intelligence. *First*, the *sorogan* method, which is an individual learning system in which a student faces a teacher, in which case there will be a mutual interaction between the two. A kyai or teacher faces the students one by one, in turn, so that this method is able to foster closeness between the students and the kyai/teacher and is able to cultivate the potential for spiritual intelligence of the students who are influenced by the teacher's charismaticism, especially if the teacher is someone who has memorized Al -Qur'an (hafidl). *Second*, *taushiyah* which is *adiscourse* briefor advice given by the caregiver coupled with exemplary and charisma, this is very influential in developing the spiritual intelligence of the students. This *taushiyah* also raises the closeness of the students to the kyai, which is the reason for some students to study and *at home* living in the *pesantren*.

3.3. The Role of the *Pesantren*'s internal Environment to develop Spiritual Intelligence

In the Al-Fatih PPM environment, a santri lives with other students to occupy a room that accommodates at least 10 students and a maximum of 15 students. This situation causes a santri to adapt more quickly, be able to appreciate other santris, especially those who are more senior, have high self-awareness, have a sense of devoted responsibility, and have high patience as well. All of these are characteristics of spiritual intelligence. Spiritual intelligence also allows students to live well together in order to achieve the same goal, namely seeking religious knowledge. Life in such a *pesantren* environment is not a burden or a burdensome obligation. This can be seen from the social interactions of the students, where the students will always shake hands when they meet, shake hands and smile when they finish praying in congregation. And when talking or shaking hands with the more senior, the junior santri will bow their head as a sign of respect. All of that is carried out by the students with awareness and is not made up.

Togetherness in the *pesantren* like that is also the reason the students are comfortable living in the *pesantren*. Togetherness with friends teaches students to learn independently. In the PPM Al-Fatih environment, a student is not only expected to be able to master the books or books being taught. However, there are many (religious) activity schedules that are deliberately designed to be implemented by all members/students. This activity is possible to improve and strengthen the spiritual aspects of the students.

As explained by Abdusshomad (2005:161), this religious activity is in the form of *istighfar* and *prayer* as an effective medium to cleanse the heart (heart) from various sins that pollute it. When *qolbu* it was clean, quiet and peaceful mind, then that's when people will feel

a pleasure felt by himself and others in the vicinity. The influence of religious activities is to give atsar (influence) as will the test with manaqib, tahajjud prayer, hajat prayer. All religious activities are beneficial but to varying degrees, the benefits are different. One of the religious activities carried out by the students (PPM Al-Fatih) is prayer. Prayers, containing the main points of thoughts and recitation of the conscience such as the Most Holy Allah, the Greatest Allah, the Most High Allah, the Hearing Allah, and the Most Merciful and Merciful. This will be a "*reinforcement*" or reinforcement of the importance of the noble conscience that is already possessed in the chest of every human being, so that the source of ESQ will be "alive" to educate your emotions and spirituality, as well as the sensitivity of your soul.

Reflections on and the implications of these religious activities can be seen from the distribution of questionnaires to 60 PPM Al-Fatih santri which resulted in data that Islamic boarding schools through their religious activities have an important role in developing and increasing the spiritual intelligence of students, because with these results also It can be concluded that the spiritual intelligence of PPM Al-Fatih students is good.

4. CONCLUSION

Regarding the role of the *pesantren* curriculum in the development of spiritual intelligence, the Muhammad Al-Fatih Islamic Boarding School (PPM Al-Fatih) has ideas, energy values, vision and encouragement in compiling a curriculum to make students become good through subject matter that has the potential to hone spiritual intelligence. withlessons *monotheistic* that teach piety to Allah, feel that they are always being watched by Allah. These feelings will lead a person to honesty and a strong effort to align views and actions with his heart which is the center of spiritual intelligence.

PPM Al-Fatih with its curriculum has developed reflective spiritual awareness in daily life through prayer, remembrance, *hifdlul Qur'an wa fahmul Qur'an* (memorizing and understanding the Qur'an), and fasting. Such a curriculum is also an immunization injection that provides immunity to students from various spiritual illnesses (*spiritual illness*) which often attacks the spiritual space (*spiritual spase*), so that a student will not experience a(*spiritual emergencyspiritual emergency*).

The teaching methods to develop the spiritual intelligence at PPM Al-Fatih are *sorogan, bandungan, taushiyah, memorization*, and *flashes*. The teacher's efforts in building spiritual intelligence include greetings when entering class, reading basmalah and prayers when starting lessons, explanations coupled with examples or expressions that make the students chuckle or just smile. The method of increasing spiritual intelligence that is applied is (1) the *sorogan* method, to foster closeness between students and their kyai / teacher, (2) and *short taushiyah* (advice) with exemplary and charisma. This *taushiyah* also raises the closeness of the students to the kyai which is the reason some students learn and *feel at home* living in the *pesantren*.

The internal environment of the *pesantren* in the development of spiritual intelligence at PPM Al-Fatih plays a role in bringing students together in many ways, plays a role in the development of spiritual intelligence, such as faster adaptation, mutual respect, especially to the older ones, has a high self-awareness, has a sense of a dedicated responsibility, and have a lot of patience too.

Religious activities within the PPM Al-Fatih environment also play a role in the development of spiritual intelligence; play a role in fostering calm, peace and tranquility of the students and even all residents of the *pesantren*. Religious activities also play a role in increasing the intellectual intelligence of students as evidenced by the passing rate that can reach 100%. The data from the questionnaire also concluded that the spiritual intelligence of PPM Al-Fatih students was good.

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