



Learning Strategies in Shaping Students' Character Through Spiritual Intelligence Development

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Article details:

Published: 31th August 2021



Abstract

This study aims to explain the learning strategies that can be used to shape the character of students through the development of spiritual intelligence. Learning strategy is a plan used by educators in carrying out the learning process in the classroom. In the lesson plan, of course, there is a learning goal to be achieved. For this reason, education functions to develop intelligence abilities and shape the character of students and must be carried out and applied at every level of education. In the formation of this character, of course, requires strategies that are appropriate to the age level of students. In addition, the development of spiritual intelligence in children is also very much needed because spiritual intelligence is

what unites human intellectual intelligence (IQ) and emotional intelligence (EQ) and helps in character building in children. This type of research uses field research (field research). The method used in this research is qualitative with data collection techniques interview, observation, and documentation. The data validity test used is triangulation. While the data analysis technique uses interactive analysis. The results of this study can be concluded that the learning strategies used are student-centered learning strategies such as feedback methods, reading together, providing examples or stimuli, and learning in groups. Character values formed include religious, discipline, responsibility, respect, curiosity, honesty, and respect. Development of spiritual intelligence through sholawatan activities, dhuha prayer, dhuhur prayer, reciting the Koran, Friday hospitality, prayer together, and connecting books.

Keywords: Learning Strategy, Character, Spiritual Intelligence

To cite this article :

Suheri, Yeni Tri Nurrahmawati, Y. (2021). Learning Strategies in Shaping Students' Character Through Spiritual Intelligence Development. *International Journal of High Education Scientists (IJHES)*, 2(2), 59–72.



INTRODUCTION

Learning strategy is a series of activities in the learning process related to the management of students, teachers, learning activities, learning environment, learning resources and assessment so that learning is more effective and efficient in accordance with the learning objectives that have been set (Suyono and Hariyanto, 2015). This learning strategy is certainly used to activate the classroom atmosphere to be more enthusiastic. The learning process does not only refer to books but also links the learning material with the surrounding environment. Students follow the learning process effectively because of a learning strategy. The components in the learning strategy will affect the course of learning because all are factors that influence the learning strategy which include educators, students, objectives, lesson materials, learning activities, methods, tools, learning resources, evaluations and the surrounding environment (Sormin and Rangkuti, 2007). 2018). The strategy currently used in the 2013 curriculum is an active learning strategy, because the 2013 curriculum prioritizes the character of students by using student-centered strategies. This strategy is very effective if used in the formation of children's character. In addition, education also has a function and purpose to shape the character or character of students.

In this process, educators use several strategies to shape the character of students. The nature of the character is psychological, moral or character which is a characteristic of a person or group. The cultivation of these character values has several components such as knowledge, awareness or willingness, actions to implement these values. Therefore, the formation of this character is integrated in learning in each subject (Sormin and Rangkuti, 2018). In addition, spiritual intelligence in children is also very important to be developed because it is the intelligence that unites IQ and EQ where IQ is intellectual intelligence, while EQ is emotional intelligence which is then united by spiritual intelligence to distinguish right and wrong



(Permadi, et al, 2010). 2020). At this time, there are often bad actions carried out by children of elementary school age such as bullying which seems to be a serious problem. They do these actions because they do not have a sense of mutual respect. Even though educators have directed without giving direct affirmation, then the child's soul will not be embedded. Therefore, the task of educators is not only to develop the IQ of students but also to shape character through the development of spiritual intelligence. The way to shape the character of students can be through the learning process and giving examples directly. The development of SQ in elementary school-aged children is also very important to unite IQ and EQ in children who on average are easier to imitate what they see than do something based on what they hear. Because students are easy to accept knowledge material but difficult to apply it in everyday life. For this reason, the strategies used by educators greatly affect the IQ, EQ, and SQ of students.

RESEARCH METHOD

This research was conducted at islamic elementary school At-Taqwa Bondowoso. The research paradigm used is interpretive by using the type of field research (field research). The method used is a qualitative method. The data collection techniques are interviews, observation, and documentation. Then test the validity of the data used is triangulation. The analysis used is interactive analysis because by using this analysis in disclosing the result data in the research process it is deemed most appropriate to use qualitative methods with interview, observation, and documentation data collection techniques. Because this research is a multi-case study, the results of each component of the research are directly compared between variables, recapitulated and then analyzed to find answers and conclusions. The research that the researchers conducted at islamic elementary school At-Taqwa Bondowoso was established in 1994 which is a favorite madrasa in Bondowoso. This madrasa *institution* does not only focus on the process of intellectual intelligence (IQ) in the cognitive realm, but also on emotional intelligence (EQ) and spiritual intelligence (SQ). This is applied to several routine programs, because the education system used is based on a pesantren.



RESULT

In our research activity at islamic elementary school At-Taqwa Bondowoso, we found that we found learning strategies in shaping the character of grade 3 students through the development of spiritual intelligence by using student center learning strategies such as feedback methods, providing stimulus, reading together and studying in groups. . This feedback method activity is carried out with the aim of giving students the freedom to express their opinions or knowledge. Because when the teacher uses the feedback method, students will automatically understand the material and understand how to express opinions properly and correctly. Then the method by providing a stimulus or stimulation to students will make them more focused and try to guess the questions that have been given by a teacher. The feedback method and stimulus method are coupled with material introduction activities by asking several questions which are directly answered by students. Giving questions is usually answered together and can be used as an evaluation of students by seeing what percentage of students' understanding has reached. In addition, students are trained to have self-confidence, grow their curiosity about the material, appreciate the answers of friends who are different or not correct. There is group learning which is learning done together usually consisting of 4-5 children. Sometimes the teacher frees them to choose study partners and usually divides students randomly. Divide students randomly by counting and according to where they sit. This group learning model aims to solve a problem together and to teach students to work together, take responsibility, respect, and be honest. Learning that uses a cooperative model is science, Moral education and social science subjects because in these lessons students are asked to solve a problem that can only be done together. As in science subjects, which study water evaporation experiments, this learning is carried out outside the classroom such as the square located in front of the school. They carried out activities to observe how water evaporation occurs and what causes the water to evaporate. Then students write their answers



on paper and discuss them with group members and then present their observations in front of their friends.

These character values are formed through teacher strategies in the learning process and are also formed through flag ceremonies every Monday, annual activities such as traditional food bazaars, through link books, and discipline. In flag ceremony activities, of course, to instill and shape students to love the homeland, discipline, responsibility, respect, and respect. Annual activities such as traditional food bazaars are in the form of social care, care for the environment, honesty when buying, respecting, respecting, and being patient in queuing. Then the connecting book owned by students contains two parts, namely student activities at school and student activities at home.

Some of the activities in the connecting book are in the form of character values that must be carried out routinely by each student. So that they have a sense of responsibility that is instilled from grade 1 to grade 6. These activities have character values such as religious in religious activities, discipline when going to school and worship, respecting parents, and ethics when doing simple things. Then school residents such as teachers, principals, TU staff, and other residents in the school also play a very important role in shaping the character of students, because the principal always reminds all school members to set a good example for students because at their age when It is very easy to imitate someone's behavior. Every activity or program carried out by the institution cannot be separated from character building in children. The formation of this character is always guided and directed, just as when someone is late for school or goes to class, the action taken by the school is to provide sanctions and advice. When you are late for school, the sanctions given are reciting the Koran and reading prayers together in the school yard. Then for those who are late to class are given a warning and if they are often late then the homeroom action is to ask further to the guardian of the student. If there are students who often create problems in class, the action of a homeroom teacher is to assign tasks and responsibilities to become class president. Because by making him class president they



will think that to carry out this task must be serious. After the child can be said to have changed for the better, the task will be given to other students.

In addition, the development of spiritual intelligence programmed by the institution itself is also very influential in the formation of the character of students. The basis of this madrasa institution is the basis of the pesantren, so every program carried out cannot be separated from the habits that exist in the pesantren. In the dhuha prayer and dhuhur prayer activities, each student rushed to the mosque. Because the mosque used is a mosque in the middle of the city, they are still supervised by the teacher on duty and representatives from each class. Representatives of each class are usually given the task of supervising and recording anyone who does not take their prayers seriously. For sanctions given to students who violate, after the prayer is finished each violator will be collected which is called a prayer workshop which then the sanctions given are to pray again and read short letters and directions not to repeat it again. Then other spiritual activities, namely reciting the Koran every morning, aiming to increase piety and faith in Allah swt as well as to facilitate how to read the Qur'an properly and correctly. Prayer activities every Friday are carried out to increase love for the Prophet Muhammad accompanied by chanting prayers and hadrah led by the students themselves. Students are very enthusiastic and enthusiastic when chanting the prophet's sholawat, this is because they prove that love for the Prophet Muhammad has been instilled since the 1st grade level. Therefore, the results of developing spiritual intelligence can be seen from the habits of students every day at home.

DISCUSSION

1. Learning Strategy

The word strategy comes from the Latin 'strategia' which means the art of using plans to achieve goals. In general, a strategy is a tool, plan, or method used to complete a job. Learning strategy is a series of activities in the learning process related to the management of students, teachers, learning activities, learning environment, learning resources and assessment so that learning is more effective and efficient in accordance with



the learning objectives that have been set (Suyono da Hariyanto, 2015). According to Kauchak and Eggen (2016), learning strategies are said to be a set of activities carried out by educators to achieve certain goals. So the notion of learning strategy is a plan of learning activities that must be carried out by students and educators so that learning objectives can be achieved effectively and efficiently. The purpose of the strategy is to help teachers provide as much information as possible to students, help students develop thinking skills, and problem solving (Sanjaya, 2018).

The components in the learning strategy will affect the course of learning because all are factors that influence the learning strategy which include educators, students, objectives, lesson materials, learning activities, methods, tools, learning resources, evaluations and the surrounding environment (Sormin and Rangkuti, 2007). 2018). Colin Marsh quotes from Duck which states that there are only two main learning strategies, namely teacher-centered teaching and student-centered teaching (Suyono and Hariyanto, 2015). Learner-centered learning is a learning process in which students are active and independent in their learning process and have the responsibility and initiative to find out their learning needs and are able to find sources of information without depending on others in learning (Trinova, 2013).

2. In this study at MI At-Taqwa Bondowoso, three strategies were applied in the learning process in the form of feedback method, stimulus method, and cooperative learning. In this feedback method, the teacher at the beginning of learning gives short questions such as puzzles that aim to increase their enthusiasm for learning and their curiosity about the material to be studied. Then, the stimulus method is by giving examples first so that students will find it easy to give answers. Giving this stimulus is done when learning is in progress, usually the teacher will appoint students who will answer questions when they cannot answer, they will be thrown to other students. In addition, at MI At-Taqwa Bondowoso, this method is used in learning science subjects in the form of an experiment



on evaporation of water which is carried out outside the classroom. This observation activity aims to solve problems by cooperating with members of their friends.

3. Character

Character literally means mental or moral quality, moral strength, name or reputation. The character itself is the quality or mental or moral strength, character or character of the individual which means a special personality which then becomes the driving force. According to Thomas Lickona (2013), that character is a character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior (character is related to moral concepts, moral attitudes, and moral behavior). Character is very synonymous with morals, because character is a universal human behavioral values covering all human activities both in relation to God, oneself, fellow humans, and the environment. This is manifested in his thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs. Then from the will or intention it becomes the first step of the occurrence of character (character) in a person which is then manifested in the form of habituation of attitudes and behavior (Marzuki, 2019). The word morality comes from Arabic, namely al-akhlaq which is the plural of the word al-khuluq or at-thabi'ah which means character, character, disposition. According to the term, morality has two sides, namely the psychological side that is inner and the behavioral side that is outward. So that morals are not manifested in human behavior that appears outwardly, but how the human has an inner attitude when carrying out this behavior. In an Islamic perspective, behavior that has the value of worship is behavior based on sincere intentions in achieving the pleasure of Allah swt (Marzuki, 2019).

The nature of the character is psychological, moral or character which is a characteristic of a person or group of people. This character will be planted and formed through education so that it can be referred to as character education which means a system of planting and forming character values to school members which includes components of knowledge, awareness or willingness, actions to implement these values both towards



God, oneself, others, the environment, and nationality so that they become human beings. Therefore, character education can be integrated in learning in every subject contained in the 2013 curriculum (Sormin and Rangkuti, 2018).

Character has three interrelated parts, namely moral knowledge, moral feelings, and moral behavior. The Ministry of National Education has formulated 18 character values that will be instilled in students as an effort to build the nation's character (Suyadi, 2013). These character values become 9 pillars of character that will make people who love peace, responsibility, honesty, and a series of other noble characters (Kartikowati and Zubaedi, 2020).

The first pillar, love for God and all of His creation, becomes two sub-pillars, namely the concepts of gratitude and compassion. These two concepts are reflected through protecting the environment, praying to God, being grateful for health and illness, being grateful for the food you have, loving family and the environment, doing good to all people and animals, keeping the environment clean, and using natural resources wisely. (Kartikowati and Zubaedi, 2020).

The second pillar, independence, discipline, and responsibility are reflected through simple things such as bathing, eating, wearing school uniforms, wearing shoes, and combing their own hair. Then sleep, wake up, go to school, pray on time. As well as doing their job well, washing dishes after eating, and making their own bed every day (Kartikowati and Zubaedi, 2020).

The third pillar, being honest, trustworthy, and speaking wisely is reflected through the explanation of pictures about honesty in buying, talking, not taking other people's things, keeping promises, conveying other people's trusts, not disappointing parents, not hurting others, taking care of friends' feelings, don't talk bad about other people and remind them of their friends' mistakes properly (Kartikowati and Zubaedi, 2020).

The fourth pillar, respect, courtesy, and a good listener is reflected through giving examples to say thank you after receiving something, greeting parents when leaving and



coming home from school, greeting teachers when meeting on the road, asking for help when needing help, closing the door. mouth when yawning and sneezing, asking permission when wanting to borrow something, and not talking when chewing food (Kartikowati and Zubaedi, 2020).

The fifth pillar, generosity, helpfulness, and cooperation which is reflected in lending stationery to friends, sharing food, sharing toys with friends, visiting sick friends, helping parents at home, cleaning class with picket friends, working together in tidying up toys , and complete tasks in groups with their fellow members (Kartikowati and Zubaedi, 2020).

The sixth pillar, being confident, creative, and unyielding which is reflected through teaching to always feel able in terms of activities must be brave when asked to tell stories in front of the class, dare to lead the class, be confident to take part in competitions, be able to arrange blocks correctly. various forms, creating their own works when making creations from paper, working hard in completing tasks to completion, persisting and never giving up even though they have failed (Kartikowati and Zubaedi, 2020).

The seventh pillar, a good and fair leader which is reflected through activities taking care of his younger siblings when at home, is useful for others such as helping and helping, waiting in queues, taking turns while playing, and treating friends fairly regardless of their abilities (Kartikowati and Zubaedi, 2020).

The eighth pillar, kindness and humility which is reflected through happy to meet new friends, not talking bad about their friends, giving applause when their friends appear, giving seats to those in need, taking turns when playing, sharing with friends, loving animals, transferring ratings that are blocking roads, and throwing garbage in its place (Kartikowati and Zubaedi, 2020).

The ninth pillar is tolerance, peace-loving, and unity which is reflected through the behavior of not looking at the shortcomings of their friends, respecting other people's religions, not forcing the will of others, playing with friends, not fighting or being hostile



to their friends, apologizing if they make mistakes, being patient in queuing, greeting friends when they meet on the street, and speaking gently (Kartikowati and Zubaedi, 2020).

Nilai-nilai karakter tersebut sudah diterapkan sejak lama oleh lembaga MI At-Taqwa bahkan sebelum kurikulum 2013 ini ditetapkan. Adapun nilai-nilai karakter yang paling ditekankan yaitu disiplin, religius, tanggung jawab, menghormati, dan kejujuran, karena dari kelima nilai tersebut sangat penting untuk dilakukan dan ditanamkan pada diri. Guru dan kepala sekolah selalu mengingatkan dan memberi contoh yang baik pada peserta didik seperti memakai baju yang rapi, berbicara yang baik, masuk ke kelas tepat waktu, dan disiplin dalam beribadah.

4. Spiritual Intelligence

Spiritual intelligence is the intelligence to face and solve problems of meaning and value in terms of intelligence to place our behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or way of life are more meaningful than others (Zohar and Marshall). , 2007). According to Ary Ginanjar Agustian (2001), spiritual intelligence is the ability to give the meaning of worship to every behavior and activity that goes through several steps and thoughts that are natural, so that humans can become whole (hanif), have an integralistic thought pattern (tawhid). , and principled only because of Allah swt.

Spiritual intelligence or spiritual quotient gives us the ability to discriminate, give moral sense, the ability to adjust rigid rules with understanding and love and the equal ability to see when love and understanding reach their limits. This spiritual intelligence does not have to be related to religion, but this SQ can be used to become more spiritually intelligent in religion (Zohar and Marshall, 2007). So, this spiritual intelligence is intelligence that is in the center of the brain and soul that is in the human conscience by uniting IQ and EQ. Spiritual intelligence is intelligence that is used to access the meaning, values, goals, deepest, and highest motivations in a person. Spiritual intelligence is human moral intelligence, which gives it an innate ability to distinguish right from wrong. Spiritual



intelligence is very important in human life because it will provide a moral sense and give humans the ability to be able to adapt themselves to new regulations (Permadi, et al, 2020). When humans have a high spiritual quotient, they will tend to become a dedicated leader by having a sense of responsibility to bring a higher vision and value to others and provide a direction or direction, in other words, the human being is able to inspire people. others (Zohar and Marshall, 2007).

Children's natural spirituality when they are young, they will always ask how and why because their spiritual intelligence is very high. Sometimes parents and teachers ignore such questions even though they can damage the child's natural spiritual intelligence. In their book Zohar and Marshall (2007), it is stated that being a wise parent certainly means developing the potential of children. Spiritually intelligent parents don't just impose good grades and their own expectations on their children. However, spiritually intelligent parents will offer a space, a nurturing ground, where their children can grow beyond their parents (Rahmawati, 2016). Basically, activities that are carried out regularly will lead to a routine. At the age of seven to ten years of children, spiritual activities such as worship are not yet obligatory, so the goal is for children to get used to doing good, obeying Allah, thanking Him, relying on Him, and submitting to Him. Therefore, education experts agree to justify habituation as an alternative educational effort in the formation of adult humans. Practicing spiritual intelligence is not easy because it still requires a process and a high degree of honesty, in order to get the results as expected (Rahmawati, 2016). Therefore, at MI At-Taqwa Bondowoso, especially in grade 3, which is a period of transition from playing to serious learning, it is required to carry out its obligations set by the madrasa. The development of spiritual intelligence has been given at the grade 1 level so that they will be easy to get used to when they are in grade 3. This development is carried out using link books and programs that exist in the madrasa itself such as dhuha prayer and dhuhur prayer in congregation, reciting the Koran, sholawatan every day. Friday, and friendly Friday in



the form of a teacher praying for students by stroking his head while reading a prayer that aims to make all students become children with noble character.

CONCLUSION

The learning strategy in shaping the character of grade 3 students through the development of spiritual intelligence is carried out through encouragement and programs set by the institution itself. Some of the learning strategies used in learning are student-centered learning strategies because this learning is able to hone students' abilities in terms of IQ, EQ, and SQ. In this strategy the teacher uses three models such as an active learning model, an inquiry learning model, and a cooperative learning model where the three models are integrated in a learning process so that students are trained to appear confident, respect friends' opinions, increase their curiosity, honesty in doing assignments, and respect by speaking well when answering questions given by a teacher. Then the character building program is also carried out by all school members such as giving examples or exemplifying good ethics in front of students, because almost all students are very easy to imitate other people rather than doing something that is ordered. This method is carried out continuously and has become a habit at the MI At-Taqwa Bondowoso institution. Sanctions given by the madrasah institution cannot be separated from character values, such as when they find participants who are late, the sanctions given are reciting the Koran and reading prayers in the school yard. This has become a development of spiritual intelligence in which spirituality to Allah swt will increase and be able to distinguish between wrong and right. In addition, the development of spiritual intelligence programmed by madrasa institutions such as dhuha prayer and dhuhur prayer in congregation, reciting the Koran, sholawatan, and Friday hospitality are all programs that cannot be separated from their religious values in character building in students. With a program that has become a habit, of course, it is able to shape the character of children through several programs to develop their spiritual intelligence.



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