

Habit and Exemplary Applied to Optimize the Intelligence of Muhammadiyah Elementary School Students in Surabaya City

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Abstract

Educating the life of the nation is the goal of the Republic of Indonesia. The importance of an intelligent nation has been understood by K.H. A. Dahlan since 1928. To realize a smart nation is done through education. The case of bullying that occurs in elementary school children is an example of educational failure. Is there a wrong value received by the child? The purpose of the study was to determine the spiritual intelligence of Muhammadiyah Elementary School students in Mulyorejo District, Surabaya City. A descriptive research, with field studies directly on the object of research in actual conditions, namely SD Muhammadiyah Surabaya, collecting data with questionnaires. Academically, the average value of the AIK of the study respondents was 91,839, this can be interpreted as the results of the learning process provided by the teacher can be absorbed very well. Observation of the learning process in schools, the implementation of the prayer must be held in congregation for all students in the mosque in the school environment. Learning through almsgiving is one of the implementations of Q.S Al-Ma'un, verse 107. This intelligence can grow students' emotions, when they see a friend who is sick in class. Their reaction is a form of caring towards friends. Seeing there were friends who were fighting, some students acted in disarray, some chose to convey to the teacher. This is a good character education. Exemplary and habituation in maintaining and maintaining environmental cleanliness have been applied. K. A. Dahlan: Human reason, it will not grow and improve when it is not watered with knowledge, this teaching is reflected in students when class hours are empty, some students take advantage of time by studying the school library. In conclusion, Muhammadiyah Elementary School students have applied AIK with habituation and example.

Key words: the spiritual intelligence, character, elementary school

1. Introduction

Educating the life of the nation is the goal of the Republic of Indonesia, which was independent in 1945. However, the importance of an intelligent nation has been understood by K.H. A. Dahlan since 1928. He chose Education as a subtle way to fight the Dutch. Take the good and leave the bad (almuhafadzah ala al-qadiim as-shaaih wa al-akhdzu bi al-Jadiid al-ashlah [1]. So that the Muhammadiyah charity is very concerned with education, especially character as a form of spiritual intelligence as formulated in Al's goals -Islam & Kemuhammadiyah, while in the government program proclaimed in Character Education Strengthening (PPK), which is a religious character that reflects faith in God YME [2]

A smart nation can be realized through education, but some events that afflict elementary school students reflect the failure of the education process. Some cases of violence (bullying) that occur in elementary school children, need to get serious attention in education values or morals. Why do

elementary school children, who are supposed to go through pleasant school years become victims or perpetrators of bullying? Is there a wrong value received by the child? A case that was very piercing conscience, fellow friends who at first joked in doing school work turned into a criminal case (law). [3] The question is, how can this happen in the school environment? Schools should be a place to educate moral values, in addition to intellectuals in order to give birth to intelligent generations who are virtuous. [4]

The smart generation, when having academic intelligence (intellectual) is a mirror of ability in the knowledge they have. Emotional intelligence, is a mirror of children's ingenuity in establishing social relationships with the environment. Muhammad Zuhri stated as intelligence possessed by humans to relate to his God. [5]. Spiritual intelligence is a very significant thing to be applied in elementary school learning because it is a role model for life to adulthood. According to Ary Ginanjar, spiritual intelligence is a mirror or implemetansi of the pillars of faith for Muslims. [6]

In the context of broader and broader meanings, intelligence to judge that a person's actions or way of life are more meaningful than others. Therefore, examining spiritual intelligence has benefits, especially in elementary schools. Research on spiritual intelligence has been very much done but there is still not much research on spiritual intelligence in elementary schools. For example, Artana, et al., [7] research shows that simultaneously intellectual intelligence, emotional intelligence, spiritual intelligence, and learning behavior have a positive effect on understanding accounting. Villagonzalo [8] shows that there is a relationship between spiritual intelligence and academic intelligence. Hajj research [9] also shows that the importance of spiritual intelligence in managers because most managers have spiritual intelligence that is very useful for carrying out their duties, especially related to coordinating social. June stated that spiritual intelligence is intelligence that represents the response and awareness of God, His standards, His creation, His life, and His command to live the holy life of worship, community, service, and witness of His good commandments. [10]. While Rayung and Ambotang [11] examined the academic achievements of high school students related to spiritual and emotional intelligence. Furthermore, regarding spiritual intelligence in elementary schools, Puspitasari et al. [12] addressed the relationship between maternal spiritual intelligence on the character of elementary school children which showed that there was a correlation between maternal spiritual intelligence and children's character. Research on spiritual intelligence in elementary schools was also carried out by Utami [13] aimed at developing spiritual intelligence with structured programs in daily teaching and learning activities. Subsequent research in elementary schools conducted by Erlina [14] showed that the learning method of problem base learning and social intelligence had an influence on learning outcomes. Sabiq & Djalali [15]. The results of the regression analysis in his study showed a significant positive relationship between emotional intelligence and spiritual intelligence with prosocial behavior. Ahyadi's research [16] shows that Agustian's thinking concept of ESQ combines IQ, EQ, and SQ integration in the principle of tawhid. With monotheistic awareness, emotions will be controlled, which leads to calm and peace. The studies above show the relationship between relevant intelligence.

Taking into account the theory, concepts and results of the above research, the research that can provide a description of spiritual intelligence of Muhammadiyah elementary school students in Mulyorejo sub-district, Surabaya, needs to be done. This is a reflection of the ideals of K.A. Dahlan in establishing Muhammadiyah as one of the efforts to educate the Indonesian people.

2. Method

Descriptive research, to explain the description of the phenomenon under study, conducted field studies directly on the object of research in actual conditions. Survey method of collecting data using a documentation instrument and questionnaire to request responses from respondents about the

sample. In qualitative research that uses quantitative questionnaires, responses are highly prioritized which can be quantified so that they can be processed statistically. [15]

The purpose of the study was to determine the spiritual intelligence of Muhammadiyah Elementary School students in Mulyorejo District, Surabaya City.

The research subjects were all fifth grade students (five) in HR 8 and HR 18 in the even semester of the 2017/2018 academic year. 115 students of Muhammadiyah Elementary School in Mulyorejo District, Surabaya City, East Java Province. Data analysis, carried out 1) data reduction: the selection process, focusing on simplifying, interpreting, and transforming crude data from records in the field; 2) data presentation: a set of structured information that allows conclusions to be made; 3) drawing conclusions and verification: a complete configuration activity. Conclusions are also verified as a broad effort to place a set of findings in other data. [16]

3. Results and Discussion

Al Islam and Kemuhammadiyah Education (AIK) have Basic Competency and Competency Standards for Al-Islam and Kemuhammadiyah Education is the development of Basic Competency and Competency Standards for Elementary / MI, Middle School / MTs, SMA / MA / Vocational Islamic Education based on Minister of National Education Regulation No 22 of 2005 concerning Standard Content, as a feature and added value to be received by students in the Muhammadiyah education unit. With this expansion and deepening, it is expected that students in the Muhammadiyah education unit will receive more adequate provisions for personal growth as citizens, citizens and good citizens based on the values of the Muhammadiyah Residents' Islamic Life Guidelines and Matan, and Ideals Muhammadiyah Life (MKCH).

Academically, the average value of the AIK of the study respondents was 91,839, this can be interpreted as the results of the learning process provided by the teacher can be absorbed very well. This is in line with the theory of behaviorism with assumptions about learning: the focus of the study should be observed behavior, not internal mental events or verbal reconstruction of events; one, behavior must be learned through the simplest elements; second, the learning process is behavioral change. [17] Observation of the learning process in schools, the implementation of the prayer must be held in congregation for all students in the mosque in the school environment. This shows that there is conformity with the learning concept provided by Zakiah Daradjat, namely; enthusiasm and willingness to learn, arouse students' interest, cultivate the right attitudes and talents, regulate the learning process and experience, move the influence of learning and its implementation into real life, human relationships in the learning process. [18]

Building the nation's character is carried out through family, school and community held since kindergarten-university. The delivery of school-based character education is in line with Piaget's theory, which says that elementary students are at a stage that is concrete operational, from ages around 6 or 7 to age 11 or 12. Cognitive structures that govern logical reasoning in a broad sense. So that the child is able to distinguish "between knowledge and desires, facts, fantasies, or between what is supposed to be, what is, what is sure to happen, or that cannot happen." Cognitive structures are not conscious contents, but cognitive structures put one way of thinking into other ways of thinking. [19]

From the results of the character instrument test, out of 21 (twenty one) items there are 11 statement items that are not feasible to use. So that the research at Muhammadiyah Elementary School in Surabaya City only uses 10 (ten) statement items to capture research data. The results showed that almost 90% of students had done alms to the poor well, as evidence of the practice of believing in Allah SWT who is merciful and loving. Thus students can be said to have been accustomed to doing alms, habituation is one of the methods used for learning values, namely the value of Al Islam and

Kemuhammadiyah (AIK). The value education provided is in accordance with the concept of value, as stated by Quyen and Zaharim, that the characteristics of the value are relatively lasting so as to help maintain the sustainability of humans and society, and beliefs that will always be related to human emotions. [20] Learning through almsgiving is one of the implementation of QS Al-Ma'un, verse 107, "Allah criticizes those who diligently perform the five daily prayers, but does not care about improving the fate of those who are marginalized, alienated, suffering and oppressed". [21]

When I heard that there were Indonesian children becoming champions of the Hafidz competition in other countries, almost all respondents said they were very happy. This can be a motivation for children to understand why the need to study religion is more active. Because building intelligence needs synergy between emotional quotient (EQ) and spiritual intelligence or spiritual quotient (SQ). To build relationships with fellow humans it needs EQ, while its relationship with God humans requires SQ. As for building emotional spiritual quotient (ESQ), Ihsan-based methods, harmony of the faith and pillars of Islam are needed. The function of shahada as "mission statement", prayer as "character building", fasting as "self controlling", as well as zakat and hajj which function to improve "social intelligence" or social intelligence. [22] So it becomes a necessity to grow the quranic generations in the millennial century.

Spiritual intelligence, academic intelligence and emotional intelligence are important capital in living life, these three intelligences need to be developed optimally as educational goals. Academic intelligence, can not be separated from the human brain as the most complex natural system. Research in the human brain indicates more than one neuron system that specifically understands the actions of others and their intentions and emotions. This understanding is obtained not through understanding concepts, but with feelings. [23] This intelligence can grow students' emotions, when they see a friend who is sick in class. Their reaction is a form of caring towards friends.

Seeing there are friends who fight, some students act to separate (dissolve), some choose to convey to the teacher. This is a good character education, according to Aristoteles it is said to be living with the right behavior, right in terms of dealing with other people and relating to oneself. It is a thing that is often overlooked in the millennial era, which is to live with character means to live with virtue good for oneself, for example being able to exercise self control and not overdo it. And live with manners to others, such as being generous and having sympathy. The ability to control ourselves — our desires, our passions, in order to be able to do the right thing for others. [24]

Exemplary and habituation in daily life, especially maintaining and maintaining environmental cleanliness in schools, has really been applied in these HR. This is a reflection of the Hadith "Cleanliness is part of faith". A clean and well-maintained environment creates a comfortable and beautiful atmosphere making the environment healthy. Schools have an obligation to build character education, because schools are a strategic place. Forming a good character or character is not enough just to give advice or command but it takes effort and patience to train and familiarize your behavior

4. Conclusion

K.A. Dahlan has understood the importance of educating the nation, so that Muhammadiyah's charitable efforts are very concerned with education. Human intelligence includes: academic, emotional and spiritual, to develop it formulated in the goals of Al-Islam & Kemuhammadiyah (AIK). The results showed that the Muhammadiyah elementary school in Mulyorejo sub-district, Surabaya City, had carried out its function as a place for fostering character education, especially spiritually well. Academically, the average value of the AIK of the study respondents was 91,839, this can be interpreted as the results of the learning process provided by the teacher can be absorbed very well. In behaving, carried out habituation and exemplary, among others through prayer in congregation, almsgiving, caring for friends who are sick, maintaining and maintaining cleanliness of

the classroom with activities of devotional work, studying in the library, and others.

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