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## Children's Spiritual Intelligence During the Covid-19 Pandemic

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### ABSTRACT

*Every human being is created to have an element of intelligence. Intelligence is widely understood to be only intelligence intelligence, but there is still emotional intelligence and spiritual intelligence. A person's intelligence can be seen from the habituation of the students in worshipping and practicing the teachings of Islam that they know. This research was conducted to find out the various program activities carried out by the students at the Ummi Kartini III Quran House in Medan. The research method used is a descriptive qualitative method to assess the spiritual intelligence of students before the Covid 19 pandemic and after the Covid 19 pandemic. Data collection was obtained through observation, interviews, and documentation. The results showed that the spiritual intelligence of the students of the Ummi Kartini III Medan Quran House increased and developed. One of the causes is the existence of various Islamic studies and religious programs carried out at the Ummi Kartini III Medan Quran House which requires students to be better in the future in terms of worship and daily life according to Islamic teachings.*

### ABSTRAK

Setiap manusia diciptakan memiliki unsur kecerdasan. Kecerdasan banyak dipahami hanya ada kecerdasan intelegensi, akan tetapi masih ada kecerdaasan emosional dan kecerdasan spiritual. Kecerdasan seseorang dapat dilihat dari pembiasaan para santri dalam melakukan ibadah dan pengamalan ajaran agama Islam yang mereka ketahui. Penelitian ini dilakukan untuk mengetahui berbagai program kegiatan yang dilakukan para santri di Rumah Quran Ummi Kartini III Medan. Metode penelitian yang dilakukan adalah metode kualitatif deskriptif untuk mengkaji kecerdasan spiritual santri sebelum pandemi Covid 19 dan setelah pandemi Covid 19. Pengumpulan data diperoleh melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa kecerdasan spiritual santri Rumah Quran Ummi Kartini III Medan meningkat dan berkembang. Salah satu penyebabnya adalah adanya berbagai kajian Islami dan program keagamaan yang dilaksanakan di Rumah Quran Ummi Kartini III Medan yang menuntut santri untuk lebih baik kedepannya dalam hal ibadah dan kesehariannya menurut ajaran Islam.

### INTRODUCTION

In the big Indonesian dictionary, spirit means spirit, soul, soul, and spirit. While spiritual means something related to or psychological (soul or spiritual) (Ali, 2006). But etymologically spiritual, spirituality, and spiritualism come from the word spirit. According to Doe & Walsh (2001), spirituality is the beginning of the growth of self-esteem, values, morals and a sense of belonging and gives meaning and direction to life. He also argued that spirituality is an

awareness that connects a person with his god and is also referred to as the source of existence and the essence of life.

The spiritual aspect of religion can be used as a vehicle in cultivating the spiritual soul of children, which can be said as the teachings of Sufism in Islam (Inayat, 2002). If a person has high spiritual intelligence, he will have a strong relationship with Allah swt so that it will have an impact on the quality of himself and his intelligence (Abdullah, 2005). The dimension of spirituality in the view of Islam is related to the divine reality, namely the teachings of monotheism.

Religious spirituality is related to mental qualities, feelings, morality, and other noble values that originate from religious teachings. Spirituality in Islam is divine and not holistic or humanistic. Spirituality in Islam is Islam itself. Spirituality is absolute truth, the embodiment of closeness to the Creator in the form of faith, piety, piety, intelligence, sincerity, devotion and worship. Spiritualism in the teachings of Islam is spiritualism that has a vision of the sky, transcendent and spiritual (Muhyidin, 2007; Daulay, *et.al.*, 2022: 51-64).

Intelligence comes from the word intelligent, and in the Big Indonesian Dictionary, intelligence is the perfect development of the mind to think and understand and so on; perfect body growth (healthy, strong) (Ali, 2006). According to Webster in Adi (2005), intelligence is the ability to learn and understand experience, the ability to acquire and retain knowledge, mental abilities; the ability to respond quickly and successfully to new situations, to use reason in solving problems.

Spiritual Quotient (SQ) is intelligence that directs and solves problems of meaning and value. In addition, it is also associated with intelligence in which human intelligence puts behavior and a wider context of meaning. According to Ginanjar in Agustian (2005) said that spiritual intelligence is intelligence to deal with human behavior or life in the context of a broader and richer meaning, and intelligence to judge one's life as more meaningful than others and spiritual intelligence is the highest intelligence.

In essence, every human being is created to have an element of intelligence. Today's intelligence, many people understand that there is only intelligence, but actually it is not only that. Namely there is intelligence intelligence, emotional intelligence and spiritual intelligence. And this is what is used to achieve success for everyone in life. Spiritual Quotient (SQ) is the foundation needed to function Intelligent Quotient (IQ) and Emotional Quotient (EQ) effectively even Spiritual Quotient (SQ) is the highest human intelligence". So it can be understood that spiritual intelligence is the highest intelligence, even this intelligence is seen as playing a role in the functioning of Intelligent Quotient (IQ) and Emotional Quotient (EQ).

The benefits of spiritual intelligence include: First, humans who have good spirituality will have a strong relationship with God, so that it will also have an impact on their intelligence in interacting with humans, because they are assisted by God, namely the human heart is made inclined to Him (Abdullah, 2005). Second, spiritual intelligence is a necessary foundation for the effective functioning of IQ and EQ and this spiritual intelligence is the highest human intelligence (Zohar & Marshall, 2007).

Third, spiritual intelligence guides humans to achieve true happiness in life and guides humans to find peace. Furthermore, fourth, using spiritual intelligence, in making decisions, tends to give birth to the best decisions, namely spiritual decisions (Agustian, 2005). Rakhmat (2007) cites five characteristics of spiritually intelligent people according to Roberts A. Emmons in his book 'The Psychology of Ultimate Concerns', namely: 1) Ability to transcend the physical and material; 2) Ability to experience peak levels of consciousness; 3) The ability to sanctify everyday experiences; 4) The ability to use spiritual resources to solve problems and the ability to do good; 5) Have a high sense of affection for fellow creatures of God.

To find out more about the existence of spiritual intelligence (SQ) that has worked effectively or that SQ has moved towards positive development in a person, there are several characteristics that can be considered, namely: first, having principles and guidelines for living that are clear and strong which is based on universals in the form of love, compassion, justice,

honesty, tolerance, integrity and others. Second, have the ability to face and take advantage of suffering and have the ability to face and transcend pain (tranced pain).

Third, being able to interpret all of their work and activities in a broader and meaningful framework and framework, but furthermore, that all that is done is for and because of Allah. Thus, all activities carried out will have a deep and broad meaning, regardless of the form of the activity (Wahid, 2006). Fourth, have high self-awareness. Whatever he does, he does it consciously (Zohar & Marshall, 2007).

According to Sukidi (2002) the steps that can be used as activities or activities in developing spiritual intelligence are knowing yourself, doing self-introspection, activating the heart regularly, namely by remembering the Lord of the worlds, and then someone will find peace and happiness in life. Furthermore, this article reviews spiritual intelligence in children during the Covid-19 pandemic.

## **METHODS**

This research uses descriptive qualitative method. Qualitative research is research carried out by researchers according to facts in the field based on facts that can be seen by our senses directly, which basically depends on human observations in their own way and establishing contact with people in their language and methods. Qualitative research examines the characteristics, quality, and interrelationships between activities. While the opinion of Mantra in Moleong (2007) says that the qualitative method is a research procedure, it can produce descriptive data in the form of people's speech and observed behavior.

Qualitative methods aim to reveal the uniqueness of individuals, groups, communities, and/or organizations in daily life in detail, depth, responsibility and scientifically comprehensive (Sudikin, 2002). According to Zohabi in Mohajan (2018), qualitative research has approaches including: case studies, discussions, therapy, biographies, counseling, basic theory, open interviews, criticism, mediation, logic, and historical research. This research was conducted descriptively by observing and explaining.

Data collection methods used in this study were observation, interviews and documentation. Observations used to measure feelings and attitudes can be tricky. The observation technique is carried out if the research is related to human behavior, work processes, and the observed respondents are not too large (Sugiyono, 2019). Interviews can be used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be investigated more deeply and the respondents are few. Interviews can be conducted in a structured and unstructured manner, and can be conducted face to face or by telephone (Burhan, 2011).

After collecting data, the next step is to analyze the data. According to Marsyan & Rossman in Fitria (2018) defines data analysis as a search for general statements for the relationship of data categories. According to Miles and Huberman, there are three steps of data analysis, namely: First, data reduction is summarizing, selecting the most important things, and focusing on the most important things by using search themes and data patterns.

The researcher will reduce and summarize all data from the questionnaire, meaning that the researcher will choose the most important and relevant data for research. Second, data display or data presentation is the most common process in which researchers present data with narrative text. Third, the conclusion is the final or final part of the research as a form of answer to the formulation of the problem (Sugiyono, 2016). At this stage, the researcher will present conclusions based on the results of the data found by the researcher in the form of a narrative on the points that answer the formulation of the problem.

## **FINDINGS AND DISCUSSION**

The activities of the students at the Ummi Kartini III Medan Quran House, especially religious ones, refer to routine activities and are carried out for the development of students' abilities. The religious implementation is carried out every day, every week, month and year. In

daily activities, namely carrying out Fardhu and congregational prayers, memorizing the Koran, memorizing hadith, writing short verses of the Koran juz 30, and listening to cults or lectures for enlightenment by the teacher to the students. The weekly activity is reciting together, namely reading Surah Al-Kahf on Friday nights.

Then for the month of carrying out MABIT (Night of Faith and Piety) and meetings with guardians of students and sharing of learning outcomes. And for the annual activities, which are natural tadabur, Quran Camp, grand recitation with the guardians of students, commemoration of Islamic holidays, commemoration of national holidays. All activities as a whole have gone well. It's just that the obstacles that occur to some students, namely the difficulty of students in memorizing the Al-Quran, some students who do not attend every meeting, do not pray at home, do not understand learning, and there are some who lack morals.

Supporting factors for activities that have been scheduled are supervision, reward (gift), punishment (punishment) and warning letters to students. The inhibiting factors include some students who have not been istiqomah in attendance and the age of students who are different in one class. The various activities carried out at the Ummi Kartini III Medan Quran House show as an exercise in efforts to grow and increase the potential for the spiritual intelligence of students. This activity is a habituation for students and is carried out as the main routine in developing the spiritual intelligence of students, as well as training students to better understand Islamic teachings and to be closer to the Creator.

This was evidenced by a student named Annisa Syaputri, a student in the high Iqro 'class who said that she had changed a lot in terms of clothes, praying and reading the Koran after studying at the Ummi Kartini III Quran House. Not only that, after studying at the Ummi Kartini III Medan Quran House, he also changed his relationship and morals for the better to others, including parents. A student named Nurul Natasya from the Tahsin class also stated that she got more Islamic knowledge after studying at the Ummi Kartini III Quran House in Medan. He has also tried more or less to practice what he has learned during his study for approximately 4 months.

Before the Covid-19 pandemic, the students always mingled freely and were often late to return home. Not to mention that when the mall was opened it made many students who after school immediately went for a walk and played with their friends. However, after the current Covid-19 pandemic, they are always at home and rarely go for walks and wandering. When they also entered the Ummi Kartini III House of Quran, they seemed to be enthusiastic about learning the teachings of Islam and were always present for the Koran.

## **CONCLUSION**

Based on the results of the research above, it can be seen that (1) Santri who have joined the Ummi Kartini 3 Quran House have changed in terms of morals and worship for the better; (2) Santri participate enthusiastically in the Koran because of the many programs that exist in Ummi Kartini 3's own Quran house; and (3) In terms of achievement, the students of the Quran house Ummi Kartini 3 became more courageous and they got a lot of new knowledge after studying at the house of the Quran Ummi Kartini. So, it can be concluded that most of the students of the Ummi Kartini III Medan Quran House have good spiritual intelligence and have increased after the pandemic and after participating in studying at the Ummi Kartini III Medan Quran House.

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