

Implementation of Prophetic Education in Developing Students' Spiritual Intelligence in Islamic Religious Education Subjects at SMAN 1 Cangkringan Sleman Yogyakarta

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Abstract

Students' divine intelligence is something that is important to develop optimally so that students have good morals in the environment where they live. One of the things that influences students' divine intelligence is the school environment. Schools must make optimal efforts to increase the divine intelligence of their students, one of which is by implementing prophetic education in the school. In implementing prophetic education, those who play a role are the school principal, teachers and students themselves. In this research, researchers used a qualitative approach. Data collection in this research used two methods, namely interviews and documentation carried out at SMA N 1 Cangkringan. Data analysis in this research uses data collection, data reduction, data presentation, and drawing conclusions. The results of the research are that the principal at SMAN 1 Cangkringan has implemented his role well, starting from educating students problems related to the development of students' spiritual intelligence in various meeting forums. Religious teachers also take part in implementing spiritual activities in the school environment. Apart from that, religious teachers motivate students regarding the importance of social development integrated with religious understanding, such as the importance of friendship, helping each other in religion, doing good to each other and so on. Students at SMAN 1 Cangkringan, apart from studying, also really apply the attitude of respect taught by the school environment. Students obey school regulations as a sense of responsibility and habituation of good attitudes.

Keywords: *divine intelligence, prophetic education*

Introduction

Education is a person's serious effort to develop their existing abilities to be able to face obstacles and obstacles in the future so that they are useful for themselves and other people around them. So indirectly, humans need education, which education will be useful in the future. Religion is an important part of the development stage and determines the progress of a country. Every human being is born with potential both physically, psychologically, socially and ethically. Intelligence is a divine ability that exists in every person. Allah gives humans reason or intelligence to actualize themselves as Allah's caliphs on earth (Mudrikah 2018).

The teaching and learning process is a very long and quite complex process, because in teaching and learning activities students not only get the knowledge provided by the teacher, but students must involve themselves actively in order to get maximum results.(Mudrikah 2018). Tohirin said that "The teaching and learning process is an effort to teach or an effort to direct learning activities". Learning is an effort to provide lessons given by the teacher to students, an effort to direct student activities towards learning activities. In the teaching and learning process, there are two activities, namely teaching activities and learning activities. The teaching and learning process is a relationship, namely the relationship between teacher and

student and student and student. The teaching and learning process is a psychological state where there are many psychological aspects that are found when the teaching and learning process is taking place. Therefore, the teaching and learning process is a psychological condition, so teachers are required to have knowledge of psychology to be able to solve various psychological problems that occur in learning.(Mardianto 2019).

Islamic education that uses the prophetic mission as the basis for its development is called prophetic Islamic education. Improving the quality of morals and improving the behavior of the community is the mission of prophetic education. This is in accordance with the purpose of sending the Prophet to earth. An example of prophetic education from the sending of the Prophet to earth was that initially the people of Mecca adhered to a system of ignorance such as burying live female babies, believing in myths, etc. But after the Messenger of Allah was sent, slowly the morals of the people of Makkah became better. An important aspect in building the quality of life and human civilization is perfecting human personality and behavior, training humans to have comprehensive balance, namely physical and spiritual balance, the ability to read verses of the Koran and verses about the universe.(Robani 2018).

Prophetic education is a process that aims to humanize humans. Oriented education can make a person humanly valuable, form a real human being, have moral, behavioral and divine values, that is what is called the humanizing process. Education by mastering science and technology can improve human dignity, that is what is called a humanitarian process(Robani 2018). Danah Zohar and Ian Marshall in their book entitled SQ: Utilizing Spiritual Intelligence in Integralistic and Holistic Thinking to Use Life explain that intelligence is something that exists in every person. Intelligence can be interpreted as ability, dexterity, expertise, and so on(Danah Zohar 2019).

Talking about a child's intelligence, the first thing parents think about whether their child is smart or not is when their child gets good grades at school, in this case it is intellectual intelligence. This makes students' parents ignore other intelligence such as emotional and spiritual intelligence (Habiburrakhman 2021). Because we still use too many strategies and methods that lead to intellectual intelligence, in the context of tarbiyah the essence of divine intelligence is not yet deeply rooted in students. Intellectual intelligence only requires students to memorize and understand concepts without touching their conscience and feelings(Saputra, et al., 2023). The problem with divine intelligence that often occurs today is that many children commit violations while at school. Examples include being lazy about praying, daring to go against the teacher, and others. Given these problems, the school must provide motivation for all students so that students can avoid deviant behavior in order to achieve the goal of Islamic education that is rahmatan lil aalamin.

Given these problems and several previous research, researchers were interested in carrying out research entitled "Implementation of Prophetic Education in the Development of Students' Spiritual Intelligence in Islamic Religious Education Subjects at SMAN 1 Cangkringan Sleman Yogyakarta". This research aims to understand in more depth how prophetic education can be developed and implemented in developing students' spiritual intelligence. Thus, it is hoped that this research will provide better insight into the practice of prophetic education in the context of formal education and how it can make a significant contribution to students' spiritual understanding and experience.

Method

This type of research is field research with a qualitative approach. Qualitative researchmeaningful research process to produce descriptive data from the things studied

(Zuriah, 2020). The research location was carried out at SMA N 1 Cangkringan, Sleman Yogyakarta. The location of the research was SMA N 1 Cangkringan, Sleman Yogyakarta. The data collection technique in this research is by means of interviews and documentation. The data validity technique in this research uses triangulation while the data analysis technique includes data collection, data reduction, data presentation and drawing conclusions. The interview was carried out by interviewing several sources, namely principals, PAI teachers and students. The time required to conduct an interview is around 60 minutes and the questions are determined according to the formulation of the problem to be discussed. Researchers used triangulation techniques using the results of interviews that had been conducted.

Results

SMA N 1 Cangkringan was founded in 1997 with the principal, M. Bashori. In 1998 the principal of SMA N 1 Cangkringan was replaced by Drs. Muhadi served for two terms. As of September 2006, Drs Muhadi entered retirement. Before there was a replacement principal, SMA N 1 Cangkringan, Sleman Yogyakarta was still led by him. This is done until there is a permanent replacement for the principal. Now, SMA N 1 Cangkringan is led by Drs. Shobariman as the school principal. In 1997, SMA N 1 Cangkringan was named SMU N 1 Cangkringan, then changed its name to SMA N 1 Cangkringan until now.

The school principal's efforts to implement prophetic education in developing students' divine intelligence at SMA N 1 Cangkringan

Data from interviews with school principals shows several methods or policies and considerations made by school principals in implementing them education prophetic in developing students' divine intelligence at SMA N 1 Cangkringan. This is illustrated in the following excerpt from the interview transcript:

"There are policies, in regulations there are things like mutual cooperation, mutual tolerance and helping each other and so on so that it includes child-friendly schools and we develop and improve our children's character so that later they can develop into better ones."

Then it is related to what the school principal takes into consideration in formulating the development of students' divine intelligence, namely the input of teachers and also the school community. This is illustrated in the following excerpt from the interview transcript:

"The consideration is also based on input from teachers and school residents and also based on events around us, for example there are events inside and outside the school which, say, damage social relations, that is also taken into consideration and places greater emphasis on better social relations."

Then, regarding the principal's participation in developing students' divine intelligence at SMA N 1 Cangkringan, the principal is directly involved in activities to develop students' divine intelligence. This is illustrated in the following excerpt from the interview transcript:

"I am directly involved in activities to develop students' spiritual intelligence, including providing materials during ceremonies, providing materials during basic cadre and leadership training, when serving as a Friday preacher, condolences, visiting sick people and developing activities inside and outside the school"

Then, related to providing motivation to students to enjoy participating in the development of divine intelligence at SMA N 1 Cangkringan, the principal also provides motivation so that

students are happy in this activity. This is illustrated in the following excerpt from the interview transcript:

"I also motivate students and school residents in the religious realm, for example, if you do good you will get a reward and vice versa. "Every time there is an opportunity to be a resource person, we will always provide motivation so that students and school residents have spiritual intelligence."

Teachers' efforts to develop students' divine intelligence in PAI subjects

Data from interviews with PAI teachers shows the role of teachers in developing students' divine intelligence in PAI subjects. This is illustrated in the following excerpt from the interview transcript:

"The aim of developing integrated spiritual intelligence in PAI learning is none other than to provide students with an understanding of the importance of solidarity, the importance of working together and respecting each other which is structured and included in several other subjects as well"

Then related to learning material about developing students' divine intelligence, such as material about Islamic religious education, etc. This is illustrated in the following excerpt from the interview transcript:

"Material related to the development of spiritual intelligence includes material about Islamic religious education, communication practices and activities carried out in groups"

Then it is related to what methods are used to develop students' divine intelligence in PAI subjects. The methods used include lecture and discussion methods. This is illustrated in the following excerpt from the interview transcript:

"The learning methods used to develop students' spiritual intelligence in PAI subjects cannot be separated from the lecture method, discussion method, question and answer method and conducting experiments related to students' spiritual intelligence"

Then the learning strategy used to develop students' divine intelligence is by using habituation activities, repetition, etc. This is illustrated in the following excerpt from the interview transcript:

"The learning strategy uses habituation activities, repetition so that students are able to understand what the teacher has explained"

Then it is related to learning evaluation, namely how to evaluate the development of students' divine intelligence. The method used is by developing evaluation instruments. This is illustrated in the following excerpt from the interview transcript:

"The way to evaluate students' spiritual intelligence at SMA N 1 Cangkringan is by developing evaluation instruments, collecting information or data, then analyzing it and carrying out follow-up actions such as remedies"

The role of students in developing divine intelligence at SMA N 1 Cangkringan

Data from interviews with students regarding education in developing students' divine intelligence. The data obtained such as whether students received socialization about the development of students' divine intelligence from the school principal? and do students also receive explanations about the development of students' divine intelligence from PAI teachers? and do students participate in activities to develop divine intelligence at SMA N 1 Cangkringan?

Regarding whether students receive socialization about the development of divine intelligence from the school principal, the answer is "yes". This is illustrated in the following excerpt from the interview transcript:

"Yes, all students receive socialization related to the development of spiritual intelligence in various joint forums such as during ceremonies, education, direct practical socialization"

Then, is it related to whether students receive an explanation about the development of divine intelligence from PAI teachers? The answer is also yes. This is illustrated in the following excerpt from the interview transcript:

"Yes, every student gets socialization regarding the development of spiritual intelligence in various joint forums such as in class, groups and guidance and even direct practice on the spot"

Regarding the question of whether students participate in divine intelligence development activities at SMA N 1 Cangkringan? The answer is that he has participated in these activities. This is illustrated in the following excerpt from the interview transcript:

"Have taken part in activities to develop spiritual intelligence, such as taking part in religious competitions, pilgrimages, visiting sick people, etc."

Discussion

Prophetic education is an educational approach that integrates the teachings and values contained in the life of the Prophet Muhammad SAW. This approach aims to shape character and personality in accordance with Islamic teachings, as well as strengthen the individual's relationship with Allah SWT. Prophetic education emphasizes the development of spiritual, moral and social intelligence through understanding and implementing Islamic teachings in everyday life. The implementation of prophetic education at SMA 1 Cangkringan cannot be separated from the role of teachers, especially the class Teachers not only teach material theoretically, but also try to ensure that students can implement this material in everyday life. Therefore, PAI teachers for class X SMA 1 Cangkringan use various prophetic education methods in the learning process, including:

1. Exemplary

The PAI teacher for class X SMA 1 Cangkringan stated that the exemplary method was more appropriate in teaching PAI subjects. They believe that role models have a crucial role in the educational process because they are the best examples that are easy for students to understand and follow. In this case, they realize that good role models are very influential in shaping students' attitudes and behavior. Therefore, these teachers try to be good examples for students in everyday life, consistently practicing Islamic values.

2. Habituation

Habituation is an action or activity that is repeated continuously and consistently, so that individuals who do it regularly will become accustomed to the behavior. At SMA 1 Cangkringan, PAI teachers consistently teach students to do good deeds and worship regularly. They teach the importance of performing prayers, reading the Koran, and praying as part of students' daily routine. This habit helps students to make Islamic values an integral part of their lives. In implementing this habituation, PAI SMA 1 Cangkringan teachers are assisted by several other teachers and the school principal to always accustom their students to behave well and apply Islamic teaching values in their daily lives.

3. Instilling discipline

Not only that, instilling discipline is also a priority for class X PAI teachers at SMA 1 Cangkringan. In essence, discipline is a form of obedience that is carried out seriously, driven by awareness of carrying out duties and obligations, and behaving in accordance with applicable norms. Discipline is a very important and effective factor in shaping the character of students. They understand that discipline is the key to success in achieving educational goals. Therefore, they enforce clear rules and regulations, and teach students to obey and comply with school regulations and religious norms.

4. Group discussion method

The group discussion method is a way of presenting learning material in which students are given the opportunity to discuss and analyze together in order to gather various opinions, make conclusions, or find solutions to a problem. PAI SMA 1 Cangkringan teachers use the discussion method to implement prophetic education so that students can develop the value of freedom in the learning process. This means that students are given the freedom to think, express opinions, and respect their classmates' points of view. The group discussion method allows students to share opinions and think critically about religious and moral issues.

5. Question and answer method

The question and answer method is a way of presenting learning material in which the teacher asks students questions and gives them the opportunity to answer. Apart from that, students are also given the freedom to ask questions to the teacher, which encourages them to think critically and be active in the teaching and learning process. In this case, the PAI SMA 1 Cangkringan teacher applies a question-and-answer learning model to his students. The question and answer method provides an opportunity for students to ask questions and explore their understanding of Islamic teachings.

6. Practice method

The practical method is a way of presenting learning material in which the teacher directly demonstrates the concepts or skills being taught to students. The practical method allows students to directly practice Islamic teachings in their daily lives.

It can be seen that implementing prophetic education to form students' spiritual intelligence through PAI education at SMA 1 Cangkringan cannot be separated from the role of the principal and teachers, especially PAI teachers at SMA 1 Cangkringan. The function and role of the school principal as an educator is as a center for example. So the school principal must demonstrate attitudes and behavior that are appropriate for example by the school community, students or other teaching staff. Because the principal as a leader must have a strategy or way to continue to improve the professionalism of teachers in the school by creating a comfortable school environment for learning, providing good advice to all school members and providing motivation to education staff to carry out education with interesting models and methods. students' attention.

The principal at SMA 1 Cangkringan has implemented his role well, starting from educating students regarding problems related to the development of students' spiritual intelligence in various meeting forums. The school principal also participates directly with students in implementing spiritual attitudes at school, for example in working together and doing community service. Apart from that, the principal also gave an example to the school community regarding the importance of daily social roles in life. The principal really supports the school community if there are positive suggestions and criticism in order to build social attitudes within the school environment, meaning that the principal is open to the school community.

According to Government Regulation no. 55 of 2007 states that the main task of teachers of Islamic religious education and religious education, Article 1 paragraph 7, is to teach, educate, guide and train students with the aim of ensuring that students have knowledge, morals and intelligence in using their minds.

Being a teacher means being someone who can influence students in learning activities. In this way, teachers have an important role in the process of students gaining knowledge/knowledge at school, teachers act as mentors because it is the teacher who will guide students to become capable individuals, teachers act as class managers, namely teachers organize the classroom environment like an organization, supervised by learning activities. which is directed towards educational goals, the teacher acts as a mediator, namely a teacher who has extensive knowledge regarding media and technological tools which will later be applied in the classroom/school environment and the teacher acts as an evaluator, namely the teacher evaluates the results of the learning process and then follows up to achieve better results.

The Religion Teacher at SMAN 1 Cangkringan plays a very important role in the school community, especially the student environment, because the religion teacher together with other teachers designs learning strategies according to student needs. Religious teachers also take part in implementing spiritual activities in the school environment. Apart from that, religious teachers motivate students regarding the importance of social development which is integrated with religious understanding, such as the importance of friendship, helping each other in religion, doing good to each other, etc. In this way, it will be embedded in students not only the benefits of social development but also related religious understanding which will increase students' confidence in their religion.

The role of students in school is divided into 4, namely, learning, obeying and respecting teachers, discipline, and maintaining the good name of the school. In the learning stage, students are required to understand the subject matter, carry out the assignments given and obey school regulations. Students are required to obey and respect teachers because the grace and blessings of knowledge depend on the teacher's approval. And students are required to be disciplined, by implementing a disciplined attitude students can achieve their desired goals.

Students at SMAN 1 Cangkringan, apart from studying, also really apply the attitude of respect taught by the school environment. Students comply with school regulations as a sense of responsibility and to get used to good attitudes, apart from that, students at SMAN 1 Cangkringan are very enthusiastic about taking part in group work/assignments with their friends regardless of background. The hope is that SMAN 1 Cangkringan students will continue to become better individuals and be responsible for their lives starting from their daily habits both in the school environment and in the community in the future.

The implication of this research is that implementing prophetic education requires strong collaboration between teachers, school principals and all school staff. In addition, this research shows that the implementation of prophetic education does not only depend on teaching methods, but also requires a supportive and integrated school environment. The limitations of this research lie in its focus which is centered on the implementation of prophetic education at SMA 1 Cangkringan and the role of class X PAI teachers in the learning process. This research may not have covered other aspects that are also important in thoroughly understanding prophetic education, such as student perceptions and experiences as well as parents' responses to prophetic education. Suggestions for further research are to involve more stakeholders, such as students, parents and the surrounding community, to gain a more comprehensive understanding of the influence and effectiveness of prophetic education in shaping student character and improving the overall quality of education. Additionally, further

research could explore more effective strategies for integrating prophetic educational values into existing school curricula.

Conclusion

The conclusions that can be obtained in the research are: School principals play an important role in developing spiritual intelligence (*Hifdhu Diin*) by providing outreach regarding the importance of solidarity, cooperation, responsibility in groups in various forums. Islamic religious teachers play a very important role in developing students' spiritual intelligence because every teaching is applied to students from religious teachers based on religious values, firstly it has a positive impact because students have good and focused personalities, secondly it has a positive impact on students' belief values in religious teachings. Meanwhile, the role of students at school is apart from focusing on learning and exploring scientific fields, students are also required to continue to develop attitudes and skills behavior, such as mutual respect, always being responsible and telling the truth.

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