

Character Education Management in Improving Students' Spiritual Intelligence

Widyatmike Gede Mulawarman¹⁾, Kundori²⁾, Munir Tubagus³⁾ Loso Judianto⁴⁾ Made Susilawati⁵⁾

1) Universitas Universitas Mulawarman, Samarinda

2) Universitas Maritim AMNI, Semarang

3) Institut Agama Islam Negeri, Manado

4) IPOSS, Jakarta

5) Universitas Persatuan Guru 1945 NTT

e-mail Correspondent: widyatmike@fkip.unmul.ac.id

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Abstract

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This research analyses character education management in increasing students' spiritual and spiritual intelligence. The method used is qualitative with a qualitative descriptive design with data collection techniques through observation, interviews, and documentation. Next, data analysis was carried out using a descriptive qualitative study. The research results show that: 1. character education management at SMPN 1 Mojowarno Jombang starts from the planning process, including character education, which is made at the beginning of the school year meeting and involves all stakeholders. The organizing process prepares an organizational structure with its objectives, resources, and environment. The implementation process is an action or implementation of a plan crafted carefully and in detail. Implementation is usually carried out after the plan is considered ready. The evaluation process determines the value of everything in the world of education, namely everything related to or occurs in the field of education. 2. Students' spiritual intelligence is awareness of practising the teachings of the Islamic religion, proven by the fact that when it is time for prayer, they immediately do it, as well as discipline, especially in carrying out religious teachings. Manners. Compassion for others, Having empathy and concern for others, Respecting and respecting others. Character education management starts with planning, organizing, implementing, and evaluating.

Kata kunci:

Model Kepemimpinan,
Kepala Sekolah, Karakter
Al-Quran

Abstrak

Penelitian ini bertujuan untuk menganalisis manajemen pendidikan karakter dalam meningkatkan kecerdasan spiritual siswa, kecerdasan spiritual siswa. Metode yang digunakan adalah metode kualitatif dengan desain deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Selanjutnya dilakukan analisis data menggunakan deskriptif analisis kualitatif. Hasil penelitian menunjukkan bahwa: 1. Manajemen pendidikan karakter di SMPN 1 Mojowarno Jombang dimulai dari: Proses perencanaan termasuk pendidikan karakter di buat pada saat rapat awal tahun pelajaran yang melibatkan semua stakeholder yang ada di sekolah. Proses pengorganisasian merupakan proses kegiatan penyusunan struktur organisasi dengan tujuan-tujuan, sumber-sumber dan lingkungannya. Proses pelaksanaan adalah suatu tindakan atau pelaksanaan dari sebuah rencana yang sudah disusun secara matang dan terperinci, implementasi biasanya dilakukan setelah perencanaan sudah di anggap siap. Proses evaluasi merupakan suatu proses menentukan nilai dari segala sesuatu dalam dunia pendidikan yaitu segala sesuatu yang berhubungan dengan, atau yang terjadi di lapangan pendidikan. 2. Kecerdasan spiritual peserta didik adalah Kesadaran mengamalkan ajaran agama islam, dibuktikan dengan jika tiba waktu sholat, maka segera mengerjakannya, Disiplin, terutama dalam menjalankan ajaran agama. Sikap sopan santun. Belas kasih sayang terhadap sesama, Memiliki empati dan kepedulian terhadap orang lain, Menghargai dan menghormati orang lain. Manajemen pendidikan karakter dimulai dari: Proses perencanaan, Proses pengorganisasian, Proses pelaksanaan, Proses evaluasi.

INTRODUCTION

The increasing influence of Western culture in Indonesia has significantly altered the mindset and actions of its populace, particularly the younger generation. Embracing a Westernized way of life inevitably clashes with Indonesia's traditional cultural values and practices (Djihadah, 2020; Simanjuntak et al., 2021). The spiritual intelligence of students at this time is very worrying. Considering that these students will become leaders in this country in the future, management or governance is needed in the formation of good character in educational institutions (Andayani et al., 2021). The low spiritual quality of students can be seen from despicable actions such as challenging teachers to fights as happened at a high school in Dusun Selatan District, South Barito Regency (Setiawan, 2023). The low spiritual level of students also occurred in Sumbawa. Teachers who asked their students to pray in the congregation were reported to the police station (Febriyanti, 2023). Apart from cases between students and teachers, there was also an increase in cases of violence and bullying between students which resulted in 2 students being named suspects by the police (Jateng, 2003). Based on the description above, it is necessary to re-analyze how to carry out character education management to improve students' spirituality in the educational environment (school).

The results of research conducted by (Farhani, 2019; Romdoni & Malihah, 2020) produce the impact of instilling the values of character education with independence, sincerity, honesty, responsibility, and politeness. (Hamdi et al., 2023; Rahman & Wassalwa, 2019) revealed that character education is the responsibility of all elements in the school. Character education is an effort to instill intelligence in thinking, appreciation in the form of attitudes, and experience in the form of behavior that is under noble values which become one's identity which is realized in the form of interactions with God, oneself, society and the social environment in which one lives. (Abidin, 2019). In the same direction, character education is also often identified with moral education or behavioral education, as a means of preventing immoral behavior. Therefore, educational institutions (schools) are one place to realize this character (Kartiko et al., 2020)

The aim of this research is to look for gaps in previous research so that it can add to the body of knowledge. Based on this, two research questions are asked, the first is how is the management of character education in increasing spiritual intelligence? This question will focus on the management of student character education at school. The second question is what is the spiritual intelligence of students? This question will focus on analyzing the spiritual intelligence of students at the junior secondary level.

Many previous studies may have placed more emphasis on aspects of intellectual intelligence or other psychological aspects, while this research specifically focuses on character education management. This makes a significant difference because it provides a deeper understanding of how schools can specifically manage student character to increase spiritual intelligence. This research attempts to fill the gap with a special focus on the junior secondary level, recognizing that effective approaches in the management of character education and the development of spiritual intelligence may differ at certain educational levels. This research tries to open a gap by making increasing spiritual intelligence the main outcome, recognizing the importance of this aspect in students' overall development.

RESEARCH METHODS

The type of research used in this research method is qualitative research. By examining informants as research subjects in their daily living environment. The presence of the researcher in this research is to find and identify data related to the participant as an observer, because the presence of the researcher is recognized by other participants but the researcher is not active and does not participate in the implementation of the activities being studied (Gerring, 2017; Moleong, 2007).

The research instrument is the researcher himself or a human instrument. Human instruments function to determine research focus, select informants as data sources, carry out data collection, assess data quality, analyze data, interpret data and draw conclusions about the findings. The research instruments consist of primary instruments and secondary instruments. Data collection techniques include interview methods, observation methods and documentation methods (Given, 2008). In this research, the researcher conducted interviews with the principals regarding the implementation of duha and tartilan prayers, then interviews with religious teachers regarding programs related to increasing students' spiritual intelligence and what are the supporting and inhibiting factors in the process, and interviews with students regarding opinions, the benefits and what students experience in increasing spiritual intelligence at SMPN 1 Mojowarno Jombang. In the observation, the researcher will carry out observations related to how education increases the spiritual intelligence of students and finally, documentation is used with the aim that the researcher obtains data related to research regarding education in increasing spiritual intelligence in character formation in students at SMPN 1 Mojowarno Jombang.

To test the validity of the data in this research, the researcher used a data validity test, namely the credibility test. Credibility testing is carried out in several ways, including extending observations, increasing persistence, and triangulation. Triangulation in credibility testing with source triangulation techniques, data collection technique triangulation, and time triangulation, as well as discussions between friends (Grbich, 2013; Huberman & Miles, 2002).

This research data analysis technique uses a model (Miles et al., 2013), In qualitative data analysis there are three streams of activities that occur simultaneously. Data analysis techniques include data reduction by summarizing, selecting the main things, focusing on the important things, looking for themes and patterns. Second, presenting data on solving the problem being investigated by describing or depicting the object of research at the present time based on facts that are visible or as they are, verification and conclusions, namely new findings that have never existed before. Findings can be in the form of a description or picture of an object that was previously dim or dark so that after research it becomes clear, it can be in the form of a causal or interactive relationship, hypothesis or theory (Creswell & Creswell, 2013).

RESULTS AND DISCUSSION

Results

The results of research related to planning the character education of students at school include activities, budget and curriculum. Furthermore, character building activities must be included in the curriculum by inserting them into each subject. These results were drawn based on an interview conducted with the school principal on February 17 2023. The results of the interview are as follows: *"Including activities that can shape the character of students and also developing the curriculum by integrating character values into all subjects, usually we carry out training and training in collaboration with the*

Ministry of Religion's training and training center (BDK), in order to design the RPP character and a fun learning process?

Similar information provided by the deputy principal in the field of cuticle related to the question of character education is as follows:

"The planning process is made at the beginning of each learning year, namely at the beginning of the year meeting, because it will be attended by madrasa elements, then for the planning, apart from the beginning of the year meeting, the meeting is included in the vision and mission, apart from that, the KBM and RPP lessons also contain character education. . such as starting from the arrival of students then washing their hands and applying the 5S such as smiling, greeting, saying hello, being polite, polite. Then before learning begins there is a line in front of the class then enter according to the designated place and also after that preparation for receiving learning there is a habit that we instill before studying we pray, read Pancasila and sing the Indonesian Raya song. And there is also literacy habituation to reading books other than textbooks, after that there is an entry time and this is a positive cultural habituation activity which we carry out to educate characters. Apart from that, there are also co-curricular activities, namely Clean Fridays and related to Adwiata Fridays. such as cleaning, planting. This is to make children love the environment and there are also religious Fridays, and istighotsah Fridays because there are around 75 non-Muslim children here because they have to adapt to these devotional activities for non-Muslims, if istigosha is done by Muslims, and there are also healthy Fridays such as breakfast together, and before breakfast together there is also a healthy walk. "Because Fridays are divided into 3 to 4 and the last Friday is a combination Friday to realize the character of the students."

Based on interviews with the deputy principal, the conclusion that can be drawn is that the madrasa has a holistic and structured approach to developing student character, not only through academic learning, but also through daily and curricular activities that are in-depth and focused on values. the positive.

The documented meeting results can be seen in Figure 1 below which displays meeting activities at the beginning of the year for activity planning.



Figure 1. Early Year Meeting Activities

So it can be seen that the character education planning process at SMPN 1 Mojowarno Jombang begins with several activities such as intra-curricular, co-curricular and extra-curricular activities in this character education related to each subject such as Islamic religious education,

PPKN education, and there are also additional diniyah such as Religious Mulok , and to get used to it, starting in class begins with prayer, including later when the children go home they also pray. Apart from that, there are also habituation activities such as midday prayers in congregation.

In organizing character education, an organizational structure is prepared that is in accordance with the objectives, resources and environment. As expressed by the principal as follows.

"In organizing character education, the way to organize it is through activities, it can be in the form of a learning structure in intracurricular, then in extracurricular there is tahfidz, banjari, yes, it is used for praying for the Prophet, including reading the Al-Qur'an, this is through extra, there is also through intra (job) description."

The headmaster's statement was further strengthened by the head of student affairs through an interview with the results as follows.

"The organizing process will include the division of subjects and providing good role models for students in accordance with the teacher's diploma. Each teacher will be given their own responsibility, such as the person in charge of school activities and also the student council. Likewise with other teachers."

After planning and organizing, the next stage is implementing character education in schools by carrying out habits such as reading prayers and istighosah, as expressed by the school principal in the following interview.

"The implementation of character education in this school is realized in the daily activities of students and all school residents from morning until they leave school. "Character education activities carried out include daily activities such as midday prayers, Friday prayers, istighosah and reading Surah Wal-Asry."

This is in line with the Deputy Head of Student Affairs at SMPN 1 Mojowrano Jombang who stated that.

"The implementation of character education activities was carried out thoroughly, where all residents at SMPN 1 Mojowrano Jombnag arrived on time. For example, teachers and employees set an example of arriving on time so that students will also emulate it. Apart from that, there is also character education which is carried out in daily activities. As for the activities before learning begins, they pray, then read Pancasila and sing the Indonesian Raya song to foster an attitude of Nationalism, then at the end of the lesson before going home the children also read Surah Wal-Wal- Asry, then in the first hour there was a literacy activity, books were provided in each class for a number of children for literacy activities because the usual activities were prayer, reading Pancasila and singing the song Indonesia Raya and literacy was given 20 minutes and literacy was given. control with journals because every child has a literacy journal because it fosters students' interest in reading."

The final stage involves conducting an evaluation carried out directly by the teachers in accordance with applicable procedures. This was revealed based on the results of interviews with school principals as follows.

"The evaluation procedure for character education in this school is carried out by observing changes in student behavior. From these observations we can find out which students are

violating the school rules. If the student's poor personality continues then we will call the student's parents or guardian. "Meanwhile, in the assessment we use assessment instruments according to the K13 report card through the KI 1 and KI 2 indicators."

The results of the interview above were agreed with by the deputy principal in charge of student affairs who stated the following.

"The evaluation carried out was like reading the prayer, the Pancasila song Indonesia Raya, the teacher immediately supervised because if the children lacked enthusiasm and when the children did not hear the prayer during the prayer, the teacher immediately reprimanded them and at the last hour they read Surah Wal-Asry. "It encourages children to read and teachers pay attention to them because for Friday congregational prayers, istighosah is absent."

Based on the researchers' conclusions, the evaluation at SMPN 1 Mojowarno Jombang was carried out using periodic behavioral observations, including daily, weekly, monthly or yearly. The form of evaluation can be non-technical, such as being directly warned by the teacher when they violate madrasah rules and also being included in the scoring journal, meaning that if a student violates the rules, they will receive points. Meanwhile, technical evaluation is an indicator in the report card assessment which refers to KI 1 (spiritual attitude) and KI 2 (social attitude).

In accordance with the research carried out, researchers obtained data about the spiritual intelligence of students at SMPN 1 Mojowarno Jombang, namely discipline through character education habits, namely congregational midday prayer activities. The data obtained during research at SMPN 1 Mojowarno Jombang included disciplined activities in carrying out Friday prayers in congregation. To find out about spiritual intelligence, researchers also conducted interviews with the principal as follows:

"Related to spirituality is the foundation, what is in accordance with the vision and mission at SMPN 1 related to faith and piety must be adhered to. "Including spiritual implementation, training with Dhuhur and Friday prayers in congregation, istighosah and prayers before learning activities, and at the end of learning, spiritual values are also instilled."

The statement above was added by the Deputy Head of Student Affairs who stated that. *"Spiritual intelligence is very important and has many benefits, one of which is that if children are not intelligent with spiritual intelligence, they will automatically feel pessimistic, they can't do anything, this encourages them to always be able to do the best."*

The above statement was added by the PAI Teacher at SMPN 1 Mojowarno Jombang who stated that: *"If a child is not spiritually intelligent, it will clearly disrupt his life. One of them is that if they are smart, they can carry out things appropriately in everyday life and can be brought into society."*

With the formation of spiritual intelligence, students will become human beings who are full of compassion for others, have empathy and concern for others, and are able to appreciate and respect others. These statements were strengthened by students who said that.

"While I was at school here, I always participated in religious activities well, and every day the teachers always set a good example for us, such as speaking good words, being polite, being honest, friendly and arriving on time so that we can carry out activities. - One of the school activities is midday prayers in congregation."

Based on the results of the interview above, the author obtained data that spiritual intelligence has benefits. The benefit of spiritual intelligence is that students have good habits, not just intelligent and spiritual intelligence, there is an awareness of practicing religion, for example when prayer time comes they will be disciplined in doing it, there is enthusiasm to continue studying religion so as to produce good character. Students have also been trained to have good manners, have good grades at school and have good morals, so that thinking and dhikr are balanced, so it's not just thinking. Students also become human beings who are full of compassion for others, have empathy and concern for others, are able to appreciate and respect others.

DISCUSSION

In character education, the designed curriculum must reflect the vision, mission and goals of a school that is committed to character education. The steps in developing a character education curriculum include, identifying and analyzing character education problems, formulating the school's Vision, Mission and Goals, formulating student behavior indicators. Developing a syllabus and lesson plan for character education. Integrate character education curriculum content into all subjects. Develop educational assessment instruments to measure the achievement of character education programs. Building communication and collaboration between the school and students' parents (Arista et al., 2023; Atstsaury et al., 2024; Krisnawanti, 2016).

The first step is to identify the character education problems faced by students. This may involve analysis of students' social, cultural, and behavioral conditions to determine areas that require special attention. The school's vision, mission and goals must reflect a commitment to character education. The vision and mission are the basis for formulating specific goals related to the formation of student character. Syllabus and special learning plans for character education must be designed carefully (Abusin et al., 2021; Rofiq & Nadliroh, 2021). This includes selecting teaching methods, teaching materials and learning activities that support character development in accordance with the indicators that have been formulated. Character education content must be integrated into all subjects and activities at school (Amelia et al., 2022; Handoko & Sakti, 2023). This includes developing modules, teaching materials and extracurricular activities that are consistent with the desired character values. Developing a character education curriculum is not only the responsibility of teachers, but also involves the active participation of parents, school committees and the community. This collaboration can strengthen the implementation of character values in all aspects of student life (Saputro & Murdiono, 2020).

To measure the level of success in implementing character education at the educational unit level, it is carried out through various assessment programs by comparing initial conditions with achievements within a certain time using the following steps, Developing indicators from the values that have been determined or agreed upon. Develop various assessment instruments. Record the achievement of indicators. Carrying out analysis and evaluation and finally carrying out follow-up actions. Evaluating character education management is carried out periodically (daily, weekly, monthly, yearly) and research is carried out technically in the form of reports and non-technical, such as sanctions (Ma`arif & Kartiko, 2018).

Based on the results of the principal's interview with the researcher, the foundational spiritual intelligence is in accordance with the vision and mission at SMPN 1 regarding faith and piety that must be inherent in students as well as a way to find breakthroughs to get closer to Allah. This includes spiritual implementation, training with religious activities and prayers before learning activities, spiritual values are also instilled. This is in accordance with Donah Zohar and Ian

Marshal's definition, spiritual intelligence is intelligence to face and solve life problems, meaning and values, namely intelligence to place human behavior and life in a broad context of meaning and like, intelligence to judge that a person's actions or way of life is better. meaningful compared to others (Komalasari et al., 2023; Tokar, 2022). Meanwhile, spiritual intelligence is intelligence that is based on human values so that it is able to give meaning to worship for every behavior and activity, through steps and thoughts that are natural, towards the whole human being (hanif), and has a tauhidi (integralistic) thought pattern.) and the principle "only because of Allah" (Ramadhan et al., 2022)

Based on the data obtained, the spiritual intelligence of students has good habits. The implication is that it is important to support the formation and strengthening of positive habits in students. Schools can design programs that encourage and strengthen good habits, such as time discipline, work ethics, and daily actions that reflect spiritual values, not just intelligence and spirituality. Spiritual intelligence is closely related to good manners, good grades at school, and good morals (Mahmudin, 2021; Masitah & Sitepu, 2021). The implication is the need to focus on deeper character education, with an emphasis on ethical values, social norms, and the formation of positive behavior. There is awareness to practice religion, for example, when prayer time comes, he does it, has the enthusiasm to continue studying religion so that it produces good character, is trained to have good manners, has good grades at school and has good morals, so that thinking and dhikr are balanced, so it's not just his thoughts. Another implication is the importance of creating a balance between thought (intellectual) and dhikr (spiritual) in the formation of student character. Schools can design a holistic approach that integrates cognitive and spiritual aspects in overall student development (Fauzi & Masrupah, 2024).

Having compassion for others, having empathy and concern for others, spiritual intelligence which is connected with compassion, empathy and concern for others shows that schools can play an important role in developing these qualities. Social activity programs, teamwork, and opportunities to contribute to society can help foster these values. Able to appreciate and respect other people. Being able to appreciate and respect other people is an important aspect of spiritual intelligence. Schools can pay special attention to learning appreciation and respect for diversity and differences, creating inclusive environments that promote respect and tolerance (Maarif et al., 2023; Rahmat et al., 2022).

This is according to the theory according to (Zohar & Marshal, 2007). Which states that spiritual intelligence (SQ) has its own benefits that are felt. Among other things: must be aware of where he is now, feel strongly that he wants to change, reflect on what his own center is and what his deepest motivations are, find and overcome obstacles, explore many possibilities for moving forward, set his heart on a path, while walking on the path self-chosen, but must remain aware that there are other paths, helping to see things from a broader and more complex perspective. helps think more clearly, makes the mind calmer, opens insight and motivates how to interpret life, reduces egoism within oneself.

Bringing up an attitude of respect for others by placing others in a higher position than oneself, realizing the importance of life values such as justice, honesty, truth and honor, giving rise to an attitude of compassion towards others, giving rise to an attitude of always being grateful for what one has, giving rise to a sense of love for oneself, others and the universe, able to think positively to become a better person, able to become a complete person, able to rise from failure, not sink into suffering and able to be a motivator for oneself and others and able to be a wise person in living and responding to life (Zohar & Marshal, 2007).

Based on the data obtained during the research results, the efforts made to increase the spiritual intelligence of students at SMPN 1 Mojowarno Jombang are through discipline in carrying out dhuh prayers in congregation, midday prayers in congregation and reading prayers. These efforts can be implemented and will make students disciplined and carry out continuously without any coercion. By focusing efforts on discipline in performing prayers and reciting prayers, schools can develop positive habits among students (Ningrum & Hidayat, 2023). Awareness of religious obligations can be the basis for forming good habits and positive spiritual values. Schools can increase the strengthening of culture and an environment that supports spiritual values. Research shows that these efforts are carried out without any coercion, which can be considered a positive aspect (Kango et al., 2021). It is important to continue to maintain this approach so that students can carry out religious activities voluntarily and internalize these values. This can involve character development programs, additional religious activities, as well as approaches that promote a sense of responsibility and discipline among students. Involving parents and the community in supporting efforts to increase spiritual intelligence is also important. Schools can collaborate with parents to create a shared understanding of religious values and support religious practices at home.

This is according to the opinion of (Rus'an, 2013; Zohar & Marshal, 2000) who put forward seven steps to increase spiritual intelligence, including, the ability to be flexible, a high level of awareness, the ability to face and utilize suffering, the ability to face and overcome pain, quality of life inspired by vision and values, reluctance to cause unnecessary harm, ability to see connections in various things (holistic view), has a tendency to ask "why" or "what if" in order to seek fundamental answers and have the ability to work independently.

CONCLUSION

Based on the description in the previous sections, it was found that planning the curriculum each year by including character education in each subject makes a difference, at the organizing stage by creating a good organizational structure and implementing it in a comprehensive or holistic manner, as well as carrying out ongoing evaluations. This research is different from previous research, because not all educational institutions include character education in every subject.

The results of this research can be a reference for all education institutions in Indonesia in forming character, especially practically by including character education in all subjects and in extracurricular activities. Apart from that, it can also be used as a reference by future researchers as a reference or reference for research in the field of character education management.

This research has limitations in that the research method only uses one method approach, even though the number of research methods is very large. Apart from the method, the limitation of this research is that the objects used are relatively few, so there are still possible factors that were not analyzed in the research, such as social factors and students' family backgrounds.

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