

IMPLEMENTATION OF RELIGIOUS LEARNING LEARNING IN IMPROVING STUDENTS' SPIRITUAL INTELLIGENCE [CASE STUDY OF STUDENTS AT MTS MA'ARIF NU 1 PEKUNCEN]

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Abstract; The purpose of this study is to examine the implementation of religious literacy learning in improving students' spiritual intelligence, identify student intelligence at the MTs level and the impact of implementing religious literacy learning in increasing student intelligence at MTs Ma'arif NU 1 Pekuncen. This research is a qualitative-descriptive research. Researchers examine directly at the research site to collect research data. The data collection method used by the researcher was qualitative, namely by making observations at MTs Ma'arif NU 1 Pekuncen, interviews with school principals, kiai, religious teachers, parents and students, as well as documenting by collecting data in the form of RPPH, RPPM, Curriculum, and assessment sheet. Data analysis in this study is descriptive analysis by describing religious literacy learning activities in improving students' spiritual intelligence at MTs Ma'arif NU 1 Pekuncen. The results of this study are as follows: 1) Religious literacy-based learning at MTs Ma'arif NU 1 Pekuncen is divided into three patterns of religious literacy-based learning, namely reading religious literacy learning, memorizing religious literacy learning, and writing religious literacy learning. 2) The impact of religious literacy-based learning shows an increase in the spiritual intelligence of students at MTs Ma'arif NU 1 Pekuncen.

Keywords : learning, religious literacy, spiritual intelligence, students, MTs.

INTRODUCTION

The issue of the relevance, purpose, and teaching of religious literacy is an issue that has recently been discussed by several countries in the world. (Conroy, 2016; Dinham & Shaw, 2017; Jones & Sheffield, 2009; Kuusisto et al., 2017; von Brömssen et al., 2020; Wielzen, D., 2017) This can be understood as a result of shifting social landscapes, with increasing religious and cultural diversity due to migration, but also due to processes of secularization, individualization, and new forms of media interaction. Especially the interaction of digital information technology is increasingly affecting various dimensions of society, such as social relations, economy, industry, organizations and individuals, as well as science itself. (Brunswicker et al., 2016, p. 418; Serpa & Ferreira, 2019)

Religious literacy is a separate skill in understanding everyday life in relation to the basic foundations of religious traditions which include religious symbols, doctrines, worship practices, and religious narratives. (Prothero, 2009, p. 68) Religious literacy was originally applied by Prothero to express a new direction of educational reform in secular countries. The goal is to integrate religion into national education. Furthermore, Gallagher adopts the concept of religious literacy not limited to understanding the basics of religion (religion knowledge), but also a discourse on how this

understanding can be reflected in daily behavior so that life becomes more useful, quality, and meaningful. (Gallagher, 2009)

Religious literacy in this context is teaching religion in schools. Religious learning is a medium that can be used to refine the heart, morals, character and human behavior. The current understanding of religion must be in harmony with the development of human civilization. (Ihsan, 2018) For this reason, strategic efforts are needed in relation to addressing the moral degradation of students as well as the problem of religious learning in schools, which until now have not all schools addressed these problems. As a result, religious learning in schools is like a ceremonial activity that is not important enough. (Rembangy, 2008, p. 23)

From here, religious literacy-based learning is not just about transferring knowledge and honing students' skills, leaning towards the conception of a system that is built on the foundation of belief (faith) and piety, a system that has relevance to divinity. It is through this religious literacy-based learning that a person's spiritual intelligence can develop. If spiritual intelligence can develop well, emotional intelligence and intelligence will follow. (Budiana, 2021) This means that spiritual intelligence is the answer key that can be a bull for students in relation to controlling all aspects of life. (Heintzman, 2000) From here, education has an important role in improving the quality of learning that prioritizes spiritual values which are represented through quality learning in the hope of creating superior and characterized human resources. (Budiana, 2021, p. 63)

MTs Ma'arif NU 1 Pekuncen is a Madrasah Tsanawiyah in Indonesia and has implemented religious literacy-based learning. This learning is reflected in various learning programs and extra-curricular programs that support students' spiritual intelligence. According to Masrukhin, principal of MTs Ma'arif NU 1 Pekuncen, emphasizing the spiritual aspects of students in the digital era is important to balance intelligence and emotional abilities. Because if the spiritual intelligence of students is good, the other intelligences will follow. Some efforts that can be carried out to achieve this are by making breakthroughs through innovative learning activities. In addition, Siti Afiyah, as a BTQ teacher, also provides reinforcement that religious literacy needs to be grounded in students to form personal and morals in students. Furthermore, Kiai Katsir as the kiai who teaches religious material revealed that it is important for students to be equipped with religious knowledge so that they have a strong foundation in facing the changing times that continue to develop.

Based on preliminary research conducted by researchers, the existence of religious literacy-based learning is able to increase spiritual intelligence. This is evidenced by the emergence of several values in students in the form of honesty, discipline, responsibility in worship, and being able to relate both to God and the surrounding environment and to inspire religious values in daily life. From this it is important to conduct research on the Implementation of Religious Literacy-Based Learning in Improving Students' Spiritual Intelligence.

RESEARCH METHOD

The research entitled Implementation of Religious Literacy-Based Learning in Improving Students' Spiritual Intelligence is methodologically close to field research or field research. This means that the author goes directly to the field to make observations. The goal is for researchers to be more observant and objective in collecting data which will later be presented qualitatively (Azizah, 2006, p. 93) and empirically. In this study, researchers attempted to explore all data and information relevant to religious literacy-based learning in improving students' spiritual intelligence.

Researchers used a developmental psychology approach in research. This approach is carried out to explore concretely the experiences and activities of students while living their daily lives, especially regarding the spiritual aspect. Here the researcher observes, identifies, and analyzes the implementation of religious literacy-based learning in improving students' spiritual intelligence.

RESULT AND ANALYSIS

Implementation of Religious Literacy Based Learning

Based on the research that the researchers conducted at MTs Ma'arif NU 1 Pekuncen, to find out the implementation of religious literacy-based learning, the researchers tried to observe learning activities from beginning to end and conducted interviews with principals, educators, ustadz, parents, and students as well as conduct relevant documentation studies. This was done with the aim of knowing the religious literacy-based learning in MTs Ma'arif NU 1 Pekuncen.

Religious literacy-based learning is a lesson designed by educators at MTs Ma'arif NU 1 Pekuncen with a religious literacy base. Religious literacy is a skill possessed by an individual in relation to the ability to read, write, understand, and respond to or solve religious problems. The main goal of religious literacy is to become learning at MTs Ma'arif NU 1 Pekuncen itself, not just to train and shape the spiritual intelligence of students well. However, it becomes a strong basis for realizing the existing vision and mission and produces graduates who are smart, able to think critically, and are logical and have character. Furthermore, religious literacy is also encouraged to build religious skills in a social context.

Religious literacy as a strong part in achieving student competence, makes MTs Ma'arif NU 1 Pekuncen continue to organize religious literacy learning consistently and continuously so that it becomes a literacy activity, integrated with meaningful student routines. In its application, a collaborative role is needed between ustadz, educators, and students. With this collaborative role, religious literacy learning can run well. It is through this collaborative role that religious literacy learning becomes a meaningful collaborative activity. The steps for learning religious literacy can be done through daily, weekly, and monthly activities. Where from this learning activity, three patterns of religious literacy-based learning were found, namely reading religious literacy learning, memorizing religious literacy learning, and writing religious literacy learning.

a. Religious Literacy Learning Reading

Based on the observations of researchers in the field of reading religious literacy learning, it can be seen from the activities of tadarus Al-Qur'an Juz 30 and reading yasin and tahlil.

1) Tadarus Al-Qur'an Juz 30

Tadarus Al-Qur'an Juz 30 is an activity to read the letters contained in the Koran, especially Juz 30. This activity is carried out by teachers and students every Saturday. Students are guided directly by the teacher and conditioned to face the Qibla while the teacher faces east. The activity of reading the Qur'an in a guided or guided way is carried out centrally in the school yard while other students listen and follow by reading together (*shared reading*).

2) Reading Yasin & Tahlil

Reading yasin and tahlil is an activity of reading letters of yasin and tahlil (loading tayyibah sentences) that students and teachers do regularly on Friday mornings before learning begins. This activity was carried out en masse from seventh to ninth grade. The reading of the yasin and tahlil letters is usually done because there is a certain desire or intent.

This one-hour activity, starting at 07.00-08.00 WIB, aims to increase faith in Allah SWT, familiarize students with praying for their parents or family who have died, remembering death, eroding students' egotistical nature, and strengthening the inner bond between teachers and parents. student.

b. Learning Religious Literacy Memorizing

Based on the observations of researchers in the field of memorizing religious literacy learning, it can be seen from the memorization activities of Asmaul Husna and Salawat Nariyah.

1) Memorizing Asmaul Husna

One of the habituation activities that are carried out at MTs Ma'arif NU 1 Pekuncen is memorizing Asmaul Husna. All students from grade seven to grade nine

are led to memorize Asmaul Husna. Asmaul Husna are the good and beautiful names of Allah and the perfect names without any flaws (Syafi'ie El-Bantanie, 2009: 59) In terms of terminology, Asmaul Husna can be interpreted as the best name based on the attributes of Allah SWT. The memorization of Asmaul Husna at MTs Ma'arif NU 1 Pekuncen is carried out every day in the first hour before learning and is guided or guided by the subject teacher in the first hour.

2) Memorizing Salawat Nariyah

activities at MTs Ma'arif NU 1 Pekuncen are carried out every Wednesday night after the reading of Asmaul Husna with the hope that Allah SWT will grant what you wish for, giving ease in the affairs of the hereafter. The purpose of this activity is to invite students to dhikr and pray solemnly and to reduce and avoid bad behavior. This is in accordance with the results of interviews with religious teachers who revealed that:

"Nariyahan activities are carried out so that students have the ability to reduce things or behaviors that are not good."

The purpose of this prayer is that in addition to personality formation, there are other goals. The purpose of this formation is to strengthen youth religion, reduce night activities, and in the long run so that teenagers have a strong faith. So that things like juvenile delinquency can be reduced. Seeing the current condition of teenagers who tend to commit juvenile delinquency, it is a separate role for parents and educational institutions, especially Mts Ma'arif NU 1 Pekuncen.

c. Learning Literacy Religion Writing

1) BTA extracurricular

Read and write Al-Qur'an (BTA) is a local content lesson that learns about how to read the Qur'an and write the Qur'an in accordance with good and correct rules in reading the Qur'an we must know the name the science of recitation because if we read it wrong then we have the wrong meaning.

Activities or activities related to learning to read and write the Qur'an can run well when there is good cooperation and communication carried out by several parties including the BTA teacher himself who guides children to tadarusan together every Tuesday after the learning takes place, namely from 13-14 hrs. This Al-Qur'an Reading and Writing activity at MTs Ma'arif NU 1 Pekuncen was held in order to introduce knowledge to students to understand how to read the Qur'an properly and correctly, improve the ability to read and write the Qur'an, and channel talents and skills. student interest.

This BTA extracurricular activity is intended for class VII and VIII students who have been grouped according to their abilities. There are at least three grade levels, namely low class, medium class and advanced class. This activity is very useful because these activities can add insight in mentioning the letters of the Qur'an in accordance with the knowledge of tajwid.

2) Aqidatul Layman Book Study

The book of Aqidatul Awam is the work of Sayyid Ahmad Al-Marzuqy. It discusses the basics or points of the Islamic creed. And it is an obligation for a Muslim to learn it, both in formal and informal educational institutions. because introducing and instilling faith in legal children is obligatory. This book contains 57 verses of Nadzom. (Abdushomad, 2009, p. 10)

In Aqidatul Awam Learning, the main goal is how students or students are able to understand the values of Aqidatul Awam teachings and what is taught can be embedded in students so that there is a significant change in understanding basic faith. The Aqidatul Awam learning process at MTs Ma'arif NU 1 Pekuncen is still limited to the process of conveying knowledge in general, in accordance with its very important role, the teacher has the main tasks in processing, planning, evaluating and

guiding teaching and learning activities as well as possible in addition to understanding students with all characteristics, knowing what goals must be achieved after the learning process so that a good experience process occurs.

The basic material in learning Aqidatul Laymen includes knowledge of the obligatory nature of Allah, which amounts to 20, the impossible nature of Allah, which amounts to 20, the nature of Allah's jaiz, which amounts to 1, the obligatory nature of the Apostle, which amounts to 4, the impossibility of the Prophet, which amounts to 4, and the nature of jaiz. for Apostles totaling 1, or what is known as Aqaid 50.

The methods used in teaching Aqidatul Awam at MTs Ma'arif NU 1 Pekuncen are lecture methods, question and answer, memorizing verses or hadith, discussion, contextual, and recitation or assignments. Meanwhile, the implementation of the study of the Aqidatul Awam book at MTs Ma'arif NU 1 Pekuncen includes: a) student discipline when following the study of the Aqidatul Awam book; b) Giving assignments from teachers both individually and in groups; c) the feeling in students to have knowledge and master Aqidatul Layman and can apply it in daily activities.

3) Safinatun Naja Book Study

The book of Safinah generally contains basic knowledge of the Islamic religion which will become the capital for students as an introduction to further deepen the knowledge of Islam later. The book of Safinah has the full name " *Safinatun Najah Fiima 'ala Abdi li Maulah* " (a boat of salvation in learning the obligations of a servant to his Lord).

The study of the book of Safinatun Najah at MTs Ma'arif NU 1 Pekuncen provides knowledge and insight for students. In addition, this study also encourages students to get closer to Allah SWT, hone skills in reading the yellow book, and so that students can deepen and understand the science of jurisprudence.

The Impact of Religious Literacy-Based Learning on Students' Spiritual Intelligence

Based on observations in the field and the results of interviews with teachers, the impact of religious literacy-based learning on students' spiritual intelligence at MTs Ma'arif NU 1 Pekuncen is as follows:

First, the impact of reading religious literacy-based learning on students' spiritual intelligence includes:

1. The formation of the Qur'anic generation. Namely students who love and like to read the Qur'an, recognize the law of reading each pronunciation or verse, understand the meaning of the contents, and are able to apply the teachings contained in the Qur'an in everyday life.
2. Increased understanding or basic literacy about religion.
3. Through routine reading of tahlil and yasin, students are able to improve students' leadership attitudes in carrying out good religious practices at school and in the community.
4. Students better understand religious teachings and apply values related to *hablumminallah* and *hablumminannas*.
5. Students are able to solve problems well, because they have a good understanding of religion.

Second, the impact of memorizing religious literacy-based learning on students' spiritual intelligence includes:

1. Increase students' faith and piety.
2. Through the practice of Asmaul Husna, awareness grows in students to be honest, friendly, disciplined both in the form of actions and words. Students can speak softly, kindly, and politely.
3. Reducing things or behaviors that are not good for students.

Third, the impact of writing religious literacy-based learning on students' spiritual intelligence includes:

1. Through learning to write students understand more about the values of the teachings of Aqidatul Awam and what is taught can be embedded in students so that there is a significant change in understanding basic faith.

2. Through writing activities in BTA extracurricular activities, students can explore their ideas and thoughts through written narratives.

The impact of religious literacy learning on students' spiritual intelligence also shapes the behavior and character of being pious, honest, empathetic, respecting oneself, parents, teachers, and others, and having a big heart. In addition, the impact of learning religious literacy for students is also felt by parents. This was conveyed by several parents (Mrs. Kasmiati) who shared that they felt proud of their child (Ahmad, grade VII), who after studying at MTs Ma'arif NU 1 Pekuncen tended to be more active in religious activities at home, appear to be a leader and able to influence friends around him to do positive activities. The same thing was conveyed by Mr. Narsidi, a guardian from class VII, who said that his son was diligent in praying in congregation in the prayer room near his house, his son was also diligent in adhan during Asr, Maghrib, and Isha times.

CONCLUSION

Religious literacy-based learning at MTs Ma'arif NU 1 Pekuncen is divided into three patterns of religious literacy-based learning, namely reading religious literacy learning, memorizing religious literacy learning, and writing religious literacy learning. Impact of religious literacy-based learning on the spiritual intelligence of students at MTs Ma'arif NU 1 Pekuncen include a) The formation of a qur'ani generation, b) Increased understanding or basic literacy about religion, c) Through routine reading of tahlil and yasin able to improve students' leadership attitudes in carry out good religious practices at school and in the community, d) Students better understand religious teachings and apply values related to *hablumminallah* and *hablumminannas*, e) Students are able to solve problems well, because they have a good understanding of religion. Increasing students' faith and piety, f) Through the practice of *Asmaul Husna*, awareness grows in students to be honest, friendly, disciplined both in the form of actions and words, g) Students can speak softly, kindly, and politely, h) Reduce things about or behaviors that are not good for students, i) Through learning to write students understand more about the values of the teachings of *Aqidatul Awam* and what is taught can be embedded in students so that there is a significant change in understanding basic faith, and j) Through activities In writing in the BTA extracurricular, students can explore their ideas and thoughts through written narration.

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