Internalization of Islamic Religious Values Based on Muhasabah To Increase Students' Spiritual Intelligence

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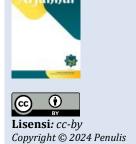
ABSTRACT

This study reveals that attention to the practical aspects of religion in the process of Islamic Religious Education (PAI) has not been maximized, because it focuses more on achieving cognitive aspects. This study aims to determine: 1) The program of religious attitude habituation method based on muhasabah at SMAN 2 Cikarang Utara, 2) The condition of students' spiritual intelligence during school activities, and 3) Supporting and inhibiting factors of muhasabah activities. The study used a qualitative approach with case study and descriptive analytical methods. Data were collected through observation, interviews, and documentation. The results showed that the muhasabah method involved praying together, praying Duha, reciting the Qur'an, lectures, and social activities to form a religious character quite significantly. Students' spiritual intelligence generally increased well, in aspects of worship, and social attitudes, which were influenced by family support and personal motivation, but there were still obstacles, namely lack of family communication, negative environmental influences, and minimal understanding of religion. Supporting factors include school leadership, teaching quality, positive environment. Inhibiting factors include lack of motivation, family support, and negative environmental influences. The research recommendation is that collaboration is needed between schools, families and communities to overcome these obstacles so that students' spiritual intelligence continues to increase.

Keywords: Religious, Muhasabah Based, Spiritual Intelligence, SMAN 2 Cikarang

ABSTRAK

Penelitian ini mengungkapkan bahwa perhatian pada aspek praktis beragama dalam proses pendidikan Agama Islam (PAI) belum maksimal, karena lebih focus pada capaian aspek kognitif. Penelitian ini bertujuan untuk mengetahui: 1) Program metode pembiasaan sikap beragama berbasis muhasabah di SMAN 2 Cikarang Utara, 2) Kondisi kecerdasan spiritual peserta didik selama mengikuti kegiatan di sekolah, dan 3) Faktor pendukung serta penghambat kegiatan muhasabah. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus dan deskriptif analitis. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasilnya menunjukkan bahwa metode muhasabah melibatkan doa bersama, shalat Duha, tadarus Al-Qur'an, ceramah, serta kegiatan sosial untuk membentuk karakter religious cukup signifikan. Kecerdasan spiritual peserta didik umumnya meningkat baik, pada aspek ibadah, dan sikap social, yang dipengaruhi oleh dukungan keluarga dan motivasi pribadi, namun masih ada terhambat yakni kurangnya komunikasi keluarga, pengaruh lingkungan negatif, dan pemahaman agama yang minim. Faktor pendukung mencakup kepemimpinan sekolah, kualitas pengajaran, lingkungan positif. Faktor penghambat meliputi kurangnya motivasi, dukungan keluarga, serta pengaruh lingkungan negatif. Rekomendasi riset adalah diperlukan kolaborasi antara sekolah, keluarga, dan masyarakat untuk mengatasi hambatan tersebut agar kecerdasan spiritual peserta didik terus meningkat.

Kata kunci: *Keberagamaan, Berbasis Muhasabah, Kecerdasan Spiritual, SMAN 2 Cikarang*

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A. INTRODUCTION

The world of education is currently experiencing serious challenges. Among them is regarding the character of students. This is due to the increasingly widespread social interactions in the current era of globalization. Among the character problems of students at this time are a decline in character in respecting older people, skipping lessons, lack of obedience to school environment rules, bullying among friends, promiscuity, and the use of bad words, and even violence. This happens because of the lack of spiritual intelligence possessed by students.

In reality, the continuation of Islamic religious education currently pays less attention to religious aspects, but rather focuses on cognitive aspects which are the main goal of education. Basically, the goal of education is to improve human quality, as stated by Hasan Langroll that "the main goal in Islamic Religious Education is to increase religious diversity in students" (Langgulung, 2003, 17). The general aim of education is to form human beings, namely humans who are physically and spiritually mature in both moral, intellectual, social and religious aspects. (Faizatul Widat and Dayyani 2022).

Activities at all levels and levels of education in Islamic Religious Education should be focused on forming religious behavior and spiritual intelligence in students. Because understanding and making this religious dimension an important part to instill in students. This is due to its positive impact which not only affects the individual concerned, but also has a widespread influence throughout society. As stated by Djamaluddin Ancok in his writing, there are five sources of a person's religious dimensions that can be measured to assess his or her level of religiosity, namely: the ideological dimension, the ritual dimension, the consequence dimension, the experiential dimension, and the intellectual dimension. Therefore, aspects of spiritual intelligence need to be improved in the minds of students. (Solehudin 2018)

Internalization is the process of instilling Islamic religious values in students' personalities which is manifested in attitudes, behavior and appreciation of teaching so that they are able to grow confidence, awareness and can motivate themselves which are manifested in attitudes and behavior. Internalization is essentially an effort to share knowledge (knowledge sharing). Internalization can also be interpreted as one of the methods, procedures and techniques in the knowledge management cycle used by educators to provide opportunities for students to share the knowledge they have with others. (Abdul Hakim 2022).

Internalization and methods of religious habituation work together to form individuals who not only understand and believe in religious values, but are also able to implement them in everyday life consistently and with full awareness. These sources emphasize the importance of habituation methods in supporting the process of internalizing religious values. This muhasabah-based religious habituation method aims to remind students of their responsibilities and awareness as individuals. This awareness includes their role in the family, school, community, and also as part of the country. By going through the muhasabah process, students have the opportunity to reflect and improve themselves, making them better individuals.

According to Akhmad Sodiq in the book Prophetic Character Building: Main Themes of Moral Education According to Al-Ghazali, the concept of religion is rooted in the method of building prophetic character which refers to Al-Ghazali's views. This theory outlines several methods that reflect religious relationships in depth:

1. **Tazkiyatun Nafs**

Al-Ghazali began his discussion of spiritual improvement by criticizing the views of ethical philosophers who think that morals cannot be changed. They put forward two arguments: first, morals are considered a reflection of the inner self, which, like the human body, cannot be changed, and so can its spiritual aspects. Second, spiritual and moral goodness depends on the ability to restrain lust and anger. However, they argue that lust and anger are natural human traits that are impossible to eliminate.

Purification of the soul is the core of religion. In this theory, religion is not only related to rituals, but also how a person protects his soul from bad traits, such as arrogance, envy and hypocrisy. This purification directs humans to the rabbaniyah nature, namely the nature that brings them closer to Allah.

2. **Mujahadah and Riyadhah**

Mujahadah, according to Al-Ghazali, is an effort to educate, regulate and optimize spiritual power effectively, according to the right portion (i'tidal). The heart (Al-Qalb) should be the controller, while lust and anger should be under the control of reason. Al-Ghazali reminded that every characteristic that appears in the heart will affect the body's members, so that the body will only move according to the condition of the heart. Every action carried out by the body will leave an impact on the liver. True religion is also reflected in a person's hard efforts to control one's desires through spiritual practices, such as fasting, avoiding excessive worldly pleasures, and increasing obedience to Allah.

3. **Remembrance**

Zikr in the Al-Ghazali order is carried out in a state of khalwah and increases worship, whereas according to Ibn 'Attaillah dhikr is constantly repeating the phrase "Allah" or "Huw" in one's heart. Zikr is an important religious practice to keep the heart connected to Allah. Al-Ghazali views dhikr as a way to strengthen a person's spiritual awareness, making him more sensitive to sin and always in a state of muhasabah.

4. **Maqamat and Ahwal**

In Sufism, Al-Ghazali emphasized the importance of spiritual cleanliness and clarity of heart. This condition is considered a requirement for achieving ma'rifah and mukâsyafah, so that everything can be understood according to its essence. In other words, only through this state is one able to attain true truth.

Al-Ghazali divided the maqâmât and ahwâl that a salik (spiritual walker) must go through into six stages, namely: repentance, patience-gratitude, khauf-raja', faqr-zuhud, tauhid-tawakal, and mahabbah-syauq-uns and rida. In the Book of Ihya', although the discussion continues after mahabbah-syauq-uns and rida, Al-Ghazali emphasizes that mahabbah is the highest goal and the most noble station. After Mahabbah, there is no higher station than the results or impacts of those who become its followers. (Sodiq, Akhmad 2018)

Therefore, the application of muhasabah-based religious habituation methods is the key to increasing students' spiritual intelligence. This process helps students understand religious values more deeply, encourages them to introspect themselves, and develops better personality qualities through continuous self-improvement.

Muhasabah is a process of reminding and advising oneself. As stated by Abu Hamid

Al-Ghazali, the essence of muhasabah is introspecting oneself, reflecting on all mistakes in the past and making improvements for future processes. (Al-Ghazali translated by Prof. Tengku Ismail Yakub 1989). The process of muhasabah plays a very important role for every human being. This concept is reflected in verse 18 of Surah al-Hasyr in the Koran, which can be interpreted as follows: "O you who believe, fear Allah and let each person pay attention to what he has done for tomorrow (the afterlife), and be fearful to Allah, verily Allah is All-Knowing of what you do." Because basically every human being has mistakes. This error arises because of the influence of the lustful impulses that exist within humans. Whether it is in the form of mistakes in words or actions, humans are not free from the possibility of making mistakes. For this reason, it is very important for everyone to carry out introspection and self-assessment (self-muhasabah). Through this process, a person can reflect on the actions they have taken and seek to understand why these mistakes occurred. Muhasabah functions as a form of self-reflection, helping to prevent similar mistakes from happening again in the future. This has a positive impact not only on the individual himself, but also on other people in his environment.

By doing muhasabah, humans can improve and enrich themselves spiritually. This process also reminds us of the importance of introspection and self-improvement in order to maintain good relationships with God and fellow humans. In the context of education, the role of teachers, the school environment, the family environment and society has a big role in helping students develop their potential and spiritual values, so that they can grow into moral individuals in everyday life. (Sadirman 2018)

The spiritual aspect has a very important role in human life. The essential goal of human life is to achieve satisfaction, happiness, peace and inner calm. This cannot be achieved solely through fulfilling material needs, but also through fulfilling spiritual and mental needs. Thus, humans need a form of intelligence that goes beyond IQ, namely spiritual intelligence (SQ; Spiritual Quotient). (Zohar and Marshall 2007)

Spiritual intelligence is the ability to give meaning to every action and activity of worship through steps and thoughts that are in accordance with human nature, towards the journey of human perfection, and having a pattern of thinking that is based on belief in Allah (Agustin 2010), that is the essence of intelligence spiritual. A learning process that has meaning also has a positive impact on the development of a person's spiritual attitude intelligence, because this allows a person to develop a unique self-identity and understand the values contained in this learning. Therefore, meaningful learning is much more complex than simply gaining a new understanding of the material. Ausubel's theory of meaningful learning emphasizes the connection between new information and concepts that already exist in a person's mind.(Mulyati, 2005).

B. METHOD

This research uses a qualitative approach with case study and analytical descriptive methods to understand the internalization of muhasabah-based religious habituation methods in increasing spiritual intelligence at SMAN 2 North Cikarang. Research with a qualitative approach usually cannot be carried out in a laboratory, but must be carried out in the field or in a natural environment. Therefore, this type of research is often referred to as "naturalistic inquiry" or "field study" (Priatna 2020). Therefore, research with the title Internalization of Muhasabah-Based Religion in Increasing Spiritual Intelligence at SMAN 2 North Cikarang is

included in field research using a qualitative approach with case study research methods and analytical descriptive discussion methods. The qualitative approach was chosen because it was carried out in the environment. natural and aims for deep understanding. Data was collected through observation, interviews, questionnaires and documentation.

Qualitative data came from interviews with school principals, supervisors, PAI teachers, students and parents, while quantitative data was obtained from a spiritual intelligence questionnaire. Primary data sources are taken directly from the field, while secondary data comes from documents and literature. Data were analyzed descriptively to explore the relationship between religious programs and increasing spiritual intelligence.

Qualitative data analysis is carried out in several stages: collection, coding, classification and categorization of data to find patterns and relationships which are then interpreted. The analysis technique follows the Miles and Huberman model, including reduction, presentation and drawing conclusions narratively.

The validity of the data is tested through triangulation by comparing data from various sources, methods and times, such as interviews, observations and documentation. The research took place at SMAN 2 North Cikarang for two months, because this school has an excellent muhasabah-based religious program.

C. DISCUSSION

Based on the results of research that has been conducted, the following are findings regarding the internalization of muhasabah-based religion in increasing spiritual intelligence at SMAN 2 North Cikarang.

1. Muhasabah-Based Religious Habituation Method Program at SMAN 2 North Cikarang

The implementation of the muhasabah-based religious habituation method at SMAN 2 North Cikarang aims to increase students' spiritual intelligence. This program involves the systematic preparation of religious activities, in accordance with school objectives, and a curriculum that reflects the characteristics of education at the school. The objectives of this program are in line with the school's vision and mission, which includes:

- Vision: Excellent achievers, intelligent morals, life skills with noble character, culture and environmental insight.
- Mission: Creating environmentally friendly schools, organizing honest, active, innovative and enjoyable learning processes, developing students' academic and extracurricular potential to increase competitiveness, and guiding students in the practice of noble morals and the application of character and entrepreneurial values.

This program supports the school's vision and mission by focusing on self-reflection and increasing spirituality, which helps students internalize noble moral values. The muhasabah-based method of religious habituation aims to guide students so that they are not only intellectually intelligent but also have noble character, strong character and good life skills. Asadudin Luqman stated that in order for someone to do good consistently, a training and habituation process is needed. By getting into the habit of doing good deeds, these actions will become part of your daily routine. Even though it may feel like a compulsion at first, over time, this kindness will become a natural habit and no longer feel like a burden. This habituation process allows positive actions to be integrated into daily

life, so that kindness can be done more easily and routinely. (Luqman, 2014)

This program includes:

a. Pray before and after class
b. Duha prayer
c. Asmaul Husna
d. Tadarus or reading the Koran
e. Fardhu midday prayer in congregation
f. Lecture or cult
g. Class picket
h. social service

a. Pray before and after class

Students and teachers at SMAN 2 North Cikarang routinely recite prayers before and after learning. This activity, which involves the class leader as prayer leader and the teacher as guide, aims to invoke the blessings of knowledge and instill spiritual awareness. Through this muhasabah-based habituation, students are expected to be more ready to receive knowledge and increase their spiritual intelligence. This is in line with the PAI teacher's statement which emphasizes prayer as a form of gratitude and motivation.

b. Duha Prayer

The Sunnah Duha prayer is held at SMAN 2 North Cikarang every morning before lessons start. This activity, held from Monday to Friday, aims to familiarize students with the virtues of the Sunnah Duha prayer and increase their spiritual intelligence. Prayers are performed in the school mosque with the guidance of educators, and closed with a special prayer. This is in line with the school's vision which prioritizes noble morals and character values.

c. Reading Asmaul Husna

Every morning after the Duha prayer, students and teachers read Asmaul Husna. This activity aims to increase students' spiritual intelligence and faith. Reading Asmaul Husna helps students understand the attributes of Allah and apply them in everyday life. It also supports the development of a positive and disciplined personality.

Carrying out regular reading of Asmaul Husna in elementary school can help children develop a positive personality. By studying God's good qualities, they can absorb and apply these characteristics within themselves. For example, children can learn to develop attitudes of compassion, patience, and the ability to forgive like Allah. This can have a positive effect on the way they interact with others, increasing their self-confidence and supporting their overall personal development. Apart from that, the teacher's contribution is also very important in the process of forming students' personalities. (Satuti, Saputro, and Pramadyahsari 2023)

d. Tadarus Al-Qur'an

Tadarus Al-Qur'an is carried out every morning before learning, especially for students who do not attend the Duha prayer. This activity lasts about 10 minutes and begins with reading ta'awudz and ends with prayer. This aims to facilitate Al-Qur'an learning and strengthen students' spiritual intelligence.

e.   Fardhu midday prayer in congregation

Congregational fardhu noon prayers are held during the second break, at 11.40 WIB, at the school mosque. This activity involves all students and is supervised by teachers and educators. This prayer aims to instill discipline, respect for time, and spiritual intelligence. Educators monitor the process from ablution to prayer and ensure the rules are followed.

f.   Lectures or cult

Lectures or cults are held every Tuesday to Thursday after midday prayers. This activity involves teachers and Rohis members giving lectures or reading verses from the Koran and hadith. The aim of this activity is to improve students' understanding of religion and communication skills, especially in public speaking.

g.   Class Picket

Each student is responsible for carrying out class picket every day from Monday to Friday, including tidying tables, throwing away rubbish, and sweeping and mopping the floor. This activity aims to maintain classroom cleanliness and instill a sense of responsibility and order in students.

2.   Condition of students' spiritual intelligence

The condition of students' spiritual intelligence at SMAN 2 North Cikarang shows striking variations. Spiritual intelligence is important for distinguishing between good and bad and forming morals according to Islamic teachings. Spirituality is an improvement in the quality of life, both in family life, in society and in organizations (Syafi'i and Mardiyah 2023). Some students show positive developments such as mutual respect and empathy, while others face challenges in implementing spiritual values. Interviews with PAI principals and teachers confirm that spiritual intelligence results vary depending on the environment, education and coaching. Someone who has spiritual intelligence is those who are able to internalize divine values in every aspect of daily life. They try to maintain harmony and harmony in life as a form of appreciation for their nature as creatures who worship Allah. (Umiarso 2011).

From interviews with students, it was revealed that they generally had a positive attitude towards the muhasabah-based religious habituation program. They feel happy, gain new knowledge, and have good relationships with friends. However, there are also those who feel anxious or bored. Their ability to control themselves and maintain good relationships with friends varies, with some showing good progress and others still facing challenges.

Factors supporting the ability to control religious personality include awareness of the negative impacts of bad behavior, the desire to make parents proud, and a sense of responsibility towards oneself and others. On the other hand, inhibiting factors include a lack of communication with those closest to you, bad habits, and an unsupportive friendship environment. According to Danah Zohar and Ian Marshall, high spiritual intelligence involves utilizing deep spontaneity in interacting with other people and throughout existence, as well as taking responsibility for our role in protecting and maintaining all things. Spiritual intelligence requires us to be aware of the depth of ourselves, which is rooted at the core of our existence. Individuals with high spiritual

intelligence understand that actions that harm others are ultimately detrimental to themselves. (Zohar and Marshall 2007)

Overall, students at SMAN 2 North Cikarang generally show good spiritual intelligence, but there are still areas for improvement in self-control and environmental support. The results of the questionnaire show that the spiritual intelligence of students at SMAN 2 North Cikarang is generally in the good to very good category. The details are as follows:

(1) Very Good Spiritual Intelligence (4.5-5): 6 students showed a strong commitment to spiritual values, integrity and honesty.

(2) Good Spiritual Intelligence (3.5-4.4): 6 students demonstrated a good understanding of spiritual aspects, self-awareness, and the ability to respect others.

(3) Sufficient Spiritual Intelligence (2.5-3.4): There are no students in this category, indicating an assessment above the adequate level.

(4) Low Spiritual Intelligence (1-2.4): There are no students in this category, showing adequate guidance.

Overall, students show positive behavior and supportive parental assessments. Several areas still require attention to achieve optimal spiritual intelligence. Spiritual intelligence not only requires us to carry out deep reflection but also to apply it practically in everyday life. This is the essence of true spiritual intelligence, it not only exists in our thinking, but is also present and plays an active role in every aspect of our daily lives. (Sukidi 2002)

3. **Supporting and inhibiting factors for implementing muhasabah-based religious habituation methods at SMAN 2 North Cikarang:**

Supporting Factors

a. School Leadership: School principals have a crucial role in designing policies and providing training, supporting consistent implementation of muhasabah programs.

b. Teaching Quality and Teacher's Role: Teachers, especially in the field of Islamic Religious Education (PAI), play an important role in teaching and facilitating muhasabah, helping students understand spiritual values.

c. Positive School Environment: A supportive school atmosphere, including facilities for worship and reflection, contributes to program effectiveness. Educational facilities are facilities needed in the teaching and learning process, both immovable and moving so that the achievement of educational goals can run smoothly, regularly, effectively and efficiently. (Arikunto 1993)

d. Family Support: Active participation of parents in spiritual activities at school strengthens muhasabah values and helps students internalize them.

Inhibiting Factors

a. Difficulty in Understanding Spiritual Values: Some students experience difficulty in understanding and applying spiritual values, which hinders the internalization of the muhasabah method.

b. Lack of Family Support: Family non-involvement in spiritual activities can hinder the implementation of the muhasabah method.

c. Negative Influence of the Social Environment and Academic Pressure: A negative social environment and academic pressure can cause stress in students, affecting their

attitudes and behavior.
   d. Lack of Understanding of Religious Teachings: Difficulty in understanding religious teachings can hinder deep self-reflection in muhasabah.

D. CONSLUSION

Based on the results of the data presentation carried out by the researcher, the researcher can draw conclusions which will be explained as follows:

1. This research shows that the muhasabah-based religious habituation method at SMAN 2 Cikarang Utara has proven effective in increasing students' spiritual intelligence. This program includes various activities such as group prayer, Duha prayer, Al-Qur'an tadarus, cult, lectures, class picket activities, and social service. Apart from that, this program also encourages students to reflect on their daily actions. The success of the program is supported by educators who provide consistent guidance and direction as well as family involvement in supporting children's spiritual activities.

2. Most students show a significant increase in spiritual intelligence, characterized by the ability to apply spiritual values such as honesty, patience and empathy in everyday life. Although there are variations in understanding and application, the results show that the majority of students have understood and begun to apply spiritual principles in social interactions and dealing with various situations. There were no students with low spiritual intelligence, thus showing a positive and equitable impact of this program.

3. The main obstacles found in implementing this program include the lack of support from some families who are not active in assisting children's spiritual development at home as well as the influence of the social environment outside of school which is not in line with the spiritual values taught.

4. To overcome these obstacles, synergy is needed between schools, families and communities. This collaboration is important to create an environment that supports students' spiritual development, both at school and outside school.

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