

Early Childhood Learning in Spiritual Intelligence Development

Eka Riyanti¹, Mintarsih Arbarini², Kurotul Aeni³

^{1,2,3} Department of Early Childhood Education, Faculty of Education and Psychology, Universitas Negeri Semarang, Indonesia

DOI: 10.15294/ijeces.v13i1.70670

Submitted: 28/06/2023 Revised: 17/10/2023 Accepted: 09/04/2024

ABSTRACT

This study intends to analyze the implementation of early childhood learning in the development of spiritual intelligence and the benefits of developing spiritual intelligence for early childhood. Research place in Raudhatul Athfal Muslimat, Nahdlatul Ulama, Wonokerto, Kulon, Pekalongan regency, Central Java. This research uses a qualitative approach with a case study method. The subjects are teachers of groups A and B, children of groups A and B. Data collection techniques with observation, interviews and documentation with the validity of the data used are triangulation. Data analysis techniques with Milles and Hubberman models with steps namely data collection, data reduction, data presentation and conclusions. The results of this study are the implementation of learning in developing spiritual intelligence in Raudhatul Athfal Muslimat Nahdlatul Ulama Wonokerto Kulon, namely the development strategy applied integrated with the development of religious and moral values is by: 1) routine activities, namely teachers carry out daily habituation activities programmatically and consistently; 2) integrated activities, namely activities programmed with other areas of children's abilities; 3) Special activities, namely this program is carried out according to the needs and time available. The development of early childhood spiritual intelligence aims to provide early knowledge as a reminder and limitation in determining attitudes and actions with the support of parents, teachers and the community.

Keywords: Learning, early childhood, spiritual intelligence

Copyright (c) 2024 Eka Riyanti, et al

Corresponding Author:

Eka Riyanti

Department of Early Childhood Education, Faculty of Education and Psychology, Universitas Negeri Semarang, Indonesia

Email: ekariyanti33@gmail.com

1. INTRODUCTION

Learning is a deliberate effort that aims and is controlled so that others learn to make changes in knowledge, skills, belief strategies, attitudes and behaviors (Schunk in Siregar, 2019). Learning is a means by which there will be a learning process that means changing individual behavior with a process designed in the learning process (Winataputra, 2020: 4). Sabri (2005: 34) argues that learning is basically a process carried out by teachers and students so that the learning process occurs meaning that there is a change in the behavior of individual students themselves.

Learning is the process of interaction between students, between students and educators by involving parents and learning resources in the learning and playing atmosphere in early childhood education units or programs. Early childhood learning is a dynamic process of action between students, students and educators in early childhood education services involving parents and learning resources in the closest environment to children in a learning and play atmosphere. Early childhood learning has its own peculiarities, learning activities prioritize playing while learning and learning while playing. Play motivates children to know something more deeply and develop children's abilities (Masitoh, 2019: 1).

Early childhood learning is most effective through play-oriented activities. Play prioritizes process rather than results, play reflects activities that are important for the social, emotional, and cognitive development of children, Breecamp (in Masitoh, 2019: 1). Early childhood learning is also oriented towards child development. Provide many opportunities for children to learn in the right way. Through real experiences, exploration activities and meaningful activities by children.

Learning according to government regulation number 136 of 2014 is the process of early childhood in adjusting the environment can be interpreted with the environment as a source of learning for early childhood. In addition to the environment as a source of learning, parents, there is interaction between students and educators as well as a pleasant learning and playing atmosphere in the ECCE unit.

Early childhood education as an effort to provide stimulation, guidance, nurturing and providing learning activities that produce abilities and skills in children. Early childhood education is designed to improve children's intellectual, social, emotional, language and physical and education that focuses on laying the foundation for growth and development, both motor coordination, emotional intelligence, multiple intelligence and spiritual intelligence. Early childhood education has an important role to develop various potentials that exist in early childhood. As preparation to adapt to the environment and preparation for survival in order to be able to master various future challenges. Early childhood education is not academically oriented only but rather focuses on laying the foundation for the growth and development of early childhood, namely children's spiritual intelligence.

Hidayat (2022:5) Danah Zohar and Ian Marshal are the initiators of spiritual quotient research conducting comprehensive research that is scientifically proven about spiritual intelligence. A spiritual intelligence is defined as intelligence in the face of problems of meaning. spiritual intelligence is the basis for using intellectual intelligence and emotional intelligence. Spiritual intelligence is the highest intelligence of man. Spiritual intelligence can enable a person to be creative, overcome good and bad issues.

The results of preliminary study observations in Raudhatul Athfal Muslimat NU Wonokerto Kulon, Wonokerto Kulon Village, Wonokerto Kulon District, Pekalongan Regency. The

geographical condition of the northern coastline of Central Java, most fathers make a living as fishermen, fishery farm laborers and mothers as salted fish laborers, fish traders. Raudhatul Athfal Muslimat NU Wonokerto Kulon is a B accredited ECD institution, 100 m from the northern coastline of Pekalongan. Have the characteristics of fishing communities, which have social behavioral characteristics, including open and expressive so that they are "rude", strong social solidarity to face common threats or help others when they are in disaster, religious, with high religious sentiments, "Temperamental", especially those related to "self-esteem". (Kusnadi, 2018:6).

The condition of the Rejo Beach community is an interesting phenomenon, especially the condition of children, who rarely meet with parents because working the existence of early childhood education units can help parents in developing various aspects of child development, especially the development of spiritual intelligence.

2. METHOD

This research uses qualitative methods with a case study approach that explores data on the implementation of early childhood learning in the development of children's spiritual intelligence in Raudhatul Athfal Muslimat NU Wonokerto Kulon, Pekalongan Regency. This study involved 2 class teachers of groups A and B, children aged 4 to 6 years in Raudhatul Athfal Muslimat NU Wonokerto Kulon, Pekalongan Regency.

Data collection techniques use partial participation observation or passive participation, researchers interact with research subjects but are not involved in activities (Ciesielska et al., 2018). Semi-structured interviews with group A class teachers and group B class teachers. documentation in the form of photos and videos during learning activities in the development of children's spiritual intelligence.

Data analysis using Miles and Huberman, including: 1) data reduction is carried out by selecting data from observations, interviews and documentation of learning implementation activities in the development of children's spiritual intelligence; 2) present data in the form of narrative texts from observations, interviews and documentation; 3) Conclusion.

3. RESULTS AND DISCUSSION

Childhood is a time whose discussion requires a touch of comprehensive psychological study, because further studies are needed to provide guidance for educators and parents. The development of spiritual intelligence and social skills is an issue that needs attention because it examines the problem of appropriate and inappropriate child behavior and how to apply it in a child.

Educators need to align and encourage children with special abilities in order to develop spiritual intelligence and social skills well. This development requires various approaches so that hope can be realized in the reality of children's lives. This development is very appropriate to be introduced to early childhood in order to help children's development firmly, reliably and comprehensively.

Early childhood learning

Masitoh (2019: 1) The most effective early childhood learning is through play-oriented activities and emphasizes child development. Bredecamp (1997) play is an important vehicle that is reflected on activities in the social, emotional, and activity development of children. Piaget (De Vries, 2002) play is a vehicle needed for the development of children's thinking. David Weikart (Eliason & Jenkins, 1994) development-oriented learning means that teachers using approaches to

carry out learning must be child-oriented themselves, understanding the needs and characteristics of child development both individually and in groups.

Regulation of the Minister of Education and Culture of the Republic of Indonesia number 137 of 2014 concerning national standards for early childhood education that learning is a process of interaction between students and students, with educators involving parents and learning resources with an atmosphere of learning and playing in early childhood education units or programs. This means that learning for early childhood has its own characteristics, namely prioritizing play to provide motivation to develop early childhood abilities.

The conclusion of some of these opinions is early childhood learning is the entire process of interaction that occurs between students, learning resources and educators by considering essential needs and characteristics with a pleasant atmosphere to develop various aspects of student development, both individually and in groups, and involve parents in a learning environment. Early childhood learning is designed for children to learn, learning activities reflect the spirit of play, namely children feel happy, independent, voluntary and democratic. Early childhood learning with educational games so that children can learn.

Nana Sudjana (in slamet 2017: 36) the implementation of learning is a process that is arranged in such a way according to certain steps so that the implementation achieves the expected results. Majid (2014: 129) the implementation of learning is the teaching and learning process activities as the core element of learning activities which in their implementation are adjusted to the signs that have been prepared in previous planning. Hamalik (2013: 57) the implementation of learning is a combination that is arranged including human elements, materials, facilities, equipment, and procedures that influence each other in achieving learning objectives.

Bahri and Zain (2010: 28) the implementation of learning is an activity that has educational value, educative value colors the interaction that occurs between teachers and students. Interaction is educative because the implementation of learning is carried out to be directed to achieve the goals formulated before the implementation of learning.

The implementation of learning prioritizes interaction between children and children, children with educators, children with their learning environment. The learning process encourages the development of children's imagination, carried out in a free and comfortable atmosphere to achieve learning objectives. The learning process is carried out by relating to the demands of the natural and socio-cultural environment and in accordance with the characteristics, interests, potentials, levels of development and needs of children. Permendikbud number 146 of 2014 the implementation of learning is carried out based on daily planning which includes 3 activities, namely opening, core and closing.

Spiritual Intelligence

Hidayat (2022: 5) spiritual quotient in early childhood life is only involved in the nature of initial knowledge as a function of reminder and limitation in determining children's attitudes and actions. Early childhood does not yet understand the nature of attitudes and behaviors that carry consequences that are considered sinful. Children who are introduced to moral nature, at least children are able to recognize good and bad deeds, distinguish the meaning of honesty and lies and can choose attitudes that can and cannot be done. So that children are able to socialize with peers as the application of moral values that are known in reality.

The fulfillment of spiritual intelligence is inseparable from aspects of child development, namely physical, emotional, intellectual and spiritual that are integrated in life. The five aspects of development are divided into a system that interacts, interrelations, and interdependence. The process of spiritual development is influenced by the cognitive abilities of children such as from recognition, internalization, imitation, application followed by introspection. The child's spirituality is influenced by the family as the source of the child's spiritual formation. Children begin to understand social needs so that they adjust to family norms (Darmadi, 2018: 62).

This opinion can be concluded that early childhood spiritual intelligence is one of the moral development that must be introduced to early childhood as a formation of character and early knowledge that serves as a reminder and limitation of children's attitudes and actions. Teachers and parents have a role and are committed and consistent in carrying out children's spiritual intelligence development programs, both at home and in the community.

In the development of early childhood spiritual intelligence is carried out by playing activities while learning or using methods and approaches that are in accordance with the principles of early childhood learning. In achieving success in instilling children's personalities to be colored by spiritual values in learning, it is necessary to get support in the form of exemplary elements from teachers and parents. The implementation of learning can be done with learning strategies in stages and compiling habituation programs/routines in children's daily activities (Satibi Hidayat, 2022: 9).

Mulyasa in Khairi (2018:27) The spiritual development of early children depends on the family environment; Some factors that can affect especially offspring / parents, habituation, environment and food eaten by children. So as adults around children must habituate and provide a conducive environment and provide halal food.

The strategy of developing spiritual intelligence applied with the strategy of developing religious values in an integrated manner in complete activities is compiled in learning activities at RA Muslimat NU Wonokerto kulon in the form of a program which will be described as follows:

1) Routine activities

Activities that are carried out continuously, programmatically, included in written or unwritten planning in the curriculum at the education unit level or in the daily implementation plan. Routine activities include teachers saying greetings, children answering greetings, saying the "promise of children RA" pledge saying Pancasila, singing Garuda Pancasila songs, singing Indonesia Raya songs, singing RA marches. Salim and started entering the class with the right foot. Another routine in class before doing play activities is saying QS. Al-Fatihah guided by the teacher said various kinds of opening activity prayers, such as the prayer of both parents, the calimah of the shahada, the prayer before learning, the prayer of the Prophet Moses. These prayers are said with meaning in Indonesian are routine activities as a program to habituate children's religious values at RA Muslimat NU Wonokerto kulon.

Fuaddah, 2013 stated that spiritual intelligence needs to be honed with religious habituation programs carried out in family rooms, school rooms, and community spaces. Religious habituation must be done from an early age by guiding the introduction of God, what are God's creations, man's obligations as God's creatures. In line with Zurqoni & Musarofah's statement (2018), habituation can strengthen children's religious values with integrative and holistic learning strategies in order to support children's growth and development optimally. Hafidz, et.al (2022) spiritual intelligence is a meaningful event related to religion. The practices of habituating religious values can hone spiritual

intelligence. This is in line with the researchers found in RA Muslimat NU Wonokerto Kulon. Teachers carry out daily habituation activities in learning programmatically and consistently with children's learning activities to help develop children's spiritual intelligence through daily activities.

2) Integrated activities

Spiritual intelligence development activities are programmed by inserting into the development of other basic ability areas associated with spiritual values. This program is included in the daily planning prepared by the teacher with clear steps. In the topic of rain, the teacher gave a material for rain prayer. In storytelling activities, the teacher asks "who created the rain". This picture is a finding of researchers that teachers create spiritual intelligence development programs by integrating other activities.

Rafika, et.al, 2016 revealed that spiritual intelligence from the value of monotheism can skyrocket by introducing Asmaul Husna through the introduction of hijaiyah letters using card media. Farihah (2016) revealed that the development of spiritual intelligence is developed through physical, motor, cognitive, language, religious and moral values, and social emotional development. Using methods of prayer and worship, love and compassion, example, stories contain spiritual wisdom, habituate acting in virtue, positive and constructive parenting, religious climate and spiritual meaning.

3) Special activities

Special activity programs in the development of spiritual intelligence are carried out by requiring special time and special handling. This program is implemented according to the needs and time provided. The findings are based on observations, interviews and documentation RA Muslimat NU Wonokerto has a special activity program in developing spiritual intelligence, namely the practice of congregational prayer every Saturday, joint prayer at the end of the Hijri year, and Hajj manasik demonstration.

The practice of congregational prayer, this program is recorded in the planning both in the curriculum and in the planning of the implementation of daily learning. The practice of congregational prayers in schools and in mosques. Groups A and B join this program. Starting from ablution activities, wearing prayer equipment, making rows of prayers / shaf, the practice of praying complete with movements and recitation of prayers. After the prayer activity is over, the children are guided to pray and end by shaking hands with friends and teachers. The informant revealed that the practice of prayer is important to introduce, instill and familiarize so that children can perform prayers even though it is done by imitating the movements and recitation of prayers. The jamah prayer activity ends with shaking hands, it is hoped that children can understand brotherhood and can abort the sins of others.

Hilaliah (2023) revealed that worship practices are important in child development, worship activities that are instilled from an early age aim that children can carry out worship in accordance with Islamic religious recommendations. Salat can be introduced and familiarized starting from inviting children to pray together to the mosque, although it is only done by imitating the movement of prayer because at that age children cannot do the movements and readings perfectly. Similar to what was conveyed by the informant, the prayer activity ended with shaking hands so that children understood friendship and could abort sins. Nurfauzi (2021) revealed that Shaykh Albani recommends shaking hands after prayer because it can abort sins.

The hijri year-end joint prayer activity is a participatory activity organized by the Raudhatul Athfal Teachers Association (IGRA) of Pekalongan district. This activity aims to welcome the Hijri New Year, so that children can understand the struggle to leave bad for the better, understand the value of kindness for themselves and establish friendship. Maulana, 2022, revealed that the commemoration of the Islamic new year aims to establish friendship and strengthen the community in togetherness, this causes people to live in harmony and peace.

Hajj manasik demonstration activities are carried out once a year, this participation activity is by sending all students of group A and group B. Carried out outside the school environment, the implementation is in Pekalongan district, one year organized by the Muslim Education Foundation NU Bina Bakti Wanita Pekalongan Regency. One year later, it was organized by the Raudhatul Athfal Teachers Association (IGRA) of Pekalongan district. Azhari, 2023 revealed the impact of the implementation of Hajj manasik demonstration activities, namely children being enthusiastic and helping each other in carrying out Hajj manasik activities and getting an extraordinarily pleasant experience with friends.

Early childhood learning in the development of children's spiritual intelligence in Raudhatul Athfal Muslimat NU Wonokerto Kulon has a positive impact on students is the ability of children to understand spiritual concepts applied in learning at Raudhatul Athfal Muslimat NU Wonokerto Kulon in accordance with the results of observation, observation and interviews can be seen from learning planning, learning implementation activities and assessment results Learning.

Children's spiritual intelligence is characterized by the development of children's religious and moral values as in the child's ability to know Islam is the religion adopted by children. As a Muslim child in the practice of daily worship children can show how the attitude of prayer as a form of servitude to Allah SWT as its creator. Accustomed to saying prayers before and after activities. Educators introduce prayer worship as an obligation that must be carried out, it appears that children can imitate the movements of prayer in the correct order and imitate the recitation in prayer.

Moral behavior is one form of spiritual intelligence has been seen from the ability of children to say greetings when coming to school, children can answer greetings when teachers deliver greetings outside the classroom and during the implementation of learning in class. Children can show good behavior / polite when with teachers, other friends and researchers as other people in the school. Children can also distinguish bad behavior that occurs in the school environment. This ability is proven by children being able to convey messages to teachers about bad behavior committed.

4. CONCLUSION

The implementation of early childhood learning in the development of children's spiritual intelligence is one form of effort made by educators in educational units where there is a process of interaction between students, students and educators involving parents, learning resources with a learning and playing atmosphere. By providing initial knowledge that serves as a reminder and barrier in determining children's attitudes and actions. Learning that aims to acquaint with the essence of morals by recognizing and distinguishing good and bad behavior so that children can socialize with peers with the application of morals that are known in reality.

Strategies used in the development of spiritual intelligence through habituation activities, integrated activities, and special activities.

REFERENCES

- Ahmadi, R. (2014) *Qualitative Research Methodology*. Yogyakarta: Ar-Ruzz Media.
- Asmawati, L. (2019). *Management of early childhood development activities*. Jakarta: Open University.
- Aydin, D. (2018). Relationship Between the Spiritual Intelligence and Self-Regulation Skills of Education Faculty Students. *Journal of Education and Training Studies*, 6(12). <https://doi.org/10.11114/jets.v6i12.3481>
- Azhari, S., Zain Rahmatul Aini, Yuliana, & Maesarah. (2023). Developing Religious and Moral Values through Hajj Management Assistance at Saadatutddarain Islamic Kindergarten. *Al-Amin Journal of Early Childhood Islamic Education*, 1(1), 55–66. Retrieved from <https://ejournal.staialamin.ac.id/index.php/piaud/article/view/35>
- Azwar, S. (2011). *Metode Penelitian* Yogyakarta: Pustaka Belajar.
- Badiah, Z. (2016). Peranan Orang Tua dalam Mengembangkan Kecerdasan Emosional dan Spiritual (ESQ) Anak dalam Perspektif Islam. *MUDARRISA: Jurnal Kajian Pendidikan Islam*. <https://doi.org/10.18326/mdr.v8i2.229-254>
- Chodijah, S. (2020). Bimbingan Agama Islam dalam Mengembangkan Kecerdasan Spiritual Anak Usia Dini. *Wisdom: Jurnal Pendidikan Anak Usia Dini*.
- Fadillah, et al. (2019). Upaya Meningkatkan Kecerdasan Spiritual Peserta Didik Melalui Manajemen Peserta Didik. *Manajemen Pendidikan Islam*.
- Farihah, I. (2014). Pengembangan Kecerdasan Spiritual Anak Usia Dini di Taman Kanak-Kanak Islam Terpadu Az Zahra Majenang Cilacap Tahun Pelajaran 2014/2015 (Doctoral dissertation, IAIN Purwokerto).
- Fuadah, H. L. (2013). Mengembangkan Kecerdasan Spiritual Anak Usia Dini Melalui Pembelajaran Dengan Metode Cerita Islami (Doctoral dissertation, Universitas Pendidikan Indonesia).
- Gani, A. (2020). Pendidikan Tasawuf Dalam Pembentukan Kecerdasan Spiritual Dan Akhlakul Karimah. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*. <https://doi.org/10.24042/atjpi.v10i2.5847>
- Hafidz, N., Kasmia, K., & Diana, R. R. (2022). Pembiasaan Nilai-Nilai Keagamaan dalam Mengasah Kecerdasan Spiritual Anak. *Aulad: Journal on Early Childhood*, 5(1), 182-192.
- Hamjah, S. H., Zur Raffar, I. N. A., Rahman, Z. A., & Rasit, R. M. (2020). Applying Spiritual Aspect of Parenting Skills to Adolescents in the Family. *Afkar*, 22(2). <https://doi.org/10.22452/afkar.vol22no2.9>
- Hasanah, F. (2019). Upaya Guru Dalam Meningkatkan Kecerdasan Spiritual Anak Usia Dini di RA Muslimat NU Nurud Dholam. *Islamic EduKids*. <https://doi.org/10.20414/iek.v1i2.1632>
- Hidayat, O. S. (2022). *Metode Pengembangan Moral dan Nilai-nilai Agama*. Jakarta: Universitas Terbuka.
- Hikam, A. B. (2020). Pendidikan Kecerdasan Spiritual Anak dalam Keluarga Perspektif Al-Qur'an: Kajian Surat Yusuf. *Tarbawi*.
- Masitoh, D., & Setiasih, O. (2019). *Strategi Pembelajaran TK*. Jakarta: Universitas Terbuka, 20.
- Moleong, L. J. (2017). *Metode Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.
- Nurdin & Hartati. (2019). *Metodologi Penelitian Sosial*. Surabaya: Media Sahabat Cendekia
- Nurfauzi, R. S. (2021). Hukum bersalaman setelah sholat menurut Abdul Aziz bin Abdullah bin Baz dan Muhammad Nashiruddin al-Albani (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).

- Permendikbud. (2014). Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia. *Permendikbud*, 1–72.
- Rofiah, R. N. (2021). Pendidikan Akhlak untuk Meningkatkan Kecerdasan Spiritual Anak di RA Ulul Albab Jember. *PRESCHOOL: Jurnal Pendidikan Anak Usia Dini*. <https://doi.org/10.35719/preschool.v2i1.12>
- Rusaini dan Mahsyar Idris. (2019). Peranan Zikir Dalam Meningkatkan Kecerdasan Spiritual (Perspektif Pendidikan Islam). *Istiqra` : Jurnal Pendidikan Dan Pemikiran Islam*.
- Sari, N. K. (2020). Dinamika Perkembangan Spiritualitas dan Relevansinya Terhadap Pendidikan Islam. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 8(1), 53-65.
- Setyawan, R., & Purwanto, Y. (2015). Hubungan antara Kecerdasan Spiritual dengan Perkembangan Moral pada Mahasiswa Fakultas Psikologi Universitas Muhammadiyah Surakarta (UMS). *Naskah Publikasi Fakultas Psikologi UMS*.
- Suryati, N., & Salehudin, M. (2021). Program Bimbingan Dan Konseling Untuk Mengembangkan Kecerdasan Spiritual Dan Emosional Siswa. *EDUKATIF: JURNAL ILMU PENDIDIKAN*. <https://doi.org/10.31004/edukatif.v3i2.349>
- Tatminingsih, S., & Cintasih, I. (2016). Hakikat anak usia dini. *Dasar-Dasar Pendidikan Anak Usia Dini*, 131.
- Thoib, I. (2021). Critical Collaboration-Oriented Constructivist Learning Model Development to Improve Social and Spiritual Skills. *Journal of Southwest Jiaotong University*, 56(3). <https://doi.org/10.35741/issn.0258-2724.56.3.37>
- Tutik, T., Ulfa, U., & Tsaqibul Fikri, M. (2020). Pujian Setelah Adzan untuk Perkembangan Kecerdasan Spiritual Anak. *At-Tuhfah*. <https://doi.org/10.36840/jurnalstudikeislaman.v9i1.285>
- Winataputra, U. S., Delfi, R., Pannen, P., & Mustafa, D. (2020). *Teori Belajar dan Pembelajaran*. Jakarta: Universitas Terbuka.
- Zamili, U. (2019). Upaya guru dalam meningkatkan kecerdasan spiritual siswa/i kristen tarutung kecamatan sipoholon kota taput. *Jurnal Pionir LPPM Universitas Asahan*.
- Zurqoni, Z., & Musarofah, M. (2018). Penguatan nilai-nilai agama dan moral anak usia dini. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 6(1).