

## Implementation of the Habituation Method in Forming the Spiritual Intelligence of Students at the Tahfidz Quran Ar-Rahim Palu House

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### ABSTRACT

This journal discusses the implementation of the habituation method in forming the spiritual intelligence of students at the tahfidz Quran ar-rahim Palu house. The research used is field research using a qualitative approach. technique. data collection through interview observation and documentation of data analysis techniques is done by reducing data presentation of data and drawing conclusions. The results showed that the implementation of the habituation method in forming the spiritual intelligence of the students at the tahfidz Quran ar-rahim Palu home had been running optimally and effectively. It can be seen by the changes in the habits of the students in the habituation of worship, changes in morals and the students are able to interpret the worship activities that are carried out. The habituation program undertaken by the students is midnight prayer, Dhuha prayer, istighfar dhikr, morning evening, 2 cycles of Sunnah prayer and reciting Asmaul Husna before going to bed. Supporting factors in the application of the habituation method are: the students themselves. such as the motivation of the students to become Sholihah, hafi, zo to seek the blessing of Allah and make their parents happy, while the inhibiting factors in the application of the habituation method are the students themselves such as feeling lazy and bored with the habituation program for oversleeping the old or menstruation forgetting the habituation program for additional activities that are draining a lot of the time the program is monotonous for coaches and educators who are not maximal in controlling and reminding the students.

### 1. Introduction

Every human being has a need to learn because from learning the human being will be able to provide an appropriate response to his environment. Learning is not limited by age because learning is one of the basic needs needed at every level of life. The term that is often heard is long life education, namely learning throughout the ages. A good learning or training process is influenced by several components including the environment and learning methods. Because the environment is positive and helps students to improve themselves and form good habits which of course are supported by the right method as well.

The 21st century is marked by a population explosion of knowledge and aspirations. This era is also marked by various complex problems faced by young people today. Currently, many young people are affected by unfavorable conditions, such

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as emotional tensions, causing many tragedies, brawls between students, suicide cases, sexual deviations. This is very contrary to the learning objectives which direct changes in behavior in a better direction and make a person perfect (human Kamil).

This phenomenon is caused by the decline in the character of today's youth, weak faith and lack of future goals making today's youth lose a meaning in life and spiritual fragility. To help solve this problem, educators are at the forefront of presenting an effective learning strategy and methods in order to form good characters in each student to face future challenges. One of the methods to be able to change bad habits is the habituation method. Habituation is something that is deliberately done repeatedly so that something can become a habit. The habituation method contains practice, the habituation method is expected to be one of the strategies for educators to achieve learning goals. Learning objectives include all student behavior. Both in the form of knowledge, skills and norms. The habituation method is also an alternative for educators in forming new students' habits or changing old habits that are in line with Islamic values, prevailing norms and forming students' spiritual intelligence.

## 2. Literature Review

Habit is something that is deliberately done repeatedly so that something can become a habit. This method of habituation is based on practice. Because what is used to it is something that is practiced. And the essence of habit is repetition. For example, if parents enter the house to greet each other, this is interpreted as an attempt to get used to the behavior. And if the child enters the house and does not say hello, the parents must remind them that if they say this greeting, it is also a way to get used to it. In fostering attitudes and forming spiritual intelligence, the habituation method is actually quite effective. Children who are accustomed to getting up early will get up early as a habit, this habit affects their daily activities. usually children who are used to getting up early will do other work also tends to be early in the morning. People who are used to being clean will have a clean attitude. They also tend to be clean in heart and mind, seeing this as educational experts agree to justify habituation as a good educational effort in shaping human character.

Based on the examples above, the authors conclude that habituation is a very effective effort to instill good values and good behavior and familiarize students with useful activities. Good behavior inherent in every student's daily activities is one indicator of the success of the learning process. Habits that are carried out every day and repeated will always be embedded and remembered by students so that it is easy to do them without having to be warned. Habituation can also form a person's personality to be better and more disciplined because with good habits, changes will be created in a person.

According to Abdullah Nasih Ulwan "the habituation method is a practical way or effort in the formation and preparation of children". According to Armai Arif "the habituation method is a way that can be done to familiarize students with thinking, behaving and behaving in accordance with the teachings of Islam". Meanwhile, according to Ramayulis "the habituation method is a way to create a certain habit or behavior for students". In the world of psychology, this habituation method is known as the theory of "operan conditioning" which familiarizes students with commendable behavior, discipline, active learning, hard work, honesty and responsibility for all tasks performed and familiarizes students with commendable behavior or noble character so that they have better personality than before.

From some of the definitions above, it can be seen that there is a common view even though they have different editorials, but in principle they agree that habituation is a good educational effort in forming humans with good character. Therefore, an understanding can be taken that what is meant by the habituation method is a method used by educators to familiarize students repeatedly so that it becomes a habit that is difficult to leave and will continue to carry over into their old age. .

In an educational psychology book it is stated that habituation is the process of forming new habits or improving existing habits. Habituation besides using exemplary instructions and special experience also uses punishment and reward. The goal is for students to acquire new attitudes and habits that are more appropriate and positive in the sense that they are aligned with the needs of space and time (contextual). In addition, the correct and positive meaning above is in harmony with the norms and moral values that apply both traditional and cultural.

From this explanation it can be concluded that the purpose of the habituation method is to change bad habits into good ones or form good positive habits. The goal is for students to have good habits that will change their character and personality for the better, with this habituation method making it easier for educators to shape students' spiritual intelligence.

Conceptually, spiritual intelligence consists of a combination of intelligence and spirituality. Intelligence or intelligence has a very broad meaning. Intelligence is the perfection of the development of reason (intelligence, sharpness of mind). This concept requires the perfection of reason and mind which includes intelligence and optimization of thinking. According to Georgy intelligence is the ability or skill in solving problems, being able to provide solutions to problems in various situations or create a product of thought that is of value in one or more specific cultural buildings.

While spiritual in the Islamic view is spiritual intelligence related to great power, feeling the pleasure of worship, finding eternal values, finding the meaning of life and beauty, building harmony and harmony with the universe, capturing the signals and messages that are behind the facts, finding understanding comprehensive and related to supernatural things. A mature

spiritual will lead a person to be able to put himself in the right place and do what must be done and be able to discover new things.

Denah Johar and Ian Marshall define spiritual intelligence as intelligence to face and solve problems of meaning and value, namely intelligence to place our behavior and life in the context of a broader and richer meaning. Intelligence to judge that one's actions or way of life is more meaningful than others. Spiritual questions are the foundation needed to function IQ and EQ effectively. Even SQ is our highest intelligence. Literally SQ operates in the center of the brain, namely from the unifying functions of the brain. SQ integrates all of our intelligences also making human beings a truly intellectual, emotional and spiritual whole being.

In the concept of emotional spiritual question ESQ by Ari Ginanjar Agustian spiritual intelligence is the ability to give spiritual meaning to thoughts, behaviors and activities, and to be able to synergize IQ EQ and SQ comprehensively. According to professor Khalil A kafari in spiritual intelligence practical with to personal happiness spiritual intelligence is our faculty of non-material dimensions (the human soul). This is the uncut diamond that we all have. Meanwhile, cleric Haji Toto Asmara stated that spiritual intelligence is also referred to as spiritual intelligence, which means a person's ability to listen to his conscience or the whispering of good and bad truths and a sense of morality in the way he makes decisions or makes choices in his life, empathizes and is able to adapt to good for the environment.

In this journal the authors try to include some of the scientific foundations used in revealing that there are neural foundations for SQ in the human brain. Danazohar and Ian Masali stated that there were four scientific proofs of the existence of SQ, namely:

1. Michael Persinger's neuropsychological research in the early 1990 0 and more recently in 1979 by neurology vs Ramadan with his team at the University of California concerning the existence of a "God point" in the human brain. This attached spiritual center is located between the nerve connections in the temporal lobes of the brain. Through observation of the brain with positron emission topography, these neural areas will shine when research subjects are directed to discuss spiritual or religious topics.

2. Austrian Wolf Singer's neurological research in 1990 on the "binding problem" (the binding problem) proves that there are neural processes in the brain devoted to unifying and giving meaning to our experiences. A neural process that actually "binds" our experience. Early research on unifying neural oscillations offers the first clues about a third type of thinking, unified thinking and a third model of intelligence, SQ, that can answer questions about meaning.

3. The results of Rodolfo Cross' studies in the mid-1990s on awareness during wakefulness and sleep and the bonding of cognitive events in the brain. With the help of MEG technology (magneto-encephal-lograchim) which enables thorough research on the presence of electricity in the brain nerves with their respective locations, it is found that when humans think about things that are about meaning or things related to values in certain parts of the brain electrically active nerve center

4. Terrance deachon, a neurologist and biological anthropologist at Harvard, argues that language which is essentially symbolic is a human peculiarity that develops in the frontal-lobes of the human brain.

When a person has truly entered spiritual intelligence, the points that will be instilled in him are openness and honesty, responsibility, trust, justice, social care. From some of these explanations, the indicators of spiritual intelligence used in this journal only take 3 points, namely the tendency to do good, have honesty and be able to face everything with patience.

According to Suharsono, there are two steps that must be taken in forming one's spiritual intelligence, the first is to increase worship to Allah, both sunnah and obligatory worship. The second step is to purify ourselves, we should try so that Allah's knowledge easily enters a person's heart and activates existing intelligence because even if the intelligence possessed is sufficient, there is no black cloud covering one's heart and soul, it is certain that the light of Allah's knowledge will not be given to him, black clouds from an intellectual perspective are egoism, self-interest, greed, inconsistency, and so on.

### **3. Methodology**

This research is a field research using a qualitative approach and using data collection techniques through observation interviews and documentation of point data analysis techniques done by reducing data presentation of data and drawing conclusions.

### **4. Results and Discussion**

The rapid development and growth of technology today has made education more centered on the development of intellectual IQ and competence so that many students are born with a moral crisis, less than commendable morals and fragile faith. Progress that is present today is not accompanied by spirituality so that damage is often seen in human behavior today in social and community life, such as lack of courtesy, mutual respect between people or respect for elders and good behavior in the family and community environment.

By him, students need to be equipped with SQ spiritual intelligence because with spiritual intelligence students are able to be broad-minded creative or spontaneous and actively solve problems without causing problems. For example, be patient, be

careful in making decisions or not be hasty, be able to give positive meaning to the life you live, be honest in acting, prioritize ethics and morals in interactions, obey the commands of Allah SWT. Always feel protected by Allah SWT, everything that is done is worth worship that only expects the blessing of Allah SWT.

The tahfidz Quran ar-rahim hammer house, which is the site of this research, tries to be present as a non-formal educational institution that forms the spiritual intelligence of the students with various forms of habituation that lead to the formation of the spiritual intelligence of the students. As conveyed by the supervisor of the tahfidz Quran house that spiritual intelligence is needed by students to face all aspects of life in the future, all forms of agendas in the tahfidz ar-rahim Palu house have a spiritual content. The formation of spiritual intelligence certainly has a variety of methods and strategies, one of which is by using the point habituation method. The habituation method is a method or effort used to form fostering and familiarize students with commendable discipline behavior, act in accordance with the advice of Islam and be responsible for all their actions. The method of habituation is practice and practice so that you are used to doing and responding to things that happen around you with positive responses and behaviors.

It is known that the habituation method has various forms which are summarized in three forms of habit, namely: "habitation in worship, habituation in faith and habituation in morals". At the tahfidz Quran ar-rahim Palu house, these three forms of implementation are implemented. The habituation programs implemented at the tahfidz Quran Ar Rahim Palu house are expected to be able to form students with noble character to become servants who are always obedient to all commands of Allah SWT, patient and sincere in carrying out all forms of activities at the tahfidz Quran ar-rahim Palu house. . Of course, in addition to equipping the students with various spiritual activities, the coaches and teachers also set an example for the students so that spiritual values do not only exist at the cognitive level of the students, but actually materialize in everyday life.

In this study the researchers focused on one form of habituation, namely the habituation of worship in forming the spiritual intelligence of the santri point according to the results of observations and interviews that had been conducted by the researchers, the implementation of the habituation method in forming the spiritual intelligence of the students at the tahfidz Qur'an ar-rahim Palu house through the habituation of worship as follows : 1 Dhuha prayer. At the tahfidz Quran ar-rahim house, the students are accustomed to continuing to carry out Duha prayers regularly every day. The Santri carry out the Dhuha prayer after carrying out the cleaning process in the tahfidz Quran ar-rahim home environment at 8 or 09.00 in the morning. individually by the students without the need to be reminded again by the supervisor because Duha prayers have become a routine activity at this Islamic boarding school. 2 dhikr in the morning at the tahfidz Quran ar-rahim house to practice the Al ma'tsurat kubra dhikr, its implementation in the morning after the morning prayer and in the evening after the Asr prayer in congregation, the recitation of the Al ma'tsurat kubro dhikr is led by a student who has been appointed by the coach, the function of the leadership in this case is only to direct and control the course of reciting dhikr which is carried out in congregation so that it runs well. Three sunnah prayers two cycles and reading Asmaul Husna before going to bed. This activity is carried out in the evening at 21 o'clock before going to bed, initially the students take ablution to prepare to carry out the two cycles of prayer which are carried out individually. For the two cycles of prayer, the students may choose the sunnah prayer that they want to do. After the students carry out the sunnah prayer, they then recite the Asmaul Husna which is carried out in congregation. usually go straight to sleep but there are also students who murojaah memorize it. 4 midday prayers. The implementation of the midnight prayer at the Tahfidz Qur'an ar-Rahim Palu house was carried out at 03.30 in the morning

the students who were advised to go to bed earlier at 21.00. Tahajud prayers are performed by each student, a minimum of two cycles, the maximum is not limited. 5. Read istighfar 100 times. Implementation of istighfar at the tahfidz house The Koran is read 100 times a day which is carried out individually and conditionally does not specify the reading time, usually the students read istighfar after praying or after reciting recitations.

Based on the results of observations and interviews related to how the implementation of the habituation method in shaping the spiritual intelligence of the students, the researcher can draw the conclusion that the implementation of the habituation method at the tahfidz Quran ar-rahim Palu home is maximal and well programmed in forming the spiritual intelligence of the students according to Soeharsono's explanation in his book soaring IQ, EQ and SQ in two steps that must be taken in forming one's spiritual intelligence, namely, first, increasing worship to Allah SWT, both sunnah worship and obligatory worship. Therefore, with worship one is able to repent to Allah SWT. The second step is tazkiyatun nafs. We should continue to purify ourselves so that the light of knowledge can easily enter a person's heart and be able to activate all the potential intelligence he has. And also in line with Sukidi's explanation in his book Secrets of a Successful and Happy Life, spiritual intelligence explains that the steps to forming spiritual intelligence are "learning to recognize oneself, doing self-introspection by increasing istighfar and always drawing closer to Allah SWT".

The habituation method applied at the tahfidz Quran ar-rahim Palu house accustoms students to worship wholeheartedly so that from some of the worship programs that are accustomed to by students it has a very extraordinary impact on students from changing the character of the students to having a big impact on the process of memorizing students , as the interview conducted by the researcher to the builder of the tahfidz Quran ar-rahim house, he explained that the impact of this method of refraction greatly influenced the students who were in the tahfidz Quran house, all of whom came from areas that had

very minimal religious educational background. besides that they also still have very low character values lacking manners so that in the end they are also educated with Islamic values which are accustomed to worship and also we always provide an understanding of character to support their changes, and here we have a mutaba'ah yaumiyah program that controls every the habituation method of the students' worship also has a big impact on the students' memorization process. The students also feel a big change or impact when they continue to be consistent in carrying out the habituation program. As the interview conducted by the researcher with a santri named maishuroh, he explained that while carrying out the habituation program or in the form of mutabah ayyamiah, it had a great influence on me. those who lack Islamic education often play until they forget the time, rarely read the Koran. However, when I was here, I often performed prayers and other sunnah worship, I could memorize the Koran. I used to rarely pray, now thank God I can be consistent in continuing to worship Allah subhanahu wa ta'ala.

The researcher concludes that the tahfidz Quran Ar Rahim Palu house really pays great attention to the habituation method by presenting worship habituation programs in forming the spiritual intelligence of the students as evidenced by the several impacts of consistency towards the application of the point habituation method so that the students do not just make the values The Qur'an is limited to memorization but becomes a daily practice that shapes the personality of the santri to become a santri who is moral, patient, honest, has a tendency to do good and always hopes for the blessing of Allah subhanahu wa ta'ala.

## **5. Conclusion**

After conducting research at the tahfidz Quran Ar uterus hammer house, researchers can conclude the results of the study as follows:

The implementation of the habituation method in forming the spiritual intelligence of students at the tahfidz Quran ar-rahim Palu home has been maximized in its application where all aspects play a role in instilling spiritual values in students at the tahfidz Quran ar-rahim Palu home, both students, teachers and coaches. The form of implementation of the habituation method at the tahfidz Quran ar-rahim Palu house is a habit of Dhuha prayer point B habituation of Zikri morning and evening point c habituation of 2 cycles of Sunnah prayers and reading Asmaul Husna before going to bed point D habituation of midnight prayer point e habit of reading istighfar 100 times.

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