

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

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ABSTRACT

This journal discusses the implementation of the habituation method in forming the spiritual intelligence of santri at the tahfidz Quran ar-rahim house in Palu. The research used is field research using a qualitative approach. technique. Data collection through interview observation and documentation of data analysis techniques is carried out by reducing data, presenting data and drawing conclusions. The results of the research show that the implementation of the habituation method in forming the spiritual intelligence of students at the tahfidz Quran ar-rahim house in Palu has been running optimally and effectively. It can be seen by changes in the habits of the students in their habit of worship, changes in morals and the students are able to interpret the religious activities they carry out. The refraction program that the students undergo is the tahajud prayer, the Dhuha prayer, the istighfar dhikr, the morning evening prayer, the Sunnah prayer 2 rak'ahs and reading the Asmaul Husna before going to bed. Supporting factors in implementing the habituation method are: the students themselves. such as the motivation of students to become Sholihah, Hafi, Zo to seek Allah's blessing and make their parents happy, as for the inhibiting factors in implementing the habituation method, namely the students themselves, such as feeling lazy, bored with the habituation program, oversleeping or menstruation, forgetting the activity habituation program. Additional activities that take up a lot of program time are monotonous for coaches and educators who are not optimal in controlling and reminding the students.

1. Introduction

Every human being has the need to learn because from learning humans will be able to provide appropriate responses to their 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 life. A good learning or training process is influenced by several components including the environment and learning methods. Because a positive environment helps students to improve themselves and form good habits, which of course is supported by the right methods.

The 21st century is marked by a population explosion in 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 as emotional tensions, which have led to many tragedies, brawls between students, cases of suicide, sexual deviance. This is

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very contrary to the goal of learning which is to direct changes in behavior in a better direction and make someone perfect (Insan Kamil).

This phenomenon is caused by the decline in character of today's youth, weak faith and lack of goals for the future, making today's young people lose the meaning of life and become spiritually fragile. To help solve this problem, educators are the spearhead in presenting effective learning strategies and methods so that good characters are formed in each student to face future challenges. One method for changing bad habits is the habituation method. Habit 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 habits for students or changing old habits that are in line with Islamic values, applicable norms and forming students' spiritualintelligen

2. Literature Review

2.1 Understanding The Habituation Method

Habit is something that is deliberately done repeatedly so that something can become a habit. This habituation method is based on practice. Because what is habitual is something that is practiced. And the essence of habit is repetition. For example, if parents say greetings every time they enter the house, this is interpreted as an effort to get used to their behavior. And if a child enters the house without saying hello, parents must remind them that saying this greeting is also a way of getting used to it. In developing attitudes and forming spiritual intelligence, the habituation method is actually quite effective. Children who are accustomed to waking up early will wake up early as a habit, this habit influences their daily activities. Usually children who are used to getting up early will tend to do other work 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, educational experts agree to justify habituation as one of the good educational efforts in forming human character.

Based on the example above, the author concludes that habituation is a very effective effort to instill good values and good behavior and familiarize students with carrying out useful activities. Good behavior inherent in every student's daily activities is an indicator of the success of the learning process. Habits that are carried out every day and repeated over and over again will always be ingrained and remembered by students so that they are easy to do without having to be reminded. Habits can also shape a person's personality to be better and more disciplined because with good habits changes will be created in a person.

2.2 Habituation Method According to Experts

According to Abdullah Nasih Ulwan "the habituation method is a practical method or effort in the formation and preparation of children". According to Armai Arif, "the habituation method is a way that can be used to get students used to thinking, behaving and acting in accordance with the guidance of Islamic religious teachings." 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 "operant conditioning" which accustoms students to habituating commendable behavior, being disciplined, being active, learning to work hard, being sincere, being honest and taking responsibility for all the tasks they do and getting students to practice commendable behavior or noble morals. so that they have a better personality than before.

From the several definitions above, it can be seen that there are similarities in views even though they have different editorials, but in principle they agree that habituation is one of the good educational efforts in forming humans with good character. Therefore, it can be understood 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 abandon and will continue to be carried over into old age.

2.3 The Purpose of Habituation

In an educational psychology book, it is stated that habituation is the process of forming new habits or improving existing habits. Habituation, apart from using role model instructions and special experiences, also uses punishment and rewards. The aim is for students to acquire new attitudes and habits that are more appropriate and positive in the sense of being in line

with the needs of space and time (contextual). Apart from that, the appropriate and positive meaning above is that it is in harmony with applicable moral norms and values, both traditional religious and cultural.

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

2.4 Forms of Habituation

Instilling the values of Islamic education through habituation can be done in various forms, including:

1. Habituation in morals, in the form of habits of good behavior, both at school and outside school, such as: speaking politely, dressing cleanly, respecting elders and so on
2. Habituation in worship, in the form of getting used to praying together in the school prayer room, saying greetings when entering class and reciting basmalah and hamdalah when starting and ending lessons.
3. Habituation in faith, in the form of refraction so that children believe with all their soul and heart by bringing friends to pay attention to the universe, think about and reflect on the process of creation of heaven and earth.

2.5 Advantages and Disadvantages of The Habituation Method

1. Advantages

- a. Forming habits using this method will increase the accuracy and speed of implementation.
- b. Utilizing habits does not require a lot of concentration in implementation.
- c. Habit formation makes complex and intricate movements automatic.

2. Disadvantages

- a. This method can inhibit students' talents and initiative
- b. Repetitive behavior can make students bored

2.6 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 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 creating a product of thought that is valuable in one or more particular cultural structures.

Meanwhile, spirituality in the Islamic view is spiritual intelligence that is related to great power, experiencing the pleasure of worship, discovering eternal values, finding the meaning of life and beauty, building harmony and harmony with the universe, capturing signals and messages that lie behind the facts, find a comprehensive understanding and relate to supernatural things. Spiritual maturity will enable someone to put themselves in the right place and do what must be done and be able to discover new things.

2.7 Spiritual Intelligence According to Experts

Denah Johar and Ian Marshall define spiritual intelligence as the intelligence to face and solve problems of meaning and value, namely the intelligence to place our behavior and life in a broader and richer context of meaning. Intelligence to judge that one person's actions or way of life is more meaningful than others. Spiritual questions are the foundation necessary for the effective functioning of IQ and EQ. In fact, 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 our intelligence and makes humans truly complete creatures intellectually, emotionally and spiritually.

In the spiritual emotional concept of the ESQ question by Ari Ginanjar Agustian, spiritual intelligence is the ability to give spiritual meaning to thoughts, behavior and activities, as well as being able to synergize IQ, EQ and SQ in a comprehensive manner. According to Professor Khalil A Kafari in spiritual intelligence, practical with personal happiness, spiritual intelligence is the faculty of our non-material dimension (the human soul). This is the uncut diamond that we all have. Meanwhile, Kyai Haji Toto Asmara stated that spiritual intelligence is also referred to as spiritual intelligence, which is meant by a person's ability to listen to their conscience or whispers of truth, good and bad, and a sense of morals in the way they make decisions or make choices in their life, be empathetic and able to adapt well to its environment.

2.8 Scientific Basis

In this journal the author tries to include several scientific bases used to reveal that there are neural foundations for SQ in the human brain. Danazohar and Ian Masali stated that there are four scientific proofs regarding the existence of SQ, namely:

1. Neuropsychological research by Michael Persinger in the early 1990s and more recently in 1979 by neurologist v.s Ramadan with his team at the University of California regarding the existence of a "God point" in the human brain. This installed spiritual center is located between the neural connections in the temporal lobes of the brain. Through observing the brain with positron emission topography, these neural areas will shine when the research subject is directed to discuss spiritual or religious topics.
2. Research by Austrian neurologist Wolf Singer in 1990 on the "binding problem" proved the existence of neural processes in the brain that are devoted to unifying and giving meaning to our experiences. A neural process that actually "wires" our experience. Singar's research on unified neural oscillations offers the first hints about a third type of thinking, namely unified thinking, and a third model of intelligence, SQ, that can answer questions about meaning.
3. The results of Rodolfo Cross's study in the mid-1990s regarding consciousness while awake and during sleep and the connection of cognitive events in the brain. With the help of MEG (magneto-encephalo-lograchip) technology which makes it possible to carry out comprehensive research on the existence of electricity in the brain's nerves with their respective locations, it was discovered that when humans think about things that are about meaning or things that are related with values in certain parts of the brain's electrically active nerve centers
4. Terrance Deachon, a neurologist and biological anthropologist at Harvard, stated that language, which is essentially symbolic, is a human characteristic that develops in the frontal lobes of the human brain.

2.9 Characteristics of Spiritual Intelligence

According to Toto Tasmara, spiritual intelligence has 8 indicators, namely:

1. Feel the presence of Allah SWT
2. Meditate and pray
3. Have the quality of patience
4. Tends to goodness
5. Have empathy and have a big heart.

When someone has truly entered into spiritual intelligence, the points that will be instilled in him are openness and honesty, responsibility, trust, justice, social concern. From these explanations, the spiritual intelligence indicators used in this journal only take 3 points, namely the tendency to do good, honesty and the ability to face everything with patience.

3.0 Form spiritual intelligence.

According to Suharsono, there are two steps that must be taken in forming a person's spiritual intelligence, first, increasing worship of Allah, both sunnah worship and obligatory worship. The second step is self-purification, we should try to make it easy for God's knowledge to enter a person's heart and mobilize existing intelligence because even though the intelligence we have is adequate, there are no black clouds that cover a person's heart and soul, so we can be sure of the light of God's knowledge. will not be given to him, black clouds in an intellectual perspective are egoism, personal interests, greed, inconsistency, and so on.

3. Methodology

This research is field research using a qualitative approach and using data collection techniques through interview observation and point documentation. Data analysis techniques are carried out by reducing data, presenting data and drawing conclusions.

4. Results and Discussion

The current rapid development and growth of technology has made education more focused on intellectual development, IQ and competence, resulting in the birth of many students with moral crises, less than commendable morals and fragile faith. The advances that are present today are not accompanied by spirituality so that there is often visible damage to human behavior today in their social and community life, such as a lack of politeness, mutual respect between others or respect for elders and good behavior in the family environment and society.

Therefore, students need to be equipped with SQ spiritual intelligence because with spiritual intelligence students are able to be creative, broad-minded or spontaneous, actively solve problems without causing problems. For example, being patient, being careful in making decisions or not being careless, being able to give positive meaning to the life one lives, being honest in one's actions, prioritizing ethics and morals in interactions, obeying the commands of Allah SWT. Always feel protected by Allah SWT, everything that is done has the value of worship and only hopes for the blessing of Allah SWT. With this potential, it is hoped that it can become the relay for the nation's successor with quality and capacity.

Rumah Tahfidz Quran Ar-Rahim Palu, which is the place of this research, tries to exist as a non-formal educational institution that forms the spiritual intelligence of students with various forms of habituation that leads to the formation of the spiritual intelligence of students. As stated by the builder of the tahfidz Quran house that spiritual intelligence is really needed by students to face all aspects of life in the future, all forms of agenda at the tahfidz ar-rahim house in Palu are spiritual in nature. The formation of spiritual intelligence certainly has a variety of methods and strategies, one of which is using the point habituation method. The habituation method is a method or effort used to develop and familiarize students with commendable, disciplined behavior, acting in accordance with the recommendations of the Islamic religion and being responsible for everything. his actions. The habituation method is training and doing so that you get used to doing and responding to things that happen around you with positive responses and behavior.

It is known that habituation methods have various forms which are summarized in three forms of habit, namely: "habituation in worship, habituation in faith and habituation in morals". At the house of tahfidz Quran ar-rahim Palu, these three forms of implementation are implemented. The habituation programs implemented at the tahfidz Qur'an Ar Rahim house in Palu are expected to be able to form students with noble character into servants who always obey all the commands of Allah SWT, be patient and sincere in carrying out all forms of activities at the tahfidz Al Qur'an house. Palu's womb. Of course, apart from providing 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 are truly realized in everyday life.

In this research, the researcher focuses on one form of habituation, namely the habit of worship in forming the spiritual intelligence of the santri. According to the results of observations and interviews conducted by the researcher, the implementation of the habituation method in forming the spiritual intelligence of the santri at the Al-Quran ar-Rahim Tahfidz house in Palu is through the habit of worship. as follows: 1 Dhuha prayer. At Tahfidz Quran Ar-Rahim's house, the students are accustomed to continuing to perform Dhuha prayers regularly every day. The students perform the Dhuha prayer after carrying out the cleaning process in the house environment at tahfidz Quran ar-rahim at 8 or 09.00 in the morning. The point where the students usually take a shower first and then pray the Dhuha prayer. There are also those who immediately take ablution and pray the Dhuha prayer at the point of performing the Dhuha prayer.

This is done individually by the students without needing to be reminded by the supervisor because the Duha prayer has become a routine activity in this boarding school. 2 dhikr in the morning and evening at the house of Tahfidz Quran ar-rahim practicing the dhikr of Al ma'tsurat kubra, carried out in the morning, namely after the morning prayer and in the evening after the Asr prayer in congregation, the reading of the dhikr of Al ma'tsurat kubro is led by a santri who has been appointed by the supervisor, the function of the leader in this case is only to direct and control the course of the dhikr reading which is carried out in congregation so that it runs well. Three sunnah prayers, two rak'ahs 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 perform ablution to prepare to perform the two rak'ah prayers which are performed individually. For the two rak'ah prayers, students can choose the sunnah prayer that they want to do.

After the students have performed the sunnah prayer, they then recite the Asmaul Husna which is done in a congregation. The Asmaul Husna reading point is led by one of the students who has been appointed by the supervisor at the point after the Asmaul recitation. Husna the students usually go straight to bed, but there are also students who can memorize it by heart. 4 tahajjud prayers. The Tahajjud prayer at the house of Tahfidz Al-Quran ar-Rahim in Palu was carried out at 03.30 in the morning, so the students were advised to go to bed early, namely at 21.00. tahajju prayers d Performed by each student at least two rak'ahs, the maximum is not limited. 5. Read istighfar 100 times. The implementation of istighfar at the tahfidz's house. The Koran is read 100 times a day, which is done individually, and conditionally, the time for the reading is not determined, usually the students read istighfar after prayer or after reciting recitations.

Based on the results of observations and interviews regarding how the habituation method is implemented in forming the spiritual intelligence of the students, the researcher can draw the conclusion that the implementation of the habituation method in the Al-Rahim Quran Tahfidz House in Palu is optimal and well-programmed in forming the spiritual intelligence of the students in accordance with Soeharsono's explanation. In his book, the rise in IQ, EQ and SQ consists of two steps that must be taken in forming a person's spiritual intelligence, namely, first, increasing worship of Allah SWT, both sunnah worship and obligatory worship. Therefore, with worship, a person is able to submit 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 mobilize all the potential intelligence he has. And it is also in line with Sukidi's explanation in his book *The Secret of a Successful and Happy Life*, Spiritual Intelligence explains that the steps to form spiritual intelligence are "learning to recognize yourself, doing self-introspection by increasing istighfar and always getting closer to Allah SWT."

The habituation method applied at the tahfidz Quran ar-rahim house in Palu accustoms the students to carry out worship wholeheartedly so that several of the worship programs that the students get used to have a very extraordinary impact on the students, from changing the students' character to having a big impact on the process. Students' memorization, as per the interview conducted by the researcher with the builder of the Quran tahfidz house, Ar-Rahim, he explained that the impact of this refracted method had a big influence on the students. The students in this Quran tahfidz house all came from areas with a religious educational background, which is very minimal. Apart from that, they also still have very low character values and lack of manners so that in the end they are educated with Islamic values which are familiarized through the practice of worship and also we always provide an understanding of character to support their changes, and here we have the Yaumiyah mutaba'ah program which controls every santri's worship at the point of habituation method also has a big impact on the santri's memorization process. The students also felt a big change or impact when they continued to be consistent in carrying out the habituation program. As per the interview conducted by the researcher with a student named Maishuroh, he explained that while carrying out the habituation program or in the form of mutabah ayyamiyah, it really had an influence on me when I lived in my home environment, which is in the archipelago, sometimes I rarely worshiped. I do it because the environment lacks Islamic education, they often play until they lose track of time, they rarely read the Koran. However, when I was here, I often performed prayers and other sunnah prayers and was able to memorize the Koran. In the past, I rarely prayed, but now, thank God, I can be consistent in continuing to worship Allah subhanahu wa ta'ala.

The researcher concluded that the Ar Rahim Palu Quran Tahfidz House really pays great attention to the habituation method by presenting worship habituation programs in forming the spiritual intelligence of students, as proven by several impacts of consistency in the application of the point habituation method so that the students don't just make the values of the Qur'an are limited to memorization but become daily practices that shape the student's personality into a student 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 house of Tahfidz Quran Ar Rahi Hammer, the researcher can conclude the research results as follows:

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

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