

Internalization of Spiritual Intelligence Value Based on *Surau* Education in Social Studies Instruction

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Abstract

This article aims to provide an overview of the research on the internalization of *surau* education-based spiritual intelligence values in social studies instruction. The method used is qualitative approach carried out in a natural setting, so that the researcher interacts closely with the research subject to find the meaning of the information extracted from the informants. The results of the study indicate that value education that is internalized in social studies instruction is the main foundation that cannot be abandoned in the education system, as 1) social change in society is an unavoidable condition, 2) the younger generation must face change. Therefore, the research found several values of spiritual intelligence, such as: 1) the value of the heart, i.e. being devoted to Allah SWT, being honest, worshiping sincerely and sincerely, and being responsible. 2) the value of compassion, which consists of a sense of togetherness, mutual love and respect, helping each other, and adapting wherever they are. 3) the value of thinking, which consists of the ability to think critically, intelligently, creatively, innovatively and open to change. 4) The value of sports, which aims to train students physically through scouting activities, martial arts, rago football, mountain climbing, and other sports.

Keywords: spiritual intelligence, social studies, internalization, of *surau* education-based

Introduction

The development of science and technology is currently an important component in social life and society. One of the negative influences that are not in accordance with the customs or religion adopted in Indonesia is the loss of the noble values that have long developed in a society (Ermawan, 2017). The education system so far has only been oriented to quantity, which is one of the causes of the destruction of the Indonesian character, as the students have not been trained to think critically, to develop innovative skills, and to solve problems, which are part of higher-order thinking skills. Students' thinking skills will make it easier for them to adapt to the environment and the development of science and technology (Prayogi et al., 2018). Thinking skills also help students analyze the strengths and weaknesses of occurring events and analyze the problems so that they can make the right decisions based on clear opinions and have an effort to defend their decisions or conclusions (Hashemi, 2011) (Kalelioğlu & Gülbahar, 2013) (Mahapoonyanont, 2010) (Sari et al., 2019).

The ideal learning should not only develop the cognitive aspect, but also develop the affective domain. These two aspects can be developed by internalizing values in the learning process, so that internalizing values becomes the highest level of affective development. Value is something that gives meaning to life, its starting point, content, and purpose. This is very essential for individual life in society (Nasution, 2006). Value is always about action; therefore, a person's value is measured through action (Sjarkawi, 2006). In order for this value to be included in the lesson, it must go

through a process of inculcating values and value education that is integrated in school subjects, one of which is social studies education.

Social studies subjects are designed to develop knowledge, understanding and analytical skills on the social conditions of society in entering a dynamic society. Social studies subjects are arranged systematically, comprehensively and integrated in the learning process with the aims of students' maturity and success in social life. Through this approach, it is hoped that students will gain a broader and deeper understanding.

Social studies is a subject that not only develops students' intelligence, but also the attitudes and skills that they need when they are dealing with the life of the community where they live, especially in spiritual intelligence. It is this spiritual intelligence that gives meaning to worship in every behavior and activity, through behavior and thoughts that are *fitriah* (innate) towards a complete human being (*hanif*) and have a *tauhid* (integralistic) thought pattern and are principled "only because of God". Students who have good spiritual intelligence are individuals who are patient with themselves, others, and the environment; have an adaptive attitude, are flexible, easily adapt to the environment, face pain and life difficulties patiently and calmly, do not complain easily, wise, and responsible (Dewey, in Gouinlock, 1972). Pasiak (2005) states that spiritual intelligence transcends human beliefs and experiences, and is the deepest and most important part of humans. Having spiritual intelligence means that we are able to fully interpret the meaning and nature of the life we live and where we are going (Prijoksono, 2003). Spiritual intelligence is needed to function emotional and intellectual intelligence effectively. One way to develop spiritual intelligence is through *surau* (small mosque)-based education. *Surau*-based education has a goal to maintain and establish religion, such as values and norms, attitudes, artistic and traditional practices, the identity of the clan and *nigari* (village), the existence of leaders and leadership, social unity, solidarity and thinking skills to resolve conflicts around them through deliberation and consensus, because we are in a heterogeneous society, which is prone to conflict (Abidin, 2016) dan (Osoku, 2015).

Materials and Methods

This research is a qualitative research, with an approach directed at the individuals' background in a holistic or complete manner (Moleong, 2012). This approach was carried out in a natural setting, so that the researcher interacted closely with the research subject until she found the meaning of the information extracted from the informants. In qualitative research, the researcher is the key instrument. Researchers must have broad theory and insight so that they can ask, analyze, and construct the research object more clearly. The qualitative type used in this research is a case study. In the descriptive method, the data collected is in the form of words or pictures rather than numbers. The data includes interview data, field notes, photos, personal documents, memos, and recordings. The subjects in this study consist of religious figures, traditional leaders and Minangkabau scholars, heads of foundations, school principals and teachers who could provide detailed, precise and accurate information related to the topic of the study. Furthermore, the information or data obtained in this study was triangulated to obtain valid data. Three data collection techniques, which consist of interview, observation, and documentation were used. The data are then compared, and conclusions are drawn by the researcher.

Results and Discussion

Surau-based education is a learning method that has existed since ancient times in Minangkabau. *Surau* (small mosque) was built not only for a place of worship. According to one religious and customary leader, said "*Surau* or *musala* has been a place of education for the Minangkabau people since the ancient times. This education proved successful in the past, giving birth to many

scholars from Minangkabau. There are even those who go to Mecca to study as the result of this *surau*-based education”.

Even since Islam began to develop and entered Minangkabau area, the educational process has begun, starting in a simple way. A *Buya* said that “Most of the Islamic leaders in the villages have established a *surau* as a place to teach Quran reading and writing. Almost every village used the *surau* as an educational medium which was quite effective in carrying out religious and educational activities. As a learning system that takes place in a *surau*, this education is a basic education that teaches the Arabic alphabet and letters, or insights/lessons learned from Quran and other books.”

However, as we know that today's *surau*-based education is different from the one existed in ancient times. The difference lies not only in the way of learning, but there is a change in values which are currently growing. A religious leader said, “social relations/interactions are more emphasized in *surau* education, as the learning system are different from formal schools. The *surau* education that we see today is not the same as before. *Surau* education teaches many values; some of which are discipline, honesty and responsibility. Students will use these values for the rest of their lives, so the students are trained to always apply these values from a young age. We can give examples of the values that have been mentioned earlier, such as how these students do their prayers on time, and do their schoolwork or their personal assignments according to a predetermined schedule. These practices reflected their responsibility for the task.”

Many positive values can be taken from *surau* education. According to one traditional leader, “Through *surau* education, the most important thing that is formed is character i.e. how a Minangkabau youth be ready to face the outside world when they migrate. Pesantren AL-Kautsar is one of the *pesantrens* (Islamic boarding school) that uses the foundation and value of *surau* education in their learning activities. The head of the foundation mentions, “We are very aware that *surau* education is a very good educational concept that has been implemented by our predecessors. This is proven by the birth of many scholars and great figures who came from Minangkabau. They have studied religion or other disciplines from one *surau* to another. That was where the concept of *merantau* began, when there was a teacher needed elsewhere, a student would go to see him even if he had to walk far and trade to make ends meet. Therefore, for general subjects such as social studies, we use *surau*-like methods so that other religion subjects will also be interrelated with other subjects such as social studies.”

This *surau* education has resulted in spiritual intelligence values, which in the end become the goal of the Islamic boarding school foundation to give birth to a generation that is not only smart but also has a good religious foundation. One of the religious leaders explained about spiritual intelligence, “spiritual intelligence is the intelligence possessed by a person related to his beliefs so as to shape his behavior which is reflected in everyday life.” The values of spiritual intelligence based on *surau*-based education need to be maintained until now, as said by one ustadz “The values of spiritual intelligence contained in *surau* education that currently need to be preserved are discipline, responsibility, good manners, and character. A person can be said to have spiritual intelligence when he can understand good and bad, understand and practice the prevailing norms and can control himself, such as controlling his passions and emotions. The values themselves have actually been written in Al-Quran, because Minangkabau custom itself is based on Al-Quran “*Adat basandi syara', syara' basandi kitabullah*” (customs are based on Syariah; Syariah is based on Al-Quran).

Spiritual intelligence can be said to be an inherent trait in a person. In assessing whether someone has various intelligences or not, of course there are indicators. According to one teacher, “The religious intelligence of students can be seen in everyday life. It starts with how students re-

spect teachers, friends, and other school members. In addition, discipline in following each learning process, discipline in performing worship, even responsibility as a student can be assessed from their attitudes and behavior.” The head of the foundation adds, “students’ spiritual intelligence can be seen from their behavior, habits shown in their everyday life, both in the school and dormitory environment. Because students have dormitories, mentors/dorm officers can easily see the habits of these students.”

Based on the opinions, it can be seen that there are many values of spiritual intelligence which can eventually be applied in general subjects in schools such as Mathematics, Natural Sciences (IPA) and Social Studies (IPS). The head of the foundation stated that these values of spiritual intelligence could be included in social studies learning as the spiritual values have a very close relationship with social studies, for example regulating how humans interact with their God, fellow humans, their natural environment, and social environment. This of course makes someone aware of his nature as a human being. In line with this, a teacher added, “in social studies, all these values are always taught according to the material presented. This makes social studies instruction more meaningful. You can say the term "learning by doing" because we live in Minangkabau, so social studies lesson is always connected to local culture. All these values are expected to always manifest in students, as social studies instruction is a way for students to become someone who has good attitudes and character, not only at school but also outside school, even later for the future.”

Some of spiritual intelligence values that have been seen in the boarding school area outside the school hours are: "...be honest, responsible, respectful, open-minded, creative, so that in the end students can solve the problems they face using spiritual knowledge and social studies." The values of spiritual intelligence that have been seen in the boarding school area, provide an understanding that Islamic boarding schools prioritize the formation of spiritual intelligence values as one of the goals to be achieved. According to the head of the foundation, “if students are only provided with theoretical knowledge and they don't have good faith and piety, then the existing knowledge will not be used for the benefit of many people. Several studies have also explained how spiritual intelligence has a great influence on influencing a person's mindset or what we know as intelligence quotient (IQ) or Emotional quotient (EQ). If someone has a good SQ, then his EQ and IQ will definitely be good. However, if the IQ is good, but the SQ is not good, then the EQ can be good or not. The value of internalized spiritual intelligence will be seen during classroom instructions. The social studies teacher stated that the values of spiritual intelligence that have been seen in the class are politeness, discipline, respect for others, and sharing. These values have started to manifest when always accustomed. It might be a little different when you meet new students, who are not used to the dormitory life.

Social Studies as one of the subjects is not only providing students with knowledge and theories, but also equipping them with social knowledge that can ultimately be applied in everyday life. Social studies is part of the school curriculum which is aimed at helping students in developing knowledge, skills, and values needed to participate in community life at local, national and global levels (Maryani, 2011). One of the values developed in social studies education is the value of spiritual intelligence, because it shapes a person's characters such as thoughts, behavior and activities. Spiritual intelligence allows humans to be more creative, because it can fight negative values. In the instructional process, spiritual intelligence is able to make humans as whole beings intellectually, emotionally and spiritually. An intelligent student will be able to solve problems and behave in accordance with applicable values and norms so they can compose themselves when dealing with a problem. Students who have high spiritual intelligence will motivate themselves to think critically and openly, have high curiosity and self-confidence.

Based on the explanation of the research findings, it is said that the community still wants and believes that *pesantren* (Islamic boarding school) education to be a guideline or reference because it adheres to religious values so as not to be dragged into the flow of change. Education carried out in *pesantren* is a provision for students and the community so that they are always *istiqomah*, i.e. consistent in preserving good values that are rooted in religious teachings and the cultural heritage of the community. The foundation exists as a means to maintain the community's *aqidah* by implementing value education. The value education carried out is a manifestation of the awareness that change is something that cannot be avoided. *Adat basandi syara', syara' basandi Kitabullah* (customs are based on *syari'ah*, *syari'ah* is based on holy Quran), is a guideline used by *pesantren* in responding to the occurring change.

Even today, the education foundation realizes that students cannot avoid the challenges they will face when they return to society. The challenges of life, which are full of hedonistic lifestyles, social changes, and economic challenges, have the greatest impact on the students. Therefore, to prepare for the above possibilities, the *pesantren* foundation tries to make students stick to religious values to deal with them. These values will result in spiritual intelligence which will be the basis of the students' lives later. This shows that *pesantren* as part of the community has the ability to read the dynamics and changes that occur in society, including the negative impacts that may affect students.

In this case, the results of an interview with a teacher show that cultivating spiritual intelligence is a big challenge, because in this day and age where the internet has a big role and sometimes care at home about this one thing is very minimal, most parents today are more concerned with academics than the child's spirituality. Spiritual intelligence is a mental aspect and religious activity that will be seen through students' activities in carrying out all matters related to religion. Spiritual intelligence that exists in a person will foster a sense of responsibility for themselves, their family, and those around them. In addition, spiritual intelligence also plays an important role in one's success, so that it is able to make humans as complete beings intellectually, emotionally, and spiritually. According to Badie (2010): there are 4 indicators to measure a person's spiritual intelligence, namely belief, ability to deal with problems, moral policy, and self-awareness. Students are expected to have spiritual intelligence to harmonize thoughts and emotions to achieve success.

One's spiritual intelligence can be improved, one of which is through *surau*-based learning. *Surau*-based learning is learning based on religion, customs and culture of Minangkabau. The use of this *surau*-based learning in the instruction has a goal as a civilizing process. Masrukhi and Wahono (2019) define civilizing as an earnest effort that includes activities of recognizing, understanding, and practicing the values, norms, and rules that are embraced and maintained by a society. *Surau* education is a means to introduce and practice Minangkabau values, norms and rules. In the life of the Minangkabau community, there are three important elements that are related to religion and customs. These three elements are referred to as the *Tungku Tigo Sarangan* which consists of: *Niniak mamak, Alim-ulama dan Cadiak-pandai*.

Based on the research data, the values of spiritual intelligence based on *surau* education which are internalized in the instruction are to train students the values of the hearts to be devoted to Allah SWT, be honest, worship sincerely and earnestly, and be responsible. *Pesantren* foundation always familiarizes the students to perform the *fardhu* (obligatory) prayer and the *dhuha* prayer in congregation, because they believe that doing this small thing will have a big impact on the students. One of the values taught from prayer is the value of honesty, not only being honest because of the judgment of human, but being honest with yourself and Allah SWT. In the end, students will realize that, Allah SWT will pay attention to all his creation. If someone lies, for example, then Allah will

know. Another value of the heart is honesty, which is instilled in various ways, including through *muhasabah* (self-reflection) so that students understand how Allah SWT can care for His creations. Students will also understand that nothing is invisible and apart from the view of Allah SWT. Humans may be lied to, but Allah knows best what is hidden in the human mind, intentions stored in the heart and all actions that are carried out anytime and anywhere. In addition, in the dormitory there is also one student who is assigned as surveillance for other students. This student is tasked with reporting whether there are students' actions that are not in accordance with the dormitory and school regulations. If a student is found to be dishonest, the *pesantren* authorities will call the student, ask for an explanation and give them special guidance. The process is usually carried out without the other students knowing. This aims to maintain the dignity of the students who are called. In addition, honesty is also reflected when students are given assignments, even during exams.

A religious leader mentioned that instilling the value of worship is not only a matter of memorization. It must be practiced, trained, accustomed and exemplified, so that students will realize and worship on their own consciousness, without being asked and forced anymore. Students are also given the understanding that a worship that is accepted by Allah SWT is worship that begins with pure intentions because of Allah SWT, is carried out in the right way and movements, and is done sincerely. The third value of the heart is responsibility. *Pesantren* instill the value of responsibility to the students, because whatever they do at this time is one of their obligations as humans and Muslims, who will be accounted for in the hereafter.

The value of spiritual intelligence contained in *surau* education is to train the value of feeling/intention which consists of a sense of togetherness, mutual love and respect, helping each other, and adapting wherever they are. A sense of togetherness in *pesantren* is very necessary, because the students come from different economic, social and cultural backgrounds. In Minangkabau there is a saying that says “*Sasakik sasanang, sahino samalu, sabarek sapikuan*” (we both feel pain when it hurts, we are both happy when we are happy and we share all the risks). From this proverb, students are required to have empathy with each other whatever the circumstances. Another proverb also says “*Tatilingkuik samo makan tanah, tatilantang samo makan angin*” (Face down and eat the ground, supine and eat the wind) which means that students share the same fate when they are in the *pesantren*.

In *pesantren* environment, students are also taught and trained in *kato nan ampek*, *Kato mandaki* shows how to speak, communicate and behave towards people whose positions are higher than us, such as parents, teachers, scholars, community leaders, including state leaders. Meanwhile, *kato manurun* shows how to speak and behave towards people whose position is below us, especially those who are younger. *Kato mandata* is a way of speaking with peers in association. Lastly, *kato malereng* is how to behave towards people we really respect, and it's awkward if we talk too closely and openly, in a sense we will use figurative language when speaking. In social life, it is also reflected in the proverb “*the little ones are loved, the big ones are made friends, the old are respected*” The proverb explains that one must love and respect each other, both inside and outside the *pesantren* environment.

The results of the study also found that internalizing spiritual intelligence through *surau* education in social studies instruction is also aimed at practicing students' thinking values. The value of thinking consists of the ability to think critically, intelligently, creatively, innovatively and open to change. To train this value in the learning process in *pesantren*, especially in social studies subjects, discussion method is used. Through discussion, students are demanded to be skilled to think behind something that exists, even to be encouraged to create something that does not yet exist or to modify something that already exists (creative-innovative). This is also stated by social studies teachers and religious leaders that a person's religious intelligence will appear when they are often invited to have

discussions. Minangkabau proverb says that “*Alun rabah la ka ujuong, alun pai la babalie, alun dibali la bajua*” This Minang proverb means that life must have a vision and one must think far into the future. Thus, students are accustomed to thinking intelligently, critically, creatively, innovatively, visionary and open-minded. The process of internalizing spiritual intelligence to train thinking in *pesantren* is instilled through *surau* education pattern by cultivating deliberation, discussion, puzzles and debate. The egalitarian Minang culture teaches “*Basilang kayu dalam tungku, disinan api mako hiduik, disitu nasi mako masak.*” The expression demands creative and innovative ideas born of intelligent and critical thinking to be approved in deliberation. From the explanation of the three experts above, it can be concluded that the values of *surau*-based education which are internalized to train students' thinking are critical thinking skill, intelligence, creativity, innovation, vision, and open-mindedness. All of these concepts are supported by the expression of Minang proverbs as verses of Minang customs which have meanings in accordance with universal virtue values.

Proverbs are a form of interpretation of Quranic verses in accordance with the language of the Minangkabau people. By being accustomed to deliberation, debating, riddles and discussions, students at the *surau* were used to sharpening their minds to be critical, intelligent, creative, innovative, visionary, and open-minded. This was one of the causes of the birth of great figures from the Minang region such as H. Agus Salim, Hatta, and Syahrir.

The study also found that in internalizing spiritual intelligence through *surau* education in social studies learning, it was also to practice the sports values of students. The value of this sport aims to train students physically through scout, silat, rago football, mountain climbing, and other sports. This sport will instill the value of being strong, tough, disciplined, capable and brave in defending oneself and defending the truth. *Pesantren* emphasizes that between heart, thought, compassion and physical exercise must be fostered and balanced so that students become balanced individuals - not only intelligent in thinking, but also physically healthy. Related to this, in the dormitory students not only do sports activities, but also carry out mutual cooperation activities. This was reflected in 2017, the male students together with the community participated in the process of building dormitories and school buildings for female students. In addition, male students worked together to install pipes from clean mountain springs to the dormitory. In Minangkabau the most popular sport is silek (silat). Traditional values teach “*Musuoh indak dicari, tasuo pantang dielakkan*” (Don't make enemies, but don't run from battles). Silat training makes students independent, brave and capable in defending themselves and fighting for their values. Furthermore, various types of sports that are often done in the afternoon at the *pesantren* are takraw, rago soccer, volleyball, kite flying, mountain climbing or adventures in the forest and others.

All of these skills are trained by Islamic boarding school so that later students have the skills and intelligence to face the outside world. In Minangkabau, the culture of merantau is still developing today. This is in accordance with the Minang proverb which states: “*go overseas first, it's useless in the village.*” This proverb asks Minangkabau youth to go outside the region to seek as much knowledge as possible, then return to the village to advance the region and help the development of the *nagari*.

Conclusion

Value education that is internalized in social studies instruction is the main foundation that cannot be abandoned in the ongoing education system. This is based on several problems, first: that social change in society is a condition that cannot be avoided. To deal with these changes and demands, students are expected to have competencies such as critical thinking and problem solving, communication, collaboration, creativity, and innovative thinking. Second, the younger generation

must face the changes that will occur, they must also have values embedded in their hearts, because these values will become a person's guide to behavior. By having a good spiritual intelligence, students will be able to benefit others because the best humans are those who are beneficial to others, and the lowest value of benefits is not causing problems or being a source of problems in the community. Therefore, the research found several values of spiritual intelligence, such as: 1) The value of the heart, namely being devoted to Allah SWT, being honest, worshiping sincerely, and being responsible. 2) The value of compassion, which consists of a sense of togetherness, mutual love and respect, helping each other, and adapting wherever they are. 3) The value of thinking consists of the ability to think critically, intelligently, creatively, innovatively and open to change. 4) The value of sports which aims to train students physically through scouting activities, martial arts, rago football, mountain climbing, and other sports.

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