

**THE INTERNALIZATION OF SPIRITUAL INTELLIGENCE
AT MTs MUHAMMADIYAH 1 PURBALINGGA**



AN UNDERGRADUATE THESIS

**Submitted to Faculty of Tarbiya and Teacher Training of
State Islamic University Prof. KH. Saifuddin Zuhri Purwokerto
as a Partial Fulfillment of the Requirements for *Sarjana Pendidikan* (S.Pd.) Degree**

**By:
FAUZIYAH AZHAR NURHANA
S.N. 1617402006**

**ISLAMIC EDUCATION STUDY PROGRAM
ISLAMIC EDUCATION DEPARTMENT
FACULTY OF TARBIYA AND TEACHER TRAINING
STATE ISLAMIC UNIVERSITY
PROFESOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO
2023**

STATEMENT OF ORIGINALITY

Herewith I,

Name : Fauziyah Azhar Nurhana
Student Number : 1617402006
Grade : Undergraduate
Faculty : Tarbiya and Teacher Training
Study Program : Islamic Education

Declare that this thesis I have compiled with the title, "**The Internalization of Spiritual Intelligence at MTs Muhammadiyah 1 Purbalingga**" is truly my own work and is not plagiarism of someone else's thesis. I am fully aware that I have quoted some statements and ideas from several resources. All the materials from work done by other people or institutions have been properly cited.

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Purwokerto, Maret 2023

Who Declare



Fauziyah Azhar Nurhana
S.N. 1617402006

APPROVAL SHEET

This thesis, entitled
THE INTERNALIZATION OF SPIRITUAL INTELLIGENCE
AT MTs MUHAMMADIYAH 1 PURBALINGGA

Written by Fauziah Azhar Nurhana (Student Number. 1617402006) Islamic Education Study Program, Islamic Education Department, Faculty of Tarbiya and Teacher Training, State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto has examined on 4 April 2023 and declared qualified for achieving *Sarjana Pendidikan* (S.Pd.) Degree by the examiners.

Approved by:

Examiner/Head of Examiners/Supervisor,

Examiner II/Secretary,

Dr. H. Munjin, M.Pd.I.

NIP. 19610305 199203 1003

Dr. Muh. Hanif, S.Ag., M.Ag., M.A.

NIP. 19730605 200801 1 017

The Main Examiner

Dr. Suparjo, M.A.

NIP. 19730717 199903 1 001

Legalized by:

The Head of Islamic Education Department,



Dr. H. M. Slamet Yahya, M.Ag.

NIP. 19721104 200312 1 003

OFFICIAL NOTE OF SUPERVISOR

To
The Head of the Islamic Education Department
Faculty of Tarbiya and Teacher Training,
State Islamic University
Prof. K.H Saifuddin Zuhri Purwokerto
in
Purwokerto

Assalaamualaikum Wr.Wb


After conducting guidance, review, direction, and correction then through this letter I cover that:

Nama : Fauziah Azhar Nurhana
Student Number : 1617402006
Department : Islamic Education
Study Program : Islamic Education
Faculty : Tarbiyah and Teacher Training
Title : The Internalization of Spiritual Intelligence at MTs
Muhammadiyah 1 Purbalingga

I recommend the thesis to be submitted to the Head of Islamic Education Department Faculty of Tarbiya and Teacher Training, State Islamic University Prof. K.H Saifuddin Zuhri Purwokerto, and examined in order to attain *Sarjana Pendidikan (S.Pd.)* / Undergraduate Degree in Islamic Education

Wassalaamualaikum Wr. Wb.

Purwokerto, Maret 2023
Supervisor,



Dr. H. Munjin, M.Pd.I
NIP. 19610305199203 1 003

THE INTERNALIZATION OF SPIRITUAL INTELLIGENCE AT MTs MUHAMMADIYAH 1 PURBALINGGA

Fauziah Azhar Nurhana
S.N 1617402006

Islamic Education Study Program
State Islamic University of Prof. K.H.Saifuddin Zuhri Purwokerto

ABSTRACT

This research was conducted to determine how to internalize intelligence in students' behavior. Humans are God's perfect creatures and the best of creation. He is equipped with a mind. In its perfection, humans also have souls that can react positively or negatively depending on their nature and behavior. Therefore humans also have the intelligence to develop themselves to be better. This research is descriptive qualitative research. It takes place at MTs Muhammadiyah 1 Purbalingga, with the object of internalizing spiritual intelligence at Mts Muhammadiyah 1 Purbalingga. The research subjects are the teacher, the principal, the head of a *waka kesiswaan*, and the student. This research uses data collection techniques: observations, interviews, documentation, and data triangulation. The data analysis is conducted in qualitative data analysis consisting of some steps; they are steps data reduction, data presentation, and drawing conclusions

This research indicates that in the internalization of Spiritual intelligence data MTs Muhammadiyah 1 Purbalingga, there are stages and methods used to internalize spiritual intelligence. The steps include receiving, responding, valuing, organization, and characterization. In comparison, the methods used are exemplary, habituation methods, motivational methods, rule In comparison methods, and association methods. From the stages and methods that have been carried out, it will be known the results that occur in students every day with good traits, namely Siddiq, Istiqomah, Amanah, Tabligh, and Fatonah.

Keywords: *Internalization, Spiritual Intelligence*

MOTTO

Live as if you were to die tomorrow. Learn as if you were to live forever.



DEDICATION

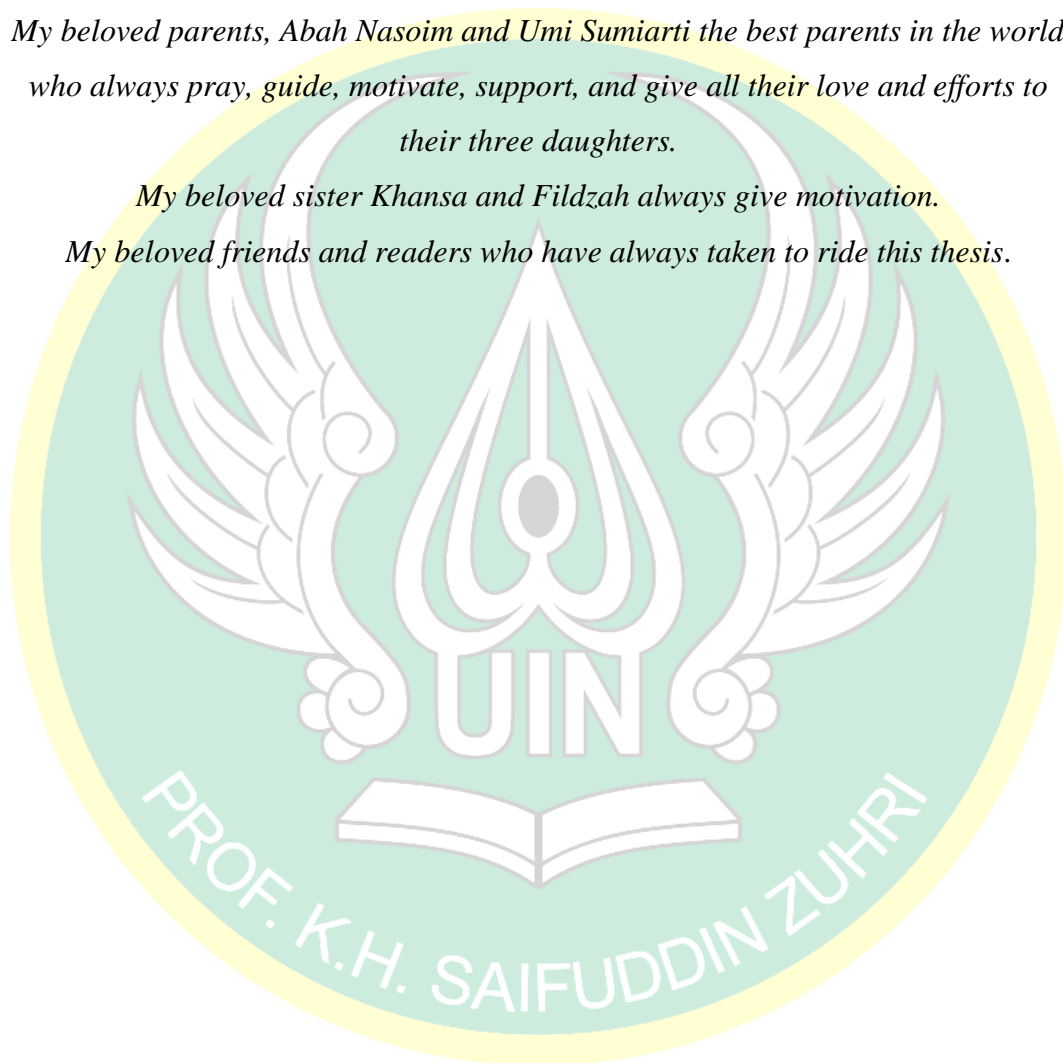
Alhamdulillahirabbil'alamin, all praise be to Allah, Lord of the world,

I dedicated this thesis to the following:

My beloved parents, Abah Nasoim and Umi Sumiarti the best parents in the world who always pray, guide, motivate, support, and give all their love and efforts to their three daughters.

My beloved sister Khansa and Fildzah always give motivation.

My beloved friends and readers who have always taken to ride this thesis.



ACKNOWLEDGMENT

The most beautiful word is Alhamdulillah, all praises to Allah, the God of the universe who has given strength and guidance, so the thesis entitled The Internalization of Spiritual Intelligence at MTs Muhammadiyah 1 Purbalingga can be completed. Shalawat may always be devoted to Prophet Muhammad SAW, who has always become a role model for all humans worldwide.

This thesis partially fulfills the requirement for obtaining the undergraduate degree of education in the Faculty of Tarbiya and Teacher Training of State Islamic University of Prof. KH. Saifuddin Zuhri Purwokerto. While completing this thesis, many parties have provided help, support, and suggestions that are useful for the completion of this thesis. Deep gratitude and appreciation are expressed to:

1. Prof. Dr. Moh Roqib, M.Ag., as a Rector of State Islamic University of Prof. KH. Saifuddin Zuhri Purwokerto.
2. Prof. Dr. H. Suwito, M.Ag., as the Dean of the Faculty of Tarbiya and Teacher Training of State Islamic University (UIN) Purwokerto.
3. Dr. Suparjo, M.A., the Deputy Dean of the Faculty of Tarbiya and Teacher Training of State Islamic University (UIN) Purwokerto.
4. Prof. Dr. Subur, M. Ag., as the II Deputy Dean of Faculty of Tarbiya and Teacher Training of State Islamic University (UIN) Purwokerto.
5. Dr. Sumiarti, M. Ag., as the III Deputy Dean of Faculty of Tarbiya and Teacher Training of State Islamic University (UIN) Purwokerto.
6. H. Rahman Afandi, M. Si., as the Head of Islamic Education in the Faculty of Tarbiya and Teacher Training of State Islamic University (UIN) Purwokerto.
7. Dr. H. Mujin, M.Pd.I., as thesis advisor, gives give researcher advice and guides the researcher so that this thesis can be completed.
8. All lecturers of Faculty Tarbiya of Teacher Training of State Islamic University (UIN) Purwokerto, especially lecturers of the Islamic Education

Study Program, always patiently convey the knowledge and open up insights as provisions for the future.

9. All the staff and officials of State Islamic University (UIN) Purwokerto.
10. Teachers and students of MTs Muhammadiyah 1 Purbalingga.
11. My beloved parents, Abah Nasoim and Umi Sumiarti, whose always prayers and support have been an infinite power.
12. My beloved brothers and sisters, Khansa and Fildzah Aghniya Nur Azkiya, always make my life more colorful.
13. All my friends at State Islamic University (UIN) Purwokerto, especially Islamic Education 2016, have always been a part of my study life.
14. All my family in IMM Komisariat Ibrahim and PC IMM Banyumas, who first loved in university, taught and practiced the meaning of togetherness. So many new things filled my life.
15. All educators and education staff at SD Negeri 1 Muntang have provided color in every step I have taken.
16. All my sisters who share laughter and tears, always together in joy and sorrow: Mba Izzah, Mba Imah, Mba Isti, Mba Milah, Mba Aisyah, Jeni, Nunung, Ifah, Fitri, Nia, Afri, Nurul Ngafifah, Mba Tyas, Atiq, Shela, Mba Dwi Nur Khasanah, Mila, Nurul Fathonah.
17. All people who helped and supported me. Thank you so much.

No sentence is more appropriate than the most profound thanks for all your help, support, and suggestions. Only Allah can reply with better replies. Hopefully, this thesis can be helpful for the writer and all readers.

Purwokerto, 31 Maret 2023

Writer,



Fauziyah Azhar Nurhana
S.N. 1617402006

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CHAPTER I INTRODUCTION

A. Background of Study

Humans are the perfect creatures of Allah and the best of creation. In this case, Ibn 'Arabi explained that human nature is a good creature of Allah who has the power of life, knowing, desiring, speaking, seeing, hearing, thinking, and deciding after being the bearer of duties and functions as God's creatures on earth.¹ Besides this, humans also have a soul that can react positively or negatively depending on their nature and behavior. Therefore humans also have the intelligence to build themselves for the better. Such intelligence includes emotional intelligence, intelligence, and spiritual intelligence.²

Education becomes a process of improving themselves and changing individuals' behavior in their personal life, society, and natural surroundings by teaching as an activity. Education is a means for a person to learn and seek knowledge as a person needs broad insight and can be place in people's lives.

According to Ahmad D Marimba, education is the guidance or leadership consciously by the educator on the physical and spiritual development of the educated towards forming the primary personality.³

Through education, humans are stimulated to think, respect, and do.⁴ Educated people are not only those who are rich in knowledge but also have good attitudes, communication, skills, and ideas. Able to communicate with social conditions and to the community. According to Al-Ghazali, education is the only way to spread virtue, set the only way to disseminate virtue,

¹ Bhukari Umar, *Ilmu Pendidikan Islam*, (Jakarta: Amzah, 2010), p.1

² Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ Berdasarkan 6 Rukun Iman dan 5 Rukun Islam*, (Jakarta: Arga., 2001), p.5

³ Hasbullah, *Dasar-dasar Pendidikan*, (Jakarta: PT. Raja Grafindo Persada, 2001), p.3

⁴ Sofyan S. Wilis, *Psikologi Pendidikan*, (Bandung: Penerbit Alfabet, 2012), p.4

elevate human dignity, and instill human values⁵ . So, it can say that the prosperity and glory of society depend on education carried out. The better education is obtained, the better the quality of the community, both in terms of mindset and economy. And vice versa, if education is low, then the quality of a narrow perspective and an economy is difficult to develop.

A good education cannot be separated from the teaching and learning process. The learning process is an activity or function to acquire knowledge, improve skills, and improve behaviour, attitudes, and personality. Education is synonymous with school, where everyone can seek knowledge. Therefore education must be able to increase the potential of students to face the challenges of the times as it is today. It also allows for character development as a creature of God who must improve good relations with the community and the surrounding environment and increase piety to Allah. Schools will become superior by instilling good morals and manners so that they become characteristic. The school's excellence lies in its ability to provide an environment that can optimally develop the potential of its students through the stages of intellectual, emotional and spiritual development.

Without our awareness, the discoveries in the field of psychology turn out to be a lot of intelligence discovered by scientists. There are IQ, EQ, and SQ, and many say that spiritual intelligence is the peak of all intelligence (the ultimate intelligence). So spiritual intelligence is centered on the spiritual space that gives the ability of each individual to solve problems in the context of meaningful values and find more meaningful and valuable steps, among other measures. Thus, spiritual intelligence is essential for intellectual and emotional intelligence to function effectively.⁶

⁵ Abidin Ibnu Rusn, *Pemikiran Al Ghazali Tentang Pendidikan*, (Yogyakarta: Pustaka Pelajar Offset, 1998), p.55

⁶ Monty P Satiadarma dan Fidelis, *Mendidik Kecerdasan: Pedoman Bagi Orang Tua dan Guru dalam Mendidik Anak Cerdas* (Jakarta: Pustaka Populer Obor, 2003), p.42.

Spiritual intelligence is the intelligence of the soul that has the purpose of intelligence that can help humans fully heal themselves—many people who have been living a life full of wounds and mess long for harmony and happiness. Spiritual intelligence is intelligence in a person related to wisdom outside the ego or conscious mind. With SQ, people acknowledge existing values and creatively discover new ones. Spiritual intelligence (SQ) is the intelligence to deal with and solve problems of meaning and value so that someone can know their actions or ways of life are more meaningful than others.⁷ Meanwhile, according to Dr. Marsha Sinetar in the book "*Rahasia Sukses Hidup Bahagia Kecerdasan Spiritual Mengapa SQ Lebih Penting daripada IQ dan EQ*" by Sukidi means that spiritual intelligence is an inspired thought, which originated from God.⁸

The most crucial educational task is to realize values and change attitudes. One of the values instilled in religious matters. Following its function and role, the school is an educational institution in which there is a process of change and all the consequences sought by the school so that students have the awareness to become entirely Muslim, which ends in gratitude to Allah SWT for everything that has been give.

Proper education not only teaches how to excel in academics but also terms of religiosity because it is essential. There is still too little attention to it, especially in Islamic-based education. Of course, they must be able to turn their students into religious students. Therefore, in the world of education, some ways are used to internalize to make students excel intellectually and spiritually.

Spiritual intelligence is critical and even becomes an essential part of humans as a child still in infancy. However, unconsciously, many parents are still lacking in guiding and educating the spiritual dimension of their

⁷ Danah Zohar dan Ian Marshall, *SQ Memanfaatkan Kecerdasan Spiritual dalam Berfikir Integralistik dan Holistik Untuk Memaknai Kehidupan* (Bandung : Mizan, 2002), p.8-9.

⁸ Sukidi, *Rahasia Sukses Hidup Bahagia Kecerdasan Spiritual Mengapa SQ Lebih Penting daripada IQ dan EQ*, (Jakarta: PT Gramedia Pustaka utama, 2004), p. 49

child's soul. The development of children's spiritual meaningfulness becomes less optimal. This causes the child to experience a spiritual emptiness, thus creating irregularities because the influence of the surrounding environment easily sways the child. Therefore, intelligence requires special attention so that children are not easily carried away by the development of an increasingly rapid era so that children become good people in the future.

Based on preliminary observations made by the author Syaadah Izzah Nurulloh is a teacher at MTs Muhammadiyah 1 Purbalingga. MTs Muhammadiyah 1 Purbalingga is located in Purbalingga. Namely, the school is one of the schools that implement the program to internalize spiritual intelligence in children who become the nation's successors.

Based on the interview results, the informant said that in schools, several programs become ways to internalize spiritual intelligence, including exemplary, habituation, rule enforcement, motivational, and association.

Based on the discussion above, the author is interested in researching and learning more about internalizing spiritual intelligence in students through this program. Hence, the writer raises the title "THE INTERNALIZATION OF SPIRITUAL INTELLIGENCE IN MTS MUHAMMADIYAH 1 PURBALINGGA."

B. The Scope Of Study

Based on the description of the research above, this research focuses on "The Internalization of Spiritual Intelligence at MTs Muhammadiyah 1 Purbalingga)."

C. Clarification Of Trem

1. Internalization

In language, the word internalization comes from English. Internalization means the process by which individual members or a

formal group take on (and make them their own) the attitudes, beliefs, perspectives, and values held by other members.⁹

Work ethics, for example, results from the internalization of attitudes toward time and effort). The meaning of internalization in KBBI is the "appreciation" of the country's philosophical process in depth through counseling, upgrading, etc. The appreciation of teaching, doctrine, or value is a belief and awareness of the truth of a philosophy or matter embodied in attitudes and behavior.¹⁰

2. Spiritual Intelligence

Spiritual intelligence comes from the words intelligence and spiritual. Intelligence in English is called intelligence, and in Arabic, it is *az Zaka* which means understanding, speed, and perfection of something.¹¹ In a Kamur Besar Bahasa Indonesia, intelligence comes from the word intelligent, which means perfect development of mind and character of thought, understanding, or sharp mind. Intelligence itself is interpret smart thing that is the perfection of the product of the mind, such as intelligence and sharpness of mind.¹²

John Dewey said about the meaning of intelligence itself in James Guinlock's book, which meant that intelligence described human behavior in a complex manner that included matters relating to efforts to resolve the difficulties of understanding life and life's problematic situations.¹³

Spirit comes from the word spirit, which means spirit, soul, soul, soul, mental, spiritual, and religious. In the psychological dictionary,

⁹.Online Dictionary, www.bussinesdictionary.com/definiton/internalization. Html. on June 20 2020 at 11.31.54.

¹⁰. Departemen Pendidikan Nasional. *Kamur Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2007), p. 439

¹¹ Abdul Mujib dan Yusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2002), p.318

¹² Departemen Pendidikan Nasional. *Kamur Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2007), p.164

¹³ James Guinlock, *John Dewey's Philosopy of Value*, (New York: Hurmanities Press, 1972), p.278

Ansari says that spirituality is an assumption regarding transcendental values.¹⁴

D. Research Question

Based on the background of the study, the writer can formulate the problem as follows: “How is the internalization of spiritual intelligence at MTs Muhammadiyah 1 Purbalingga?”

E. Objective

This study aims to find out in detail about the initialization of spiritual intelligence at MTs Muhammadiyah 1 Purbalingga.

F. Benefits of The Study

The expected benefits are the following:

a. Theoretical Benefits

To add to the scientific treasures and develop an understanding of improving spiritual intelligence through the program in Mts Muhammadiyah 1 Pubalingga.

b. Practical Benefits

1. For Researchers

To increase the experience and knowledge of thinking to internalize spiritual intelligence is critical to be applied in the real world.

2. For related institutions

This research is expect to be use as material for consideration in formulating strategies and determining subsequent policies in improving the quality of output or graduates. Especially in the spiritual aspect, because apart from being equipped with advanced science and technology, IMTAQ also has a strong fortress for Students

To better understand the importance of the spiritual aspects in teaching and learning activities (KBM), they can be better developed and improved according to Islamic law.

¹⁴ M. Hafi Anshori, *Kamus Psikologi*, (Surabaya: Usaha Kamisius, 1995), p.653

G. Previous Studies

Research results related to the research theme

Thesis titled "Penguatan Kecerdasan Spiritual Remaja Melalui Kegiatan Tadarus Al Qur'an (Studi Kasus Komunitas One Day One Juz di Purbalingga)" by Eka Muawwali Nurhayah. The thesis explains that the ODOJ community strengthens the regime's intelligence by using activities that support these activities with the results that members of the ODOJ community genuinely feel.¹⁵ The similarities contained in the thesis with the author are in research that chooses themes related to spiritual intelligence. The differences in this study select objects, namely adolescents, while the authors choose MTs students.

Thesis titled " Pengembangan Kecerdasan Spiritual Melalui Hafalan Al Qur'an di Pondok Pesantren Tahfidzul Qur'an Al Ikhlas Aqshal Madinah Kecamatan Bobotsari Kabupaten Purbalingga" by Muhammad Nasrullah. This thesis explains that memorizing al-Qur'an plays a role in the development of spiritual intelligence, in this case, is support by the interpretation of the Qur'an as an amplifier in understanding the Qur'an so that it improves the quality of faith and maintains behavior.¹⁶ The similarity of the thesis with the author is to choose the same theme: spiritual intelligence and memorization of the Qur'an or tafidz al-Qur'an. While the difference lies in the selection of the object of this thesis, choosing the Islamic boarding school as the object of research while the writer chose the formal school of Madrasah Tsanawiyah.

Thesis with the title " Pembentukan Kecerdasan Spiritual Pada Siswa Melalui Tahfidzul Qur'an (Studi Multisitus di Madrasah Ibtidaiyah Sa'adatul Hikmah dan Madrasah Ibtidaiyah Muhajirin Kota Jambi" by M.Azir. in the thesis explains the related formation of spiritual intelligence

¹⁵ Eka Muawwali Nurhayah, *Penguatan Kecerdasan Spiritual Remaja Melalui Kegiatan Tadarus al Qur'an (Studi Kasus Komunitas One Day One Juz di Purbalingga)*, Skripsi, (Purwokerto: IAIN Purwokerto, 2019)

¹⁶ Muhammad Nasrullah, *Pengembangan Kecerdasan Spiritual Melalui Hafalan Al Qur'an di Pondok Pesantren Tahfidzul Qur'an Al Ikhlas Aqshal Madinah Kecamatan Bobotsari Kabupaten Purbalingga*, Skripsi, (Purwokerto: IAIN Purwokerto, 2019)

through tahfidzul Qur'an which is in two formal schools by describing the results related to methods in the building of spiritual intelligence, the approach taken in the shape of spiritual intelligence and the process of forming spiritual intelligence through tahfidzul Qur'an in two schools namely Madrasah Ibtidaiyah Sa'adatul Hikmah and Madrasah Ibtidaiyah Muhajirin.¹⁷ The similarity between the thesis and the writer is choosing the theme of spiritual intelligence. While the difference lies in the selected object, the thesis chooses Madrasah Ibtidaiyah, while the writer chooses Madrasah Tsanawiyah.

H. Structure of The Study

The Writing in this study was compiled using systematic discussion normatively in scientific works. The systematic discussion in this research is the subject of the debate that the researcher will carry out. This writing system has three parts: the beginning, the core, and the end.

The initial part consists of a title page, an authenticity page, a validation page, a memorandum page, abstracts, a motto page, an offering page, an introduction, and a table of contents.

The contents part consists of five chapters.

The first chapter contains an introduction, which includes the background of the problem, the formulation of the problem, conceptual definition, literature review, objectives and benefits of research, and systematic writing of the thesis.

The second chapter is the theoretical framework. This chapter contains a description and analysis, which consists of three sub-chapters. The first section contains internalization, which includes the definition of internalization and the internalization process. The second section contains spiritual intelligence, which consists of the meaning of spiritual intelligence, characteristics of spiritual intelligence, excess spiritual intelligence, aspects

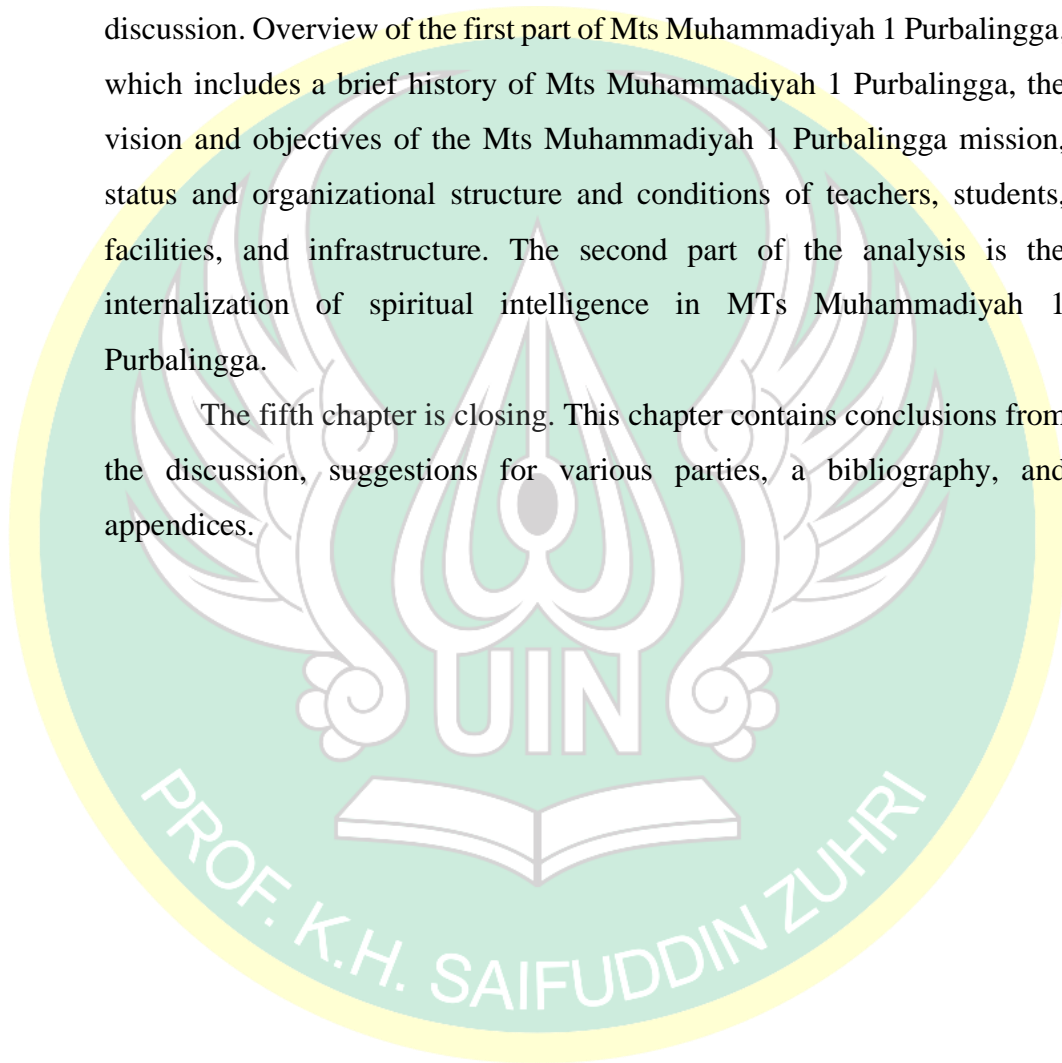
¹⁷ M. Azir, *Pembentukan Kecerdasan Spiritual Pada Siswa Melalui Tahfidzul Qur'an (Studi Multisitus di Madrasah Ibtidaiyah Sa'adatul Khidmah dan Madrasah Ibtidaiyah Muhajirin Kota Jambi)*, Thesis, (Malang: UIN Maulana Malik Ibrahim, 2017)

of spiritual intelligence, and spiritual intelligence functions. The third section contains the way to internalize spiritual intelligence.

The third chapter is the research methodology which includes the research type, location, object and subject of research, data collection techniques, and data analysis techniques.

The fourth chapter contains two parts of the research results and discussion. Overview of the first part of Mts Muhammadiyah 1 Purbalingga, which includes a brief history of Mts Muhammadiyah 1 Purbalingga, the vision and objectives of the Mts Muhammadiyah 1 Purbalingga mission, status and organizational structure and conditions of teachers, students, facilities, and infrastructure. The second part of the analysis is the internalization of spiritual intelligence in MTs Muhammadiyah 1 Purbalingga.

The fifth chapter is closing. This chapter contains conclusions from the discussion, suggestions for various parties, a bibliography, and appendices.



CHAPTER II

THEORETICAL FRAMEWORK

A. Internalization

1. Definition of Internalization

Internalization means the process by which individual members or formal groups take (and make it their own, the attitudes, beliefs, perspectives, and values shared by other members. For example, the result of internalizing attitudes over time and effort).¹⁸

The definition of internalization in KBBI is an appreciation of the state philosophy process that takes place in depth through counseling, upgrading, etc. Appreciation of a doctrine, doctrine, or value is a belief and awareness of the principle's truth or deals manifested in attitudes and behaviour.¹⁹

Internalization is appreciation, deepening (process), and living up to Islamic teachings' values. So that the importance of Islamic teachings can be well instill in students, they become a source of motivation for students to move, behave and behave in everyday life according to Islamic values. Internalization is defin as the merging or unifying of attitudes, standards of behaviour, opinions, and so on in personality.²⁰

As quoted by Mulyana, Reber defines internalization as the unification of values in a person, or psychological terms, as an adjustment of one's beliefs, values, attitudes, practices,s and standard rules. This understanding implies that the understanding of the values obtained must be practicable and have implications for attitudes. This internalization will be permanent in a person.

¹⁸ Online Dictionary, www.bussinesdictionary.com/definition/internalization. Html diunduh tanggal 18 September 2020 pukul 11.31.54

¹⁹ Pusat Bahasa Departemen Pendidikan Nasional, KBBI, (Jakarta: Balai Pustaka, 2003), p. 439

²⁰ J.P. Chaplin, Kamus Lengkap Psikologi, (Jakarta: Raja Grafindo Persada, 2005), p. 256

Meanwhile, Ihsan interprets internalization as an effort to put values into the soul so that it becomes his.²¹

Thus, internalization is an effort to appreciate and explore values so that these values are embedded in every human being, especially students. Because Islamic religious education is orientation towards value education, there is a need for this internalization process. So internalization is towards the inner or spiritual growth of students. This growth occurs when students realize something "values" contained in religious teaching. Then those values are made into a "self-value system" to guide all statements of attitude, behavior, and moral actions in their daily life.

2. Process of Internalization

Below, the author will present the stages of value internalization from where and how values become part of a person's personality. Taxonomically, these stages, according to David R. Krathwohl and his friends, as quoted by Soedijarto, are as follows:

a. *Receiving*

That is the stage of being open to receiving stimuli, which includes awareness, desire to receive influence, and being selective about these influences. The value has not yet been formed at this stage but is still in acceptance and deal-seeking.

b. *Responding*

That is the stage of responding to affective stimuli, including compliance, actively giving attention, and satisfying a response (satisfied in responding). At this stage, a person has started actively responding to the values that develop outside

²¹ Fuad, Ihsan, *Dasar-dasar Kependidikan*, (Jakarta: Rineka Cipta, 1997), p.155

and responding to them.

c. *Valuing*

That is the starting stage of providing an assessment based on the values contained therein, which include: The level of trust in the value received, feeling bound by the values that are believed, and having an inner attachment (commitment) to fight for the values that are accepted and considered in.

d. *Organization*

Namely, organizing the various values received includes establishing the position or relationship of a deal with other matters. For example, social justice with democracy is by wisdom in deliberation/representation. And organize a value system within itself, namely a way of life and behavior already based on the values that are believe to be.

e. The unifying of values in a consistent value system includes:

Generalizing values as a reference base in seeing and looking at the problems at hand, and the characterization stage, namely personalizing these values.²²

Reduced the stages internalizing the value of Krathwhol by Soedijarto were to the introduction and understanding stage, the acceptance stage, and the ration stage. Some efforts must be made in each of these stages, as described below:

a. Introduction and understanding

That is when someone becomes interested in understanding and appreciating the importance of value for him. At this time, the learning process that was take was essentially cognitive. Students will learn with values that will

²² Soedijarto, *Menuju Pendidikan Nasional Yang Relevan dan Bermutu*, (Jakarta: Balai Pustaka, 1993), p. 145-146

instilling through cognitive learning. By Chabib Thoha, this stage is called the value transformation stage, where educators inform students of good and bad values, which are consoles of theoretical communication using verbal language. At this time, students have not been able to analyze information related to the empirical reality in society.²³

At this stage of introduction and understanding, the methods used are lectures. This method of educators informs excellent and bad values students. Assignment: Students are task with rewriting their knowledge of a value discussed in their language. In addition, students can also be give the task of studying various events that contain similar or even contradictory values. Discussion, Brainstorming, and exchanging opinions in an open forum led and attended by the whole class, both through large and small groups, to sharpen understanding of the meaning of a value. Only understanding and appreciating the importance of value does not mean that the value has been accepted and used as a frame of reference in his actions, ideals, and views. The educational process needs to enter the next stage, namely acceptance.²⁴

a. Reception

That is student begins to believe in the truth of a value and makes it a reference in his actions and deeds. Someone accepts a deal because that value based on their interests and needs, about themselves and their environment. A learning approach is needed, a social process for obtaining a matter. Students feel themselves in the context of their relationship with the environment, not the learning process that places

²³ Chatib Thoba, *Kapita Selekt Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar,1996), p. 93

²⁴ Soedijarto, *Menuju Pendidikan Nasional...*, p. 151

students at a distance from being studied. A real social life that positions students as actors are challenging to develop in an educational situation. Without creating an atmosphere and learning environment that allows socialization, it is difficult for educators to expect the realization of a value or a set of values in students.

b. Integration

That is when a student enters a value in the overall value system he adopts. At this stage, a student has matured with a complete personality, a consistent stance, and an unyielding attitude in defending a value. The value he received has become part of his conscience and personality.²⁵

B. Spiritual Intelligence

1. Definition of Spiritual Intelligence

Spiritual intelligence comes from the two words intelligence and spiritual. Intelligence in Arabic is *az Zaka* which means understanding the speed and perfection of something.²⁶ In the *Kamus Besar Bahasa Indonesia*, intelligence comes from the word intelligent, which means the perfect development of the mind and mind to think, understand or have a sharp mind. Intelligence defined as a matter of intelligence, namely the perfection of the development of reason, such intelligence and the sharpness of mind.²⁷ Or it can say that intelligence is a monotheistic, integralist, and principled mindset only because of Allah.²⁸

²⁵ Soedijarto, *Menuju Pendidikan Nasional...*, p. 150.

²⁶ Abdul Mujid dan Yusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2002), p.318.

²⁷ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1995), p.164.

²⁸ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual: ESQ Berdasarkan Rukun 6 Iman dan 5 Rukun Islam*, (Jakarta: Arga Wijaya Persada, 2001), p.57

John Dewey said about the meaning of intelligence itself in James Gouinlock's book as follows:

“ Intelligence describes the behavior involved in attempting to solve the difficulties of a problematic situation. Thus, for specific purposes, it can be said that “intelligence” describes those operations by which the meaning of the events of the environment are discovered, developed, manipulated, and tasted. Intelligence, of course, implies distinctive capacities in the organism and the environment.”²⁹

The point is that intelligence develops human behavior complexly, including matters relating to efforts to resolve the difficulties of life's problems and situations. Therefore, intelligence aims to manage the meanings of environmental events or incidents, things that become discoveries, ideas, or ideas, and existing experiments.

So that the intelligence possessed by humans is that they can best manage something in their environment, in other words, in John Dewey's view, intelligence is a person's ability to interpret life events and manage all problems and everything in the environment itself.

Furthermore, a spiritual definition that spiritual comes from the word spirit, which means spirit, soul, spirit, spirit, mind, spirit, and religion.³⁰ The main spiritual characteristics include a feeling of wholeness and harmony within oneself, with others, and with God or supreme power as a determination. According to their level of development and experience, people consider individual safety, signs of strength, and feelings of hope. Does not mean that individuals are satisfied with life or their answers.³¹

²⁹ James Guinlock, *John Dewey's Philosophy of Value*, (New York: Hurmanitas Press, 1972), p.278

³⁰ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar...*, p.857.

³¹ Darmadi, *Kecerdasan Spiritual Anak Usia Dini Dalam Cakrawala Pendidikan Islam*, (Bogor: Gutepedia Publisher, t.t), p.16.

As each individual's life usually develops, situations arise that cause anxiety, helplessness, or distress. Characteristics of spiritual needs include:³²

- a. Confidence
- b. Forgiveness
- c. Love and relationships
- d. Belief, creativity, and expectation
- e. Purpose and objectives, grace and hope

According to Muhammad Zuhri, spiritual intelligence is human intelligence used to relate to God. Each person's potential for spiritual intelligence is enormous and is not limited by heredity or other material.³³

Meanwhile, according to Danah Zohar and Ian Marshall from Harvard University and Oxford University, spiritual intelligence elevates the function of the human soul as an internal self with the ability and sensitivity to find meaning behind problems and realities humans face. Can said that spiritual intelligence is the highest dimension of human intelligence based on intuition, perception, and patience. Therefore, those who have used their spiritual intelligence to be more creative and intuitive can accept everything and have a happy life.³⁴

Spiritual intelligence (SQ) is cognitive intelligence. He is the one who can help humans heal and develop themselves ultimately. So many of us currently live lives full of wounds and mess. Spiritual intelligence is intelligence in the deepest part of the self, directly related to wisdom outside the ego or conscious mind. Spiritual intelligence (SQ) is the awareness by which we

³² Darmadi, *Kecerdasan Spiritual Anak...*, p.16.

³³ Agus Nggremanto, *Quantum Quetiont Praktis Melejitkan IQ, EQ, SQ*, (Bandung: Nuansa, 2013), p.115-117.

³⁴ Munif Chatib, *Orangtuanya Manusia Melejitkan Potensi dan Kecerdasan dengan Menghargai Fitrah Setiap Anak*, (Bandung: Mizan, 2012), p.37-38.

acknowledge existing values and creatively discover new ones. Spiritual intelligence (SQ) is entirely independent of culture or values. It does not follow existing values but instead creates the possibility or opportunity to have the values themselves. Throughout human history, every known culture has had t of matters, even though specific values differ from one culture to another.³⁵

Positive intelligence increases the positive effect on life satisfaction. This moderate effect is most substantial when the spiritual intelligence level is low. An analysis found that when a person has high spiritual intelligence and self-love, he ends up experiencing more authenticity, gratitude, and peace in facing life.³⁶

Thus, spiritual intelligence (SQ) precedes all specifics and any culture. Therefore, it also precedes any form of expression or event that has ever existed. Spiritual intelligence (SQ) makes religion possible (maybe even necessary), but SQ does not depend on faith. Spiritual intelligence is awkward for academics because current science is not equipp to study something that does not appear to be objectively measured.³⁷

From all the definitions above, can concluded that spiritual intelligence is intelligence related to the perfection of one's mental, spiritual, and mental development. Spiritual intelligence is the ability to fully understand ourselves as spiritual beings who are pure, holy, kind, have a divine attitude, and can know as social beings. Spiritual intelligence means that we can fully

³⁵ Danah Zohar dan Ian Marshal, *SQ: Kecerdasan Spiritual*, (Bandung: Mizan Pustaka, 2000), p.8.

³⁶ Tony Buzan, *The Power of Spiritual Intelligence*, (United Kingdom: HarperCollins Publishers, 2002), p.xvi.

³⁷ Ratna Sulistiani dan Erlinda Manaf, *Universal Intelligence: Tonggak Kecerdasan Untuk Menciptakan Strategi dan Solusi Menghadapi Perbedaan*, (Jakarta: Gramedia Pustaka Utama, 2006), p.40.

understand the meaning and nature of our life and where we are going.

2. Characteristics of Spiritual Intelligence

According to Ary Ginanjar, in meta intelligence, it is explained that tauhid can use the stress of the emotional and nervous systems to control emotions. Controlled emotions will optimize the work function of the god spot in the temporal lobe and emit divine inner voices from the resting chamber. These religious voices are the whispers of important information capable of producing decisions by natural laws, according to the orbital lines of spirituality. In this orientation, a person can said to have a high SQ.³⁸

Knowing someone who has high spiritual intelligence cannot be seen easily, because it goes back to the notion of SQ, namely the ability of a person to solve meaning problems, place our behavior and life in the context of broader implications, and judge that the way of life we choose is more meaningful than what is expect. other. However, knowing someone with high spiritual intelligence can see from their characteristics and behavior.

As quoted by Agus Nggermanto, Dimitri Mahayana shows several characteristics of people with high SQ, including having strong vision and mission principles, seeing unity and diversity, interpreting every side of life, and being able to manage and endure hardships and suffering.³⁹

Some of the characteristics of spiritual intelligence, among others:

- a. Ability to adapt to existing conditions and have great concern.
- b. High level of consciousness

³⁸ Ary Ginanjar, *Rahasia Sukses Membangkitkan ESQ Power*, (Jakarta: Arga, 2003), p.175.

³⁹ Agus Nggermanto, *Quantum Quetiont: Melejitkan...*, p.123.

- c. The ability to face problems and have many alternative ways to solve a problem.
 - d. Quality of life inspired by vision and values.
 - e. The tendency is to see the relationship between various things (holistic view) and think broadly and thoroughly.⁴⁰
3. Excess of Spiritual Intelligence

In al-Qur'an surah as-Sajdah verse 9 that humans are born to have intelligence.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ {السجدة: ٩}

"Then He perfects and rests into His (body) His spirit (creation), and He makes for you hearing, seeing and seeing, and feeling, (but) you are very little grateful."⁴¹

According to Toto Tasmara, the above verse gives a signal for humans to be born equipped with intelligence which consists of five main parts of intelligence, namely :

- a. Spiritual intelligence is listening to his conscience, good and evil, and a sense of morality to remove oneself from the association.
- b. Intellectual intelligence is a person's ability to play logical potential, count, analyze, and do mathematics.
- c. Emotional intelligence is a person's ability to control himself (patience) and his ability to understand rhythm, musical tone, and aesthetic values.
- d. Social intelligence is a person's ability to establish relationships with others, individuals, and groups. This intelligence includes interpersonal and interpersonal skills and communication skills.

⁴⁰ Danah Zohar dan Ian Marshal, *SQ: Kecerdasan...*, p. 14.

⁴¹ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Jakarta: Al-Fatih, 2013). p.415.

e. Physical intelligence is a person's ability to coordinate and play bodily cues.

All of this intelligence must stand on spiritual intelligence so that their potential leads to moral glory. Intelligence that is controlled by conscience will provide added value for welfare and peace with humans. Therefore spiritual intelligence is the highest intelligence of other human intelligence.⁴²

4. Aspect of Spiritual Intelligence

Spiritual intelligence is a person's ability to listen to the heart as a whisper from Allah SWT. When a person makes a decision or makes a choice, it contains empathy and adaptation. This potential is determined by the effort to cleanse the heart and cleanse the enlightenment of the soul so that it can provide advice and direct action.⁴³

Aspects of spiritual intelligence, according to Ary Ginanjar Agustian, can be explained as follows:⁴⁴

a. Siddiq

One of the spiritual dimensions lies in the value of honesty, which is the crown of the personalities of the noble people whom Allah has promised will receive an abundance of His favours. A spiritually intelligent person always motivates himself and is around people who have honest personalities. As the word of Allah SWT in Q.s at-Taubah verse 119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ {التوبة:}

{ 119 }

⁴² Toto Tasmara, *Kecerdasan Rohaniah: Transcendental Intelligence, Membentuk Kepribadian Yang Bertanggungjawab*. (Jakarta: Gema Insani, 2001) p.49.

⁴³ Toto Tasmara, *Kecerdasan Rohaniah: Transcendental Intelligence...*, p.48.

⁴⁴ Toto Tasmara, *Kecerdasan Rohaniah: Transcendental Intelligence...*, p.189.

“O you who believe! Be careful of your duty to Allah, and be truthful.”⁴⁵

b. Istiqomah

Istiqomah is a form of mental quality that gives birth to a consistent and steadfast attitude to uphold and shape something towards perfection or a better condition.

Abu Ali ad-Daqqaq, mentions three degrees of understanding istiqomah, including the following:

1. Taqwim

Establishing or forming something is related to mental discipline.

2. Iqamah

Being healthy and straightened is related to perfection.

3. Istiqomah

To act straight, this is related to approaching Allah SWT.

Istiqomah's attitude shows the power of faith that permeates his entire soul. So it is not easy to give up on challenges. Those who have an istiqomah attitude are humans who have an extraordinary sense of calm.

The istiqomah attitude can be seen by people:

- a) Have a purpose

The istiqomah attitude will be in a person's soul if they have a goal to achieve. They have a clear vision and are interpreted with passion because they realize that dreams don't just come but must be fought for seriously, full of patience, wisdom, and vigilance.

- b) Creative

People with istiqomah characteristics will see from their creativity, namely, the ability to produce

⁴⁵ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Jakarta: Al-Fatih, 2013). p.206.

something through their new ideas, detect early problems at hand, have great curiosity, and be not afraid of failure.

c) Value time

Time is the most valuable divine asset, even life that cannot waste. Rasulullah Saw. Saying, "Don't criticize time because Allah owns it." (HR. Ahmad).

d) Patient

Patience is an inner atmosphere that remains steadfast, and istiqomah, beginning to end, faces challenges and carries out tasks with a steadfast and optimistic heart so that a patient spirit will provide benefits, including accepting and facing challenges consistently with expectations. Have the belief that Allah SWT. will not give a burden beyond the ability of His creatures. Stay in control and be able to see things from a broad perspective.

c. Fathanah

Fathanah has the meaning of expertise or mastery of specific fields. A person with Fathanah's attitude leads to a very basic and comprehensive mental dimension, mastering the area and other fields. The decision gives a color of professional proficiency based on high moral and moral attitudes and wisdom in thinking and acting.

d. Amanah

Amanah is one of the spiritual aspects of human life, such as religion and the mandate given by Allah SWT. It is the starting point for humans. As a perfect creature compared to other creatures, the order is a characteristic human need to have as a caliph on earth. In the mandate of self-values, there

are several inherent values; according to Toto Tasmara, it can explain as follows:

1. sense of wanting to show optimal results
2. They feel that their life has value, something is important.
3. Life is a process of mutual trust and trust.

e. Tabligh

Human nature, since birth, must need other people in their lives. Humans can't develop and survive without the help of others.

A Muslim cannot be selfish, selfish. Its presence in society must give meaning to others as a lamp that provides light in the dark. Therefore, someone with a tabligh nature can adjust his attitude to the situation to learn from experience dealing with life's problems.

Based on these five aspects of spiritual intelligence, can conclude that spiritual intelligence is the ability or capacity of a person to apply religious values in dealing with Allah SWT. (Hab lum min Allah) and relating to fellow humans (Hab lum minanannas) who can guide life in responsible actions in this world and the hereafter.

5. Function of Spiritual Intelligence

Human beings who've precise spirituality can have a strong relationship with God, which will impact a person's intelligence, is interacting with human beings because it's far assisted through God, specifically the human coronary heart is made willing to Him.

Therefore, the functions of religious intelligence consistent with Danah Zohar and Ian Marshall, encompass:

- a. Spiritual intelligence is utilize in existential problems, namely when we, in my view, feel depressed and trapped

through habits, concerns, and past issues due to contamination and disappointment.

- b. Spiritual intelligence makes us aware and in a position to overcome existential issues that make us enthusiastic about combating all of the troubles that arise.
- c. Spiritual intelligence allows humans to know who they may be, what matters suggest, and the way they deliver places in the global to different people and their meanings.
- d. Spiritual intelligence is the muse for a person to characteristic IQ and EQ effectively because spiritual intelligence is at the top of human intelligence.
- e. Spiritual intelligence places human conduct and existence in a much wider and richer context, and that means. So that humans come to be creative, flexible, huge-minded, brave, positive, and bendy.
- f. Spiritual intelligence to direct the scenario.
- g. Spiritual intelligence could make you extra spiritually intelligent in faith so that someone who has high spiritual intelligence will not assume exclusively anarchic and prejudiced.

From some of the functions above, can concluded that spiritual intelligence features make human beings complete individuals who can live their lives for the better and best. May resolve all problems in his life well, and are extra assured in handling any situation and circumstance because the ideas and goals are clean and directed.

C. The Way to Internalize Spiritual Intelligence

Internalizing spiritual intelligence can do in many ways, and the processes must pass so that spiritual intelligence will be inherent in a person. In education which is a place of prayer to internalize spiritual intelligence, there is a need for religious activities or programs. With

these programs, can achieve the goal be to become a good Muslim person with good morals.

It is necessary to have a method that can use in the internalization process. Because the technique is one of the factors that support success in the internalization process, selecting the correct way needs attention. Islamic education theory, can use several methods in the internalization process, including imitation, habituation, enforcing rules, giving motivation, and association.

a. Exemplary method

In Arabic, exemplary is sometimes called *al uswah* or *al qudwah*. Al Ashfahani defines the words *al uswah* and *al iswah* as *al-qudwah* and *al qidwah*, when a person follows another person. Likewise, Ibn Zakaria defines *al uswa* as *al qudwah*, which means follow, follow, follow. Thus right are things that someone from others exemplifies.

Modelling is very effective for internalization because students psychologically like to imitate. There are two kinds of examples: namely, intentional or unintentional standards. Unintentional exemplary is exemplary in science, leadership, and so on. An accidental example usually done informally. At the same time, intentional exemplary accompanied by explanations or orders to emulate, such as setting a good example or doing the right thing.

b. Habituation Method

Habituation is a critical method of education, especially for children. Because they have not realized the good or bad in immortality. So they need to get used to certain behaviours, skills, skills, and mindsets.

In instilling good habits, Islam has various steps. Islam uses lively and intuitive heart movements. Then Islam does not make it cold but directly turns it into habits related to time, place, and

other people. Habituation steps, where educators should motivate with good words and use good instructions as well. One time to warn and another to share the good news. When necessary, educators may provide sanctions to prevent irregularities. These steps give a positive meaning in familiarizing children with the virtues of the soul. Morals and social ordinances. From this habit, you will become a person of noble character, think well, and be istiqomah.

c. Rule Enforcement Method

Rule enforcement is an aspect that must be considered in education, especially character education. Enforcement of rules is a forced limit, with strict and precise limits on what to do and what not to do. Regulations issued by schools are the first aspect that must exist in efforts to develop a conducive school atmosphere. This regulation is a school order that contains rights and obligations, sanctions, and rewards for all school members. Rules are a collection of rules made in writing and binding. A discipline is a unit that cannot be separated from one another so that the educational process can occur effectively and efficiently. It is necessary to start with principles that are by national education goals to discipline students.

d. Motivational Method

Motivation is the force that drives individual activities. At the same time, the motivation for learning activities is the overall power of continuity. It provides the same time, a reaction for learning activities so that can adequately achieve the goals. With motivation, students gain strength and are enthusiastic and inadequately achieved. Motivation is a psychological foundation that is very important for everyone in carrying out activities. There are two kinds of motivation, intrinsic motivation and

extrinsic motivation. Intrinsic motivation comes from within oneself, while extrinsic motivation comes from outside oneself.

e. Association method

In the social method, educators and students interact and give and receive each other. Social education is crucial. Educators communicate good religious values through association through discussion or question and answer. On the other hand, students in this association have many opportunities to ask questions about things they don't understand. Thus will well internalize their insight into the vaues of education because the close association will make the two of them feel no separation.



CHAPTER III

RESEARCH METHODOLOGY

A. Research Type

The type of this research is field research. Field research is research conducted in the field or the real world.⁴⁶ Conducted This research to obtain data and information directly to the field because, in the process of communicating data, it provides more information or comes to respondents through direct interaction.⁴⁷

This research used a qualitative descriptive approach, whereas the study used to describe and answer phenomena problems in a single variable, correlation, or comparison of various variables.⁴⁸ Qualitative research produces descriptive data from written or oral words from people and actors that are observed and directed on an individual's background as a whole (holistically) without isolating individuals and organizations in variables or hypotheses but viewing it as part of wholeness.⁴⁹ Qualitative research methods examine natural object conditions, where the researcher is a crucial instrument, data collection techniques carried out by triangulation (combined), data analysis is inductive, and qualitative research results suppress the meaning of generalization.⁵⁰

Qualitative research concerns a qualitative phenomenon relating to quality or variety. Such type of research is typically descriptive and more complicated to analyze than quantitative data. Qualitative research involves looking in-depth a more complex numerical data. It is more

⁴⁶ Umi Zulfa, *Metode Penelitian Sosial edisi Revisi*, (Yogyakarta:Cahaya Ilmu, 2011), p. 12

⁴⁷ Ruslan Rosyadi, *Metode Penelitian Publik Realation Dan Komunikasi* (Jakarta:Raja Grasindo, 2004), p. 32.

⁴⁸ Zaenal Arifin, *Penelitian Pendidikan: Metode dan Paradigma baru*, (Bandung:Rosdakarya, 2011), p. 54.

⁴⁹ Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2001), p.3.

⁵⁰ Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2008), p.1.

naturalistic or anthropological.⁵¹ Qualitative research uses inductive reasoning methods and firmly believes that can express many perspective. The researcher focuses on social phenomena, voting, feelings, and participants' perceptions. Based on the belief that knowledge produced from social settings and that understanding social learning is a valid scientific process.⁵²

B. Research Location and Time

This research is located at MTs Muhammadiyah 1 Purbalingga at Jl. Alun-Alun Selatan No. 2 Purbalingga Kidul sub-district Purbalingga District, Purbalingga Regency. Phone 0281-6597190, Website: <https://mtsmuh1purbalingga.sch.id/>, Email: mts.mu1@yahoo.co.id

This research was conducted for two months, starting from 21st Oktober 2020 until 31st December 2020, in a planned and scheduled manner to obtain accurate data and information to use as material for description and analysis in the completion of writing this thesis.

C. Research Subjects and Object

Research subjects are sources for obtaining research information. The determination of research subjects is also often called the determination of data sources. The intended data source in this study is the subjects from which the data obtained.⁵³ In determining the research subject, researchers used a purposive sampling technique, namely sampling data sources with specific considerations, to make exploring the object or social situation under study easier.⁵⁴ Subjects researched in this thesis were:

1. The Teacher at MTs Muhammadiyah 1 Purbalingga, Mrs. Sya'adah Izzah Nurullah, S.Pd.I

⁵¹ Bhushan Shanti Mishra and Shashi Alok, *Handbook of Research Methodology A Compendium for Scholars & Researchers*, (India : Educreation Publishing, 2017), p.3.

⁵² Emzir, *Metode Penelitian Kualitatif Analisis Data*, (Jakarta: Rajawali Press, 2011), p.2.

⁵³ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis*, (Jakarta: Rineka Cipta, 2006), p.129.

⁵⁴ Sugiyono, *Metode Penelitian...*, p.300.

2. Students at MTs Muhammadiyah 1 Purbalingga
3. The Principal of Mts Muhammadiyah, Mr. Siswogo, S.Si.
4. The *Waka* Kesiswaan of Mts Muhammadiyah 1 Purbalingga, Mr. Rofik Priyanto, SPd, MM.

The object research of this thesis was the internalization of spiritual intelligence at MTs Muhammadiyah 1 Purbalingga.

D. Techniques of Collecting Data

Researchers can use techniques of collecting data to collect data. Data collection techniques are essential in research because the study aims to get data.⁵⁵ Several methods of data collection done by analysis in conducting this research:

1. Observation

Observation is a technique or way of collecting data by observing ongoing activities.⁵⁶ Observation can record how people react to questions and whether they act differently to what they say or intend. They can sometimes demonstrate their understanding of a process better by their actions than by verbally explaining their knowledge. Can use observation to record both quantitative and qualitative data.⁵⁷

In this case, the researcher used direct or disguised observation, meaning that in collecting research data, the researcher stated frankly to the data source that She was conducting research. Still, one day the researcher is also not forthright or disguised in observation. This is done to avoid if the data sought is data that is still classified.⁵⁸ Researchers involve themselves in activities

⁵⁵ Sugiyono, *Metode Penelitian...*, p.308.

⁵⁶ Umi Zulfa, *Modul Teknik Kilat Penyusunan Proposal Skripsi*, (Cilacap:Ihya Media, 2014), p. 162.

⁵⁷ Nicholas Walliman , *Research Methods The Basics*, (New York : Routledge Taylor and Francis Group, 2011), p.101.

⁵⁸ Sugiyono, *Metode Penelitian...*, p.61.

carried out by the studied object, such as teachers and students implementing the Internalization of spiritual intelligence at MTs Muhammadiyah 1 Purbalingga. In this observation, the writer observes, monitors, and records an actual internalization process of spiritual intelligence.

2. Interview

An interview is a process of obtaining information for research purposes using question and answer-face-to-face between the interviewer and the respondent or the perso interview.⁵⁹ Susan Stainback (1988) says that interviewing provides the researcher with a means to gain a deeper understanding of how the participant interprets a situation or phenomenon that can be ⁶⁰

The technique of interview used in this study is an achieved or standardized interview that resembles a list of questions and written surveys, which requires the interviewer to make a framework and outlines or points that will ask in the interview process. To get accurate information, researchers ask varied and flexible questions that develop according to research needs. These questions are about how the application of the internalization of spiritual intelligence at Mts Muhammadiyah 1 Purbalingga. The researchers conducted the interviews in this study with several informants: the principal of Mts Muhammadiyah 1 Purbalingga, *waka kesiswaan*, teachers, and students.

3. Documentation

Documentation is collecting data by collecting records of past events, writings, drawings, or monumental works. The documentation study complements observation and interview

⁵⁹ Burhan Bungin, *Metodologi Penelitian Kuantitatif*, (Jakarta: Kencana, 2017), p.136.

⁶⁰ Sugiyono, *Metode Penelitian...*, p.318.

methods in qualitative research.⁶¹ In documenting, researchers will look for information from documents that can support research. The document expected to help sharpen the analysis of this research. In this case, the researcher took many documents to support this research, such as photos, videos, and documents of the school (teachers' and students' conditions, school profiles, and all matters related to the research.

4. Data Triangulation

In data collection techniques, triangulation defined as techniques of data collection that combine various data collection techniques and existing data sources. By data triangulation, researchers will collect data by combining various existing data collection techniques.⁶² It done to obtain valid data and make it easier to analyze.

E. Techniques of Analyzing Data

Data analysis is systematically searching and arranging the interview transcripts, field notes, and other materials you accumulate to increase your understanding and enable you to present what you have discovered to others.⁶³ Data analysis techniques use to conclude. The data analysis technique used in this study is qualitative data analysis, describing data with sentences to obtain clear and detailed information. The implementation of this research refers to the opinion of Miles and Huberman, with the following:

1. Data Reduction

Data reduction means summarizing, choosing the main points, focusing on important things, and looking for themes and patterns. Thus the reduced data will provide a clearer picture and make it easier for researchers to do further data collection and look

⁶¹ Sugiyono, *Metode Penelitian....*, p. 329

⁶² Sugiyono, *Metode Penelitian....*, p.337

⁶³ Sugiyono, *Metode Penelitian....*, p. 334

for it if needed.⁶⁴ The data reduction writer uses to make the abstraction or summary of the core of the results of interviews from various informants in this study. After the information obtained from the interviewees through interviews and observations about the internalization of spiritual intelligence, the researcher chooses the main things, focuses on essential things, and discards what not need after obtaining precise data, then presents in the following process.

2. Data Display

After the data has reduced, the next step is to present the data. The data presentation is compiled information that allows concluding and taking action. Through the presentation of data, the data is organized and arranged in a relationship pattern to be more easily understood. In this case, Miles and Huberman said the narrative text was the most frequent form of display data for qualitative research data in the past.⁶⁵

In this research, researchers present data or information about the internalization of spiritual intelligence at MTs Muhammadiyah 1 Purbalingga in descriptive form with narrative texts. So the writer can understand and get knowledge based on the existing description. After the data is present, the writer then analyzes the data which has been presented based on the theory chosen and used.

3. Conclusion Drawing/Verification

According to Miles and Huberman, the third step in qualitative data analysis is concluding. The conclusion from the qualitative research is expect to get new findings that have never been there before. Can do the findings in the form of a previous object description that has not been clear. It can be a causal or interactive

⁶⁴ Sugiyono, *Memahami...*, p.91-92.

⁶⁵ Sugiyono, *Metode Penelitian...*, p. 341.

relationship, hypothesis, or theory.⁶⁶

This research concludes the internalization of spiritual intelligence at Mts Muhammadiyah 1 Purbalingga, which can see from the planning, process, or implementation and evaluation.



⁶⁶ Sugiyono, *Metode Penelitian...*, p. 345

CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

A. Profile of Mts Muhammadiyah 1 Purbalingga

1. History of Madrasah

Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga, as well as private / state MTs, a function transfer/change from Religious Teacher Education (PGA). Muhammadiyah Purbalingga, which for some reason was changed to Madrasah Aliyah / MA and Madrasah Tsanawiyah / MTs. So PGAL Muhammadiyah Purbalingga was changed to Madrasah Aliyah (MAM) and Madrasah Tsanawiyah (MTs). Still, unfortunately, MAM Purbalingga only lasted for three years, along with the establishment of Purbalingga Muhammadiyah 1 High School, so we only continued this Purbalingga Tsanawiyah Muhammadiyah 1 Madrasah.

Regarding the decree on the change from PGA to MTs, until now, we do not know nor do we know the operational permit of MTs, so the initial arrangement of our MTs status experienced many difficulties. Alhamdulillah, we are grateful for the presence of Allah SWT that after Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga held operational activities from the year 1978 s/d 1988 (for ten years) through the Purbalingga Muhammadiyah Education and Culture Council Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga was proposed to be endorsed/recognized by the Muhammadiyah Regional Leaders of Central Java Province, the Education and Culture Council at that time.

As a result, Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga received approval in the form of a Charter of Ratification / Recognition with charter number E-2/113 / II / I / 1988 dated 06 Jumadil Akhir 1408 H / 25th January 1988, which was signed by the Head of the Central Java Province P&K Majlis: H. Midchal BA.

To improve the status and arrangement of private MTs, the District / Proponsi Religion Department, through the Madrasah Working Group

(KKM), issued a policy whereby KKM is expected to propose private MTs in Purbalingga to be proposed for approval/recognition from the Office of the Ministry of Religion of Central Java Province, the result is Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga received Registered status by issuing charter number: Wk / 5.c / PP.003.1 / 530/744/95 dated 22nd February 1995, which was signed by the Head of the Development Division of Islamic Religious Education Regional Office of the Department of Religion, Central Java Province: Drs. H. Arbain Mahmud.

With the program of the Ministry of Religion of Central Java Province regarding administrative management and quality improvement of private MTs in various meetings either held by KKM or directly by the Department of Religion of Purbalingga Regency, the accreditation program is always the subject of discussion, where every private MTs must be ready to be accredited. So Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga, with all staff teachers/employees, prepare themselves as madrasah ready to be accredited. Then an assessment/accreditation was carried out by a team on 4th July 1997. The result was that Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga received recognition status with charter number B / Wk / 5.c / 656/1997, dated 28th August 1997, signed by the Head of the Regional Office of the Department of Religion, Java Province Middle: Drs. H. Abdurrosyad. Since then, Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga has independently conducted the exam.⁶⁷

⁶⁷ The results of documentation at Mts Muhammadiyah 1 Purbalingga were quoted on 02nd Desember 2020 at 02.30 pm.

2. Vision, Missions, and Purpose

Vision:

“Pendidikan Kader Umat yang Bener dan Pinter”

Missions:

1. Instill the basis of pure faith
2. Forming a person who has good character
3. Preparing human resources (HR) following the demands and developments of the times
4. Preparing the next generation of quality

Purpose :

Playing an active role in the success of Muhammadiyah's ideals, namely "Upholding and upholding the religion of Islam so that a true Islamic community can be realized."

3. Excellence Class Program

MTs Muhammadiyah 01 Purbalingga has several excellent class programs, which include:

a. Tahfidz Excellence Class

The Tahfidz excellent class program has several activities, which include:

1. Dauroh Tahfidz activities
2. Supervised by BTAQ teachers.
3. Target memorization of 3 juz.
4. MOU (Memorandum of Understanding) with SMK Muhammadiyah 1 Purbalingga. Tahfidz class students who enter SMK Muhammadiyah 1 Purbalingga are free of tuition fees for 3 (three) years.

b. Academic Excellence Class

Academic Excellence Class Program, including:

1. Participating in competition activities.
2. Adding UN material.
3. Motivational and academic activities

4. Educators and Education Personnel

Mts Muhammadiyah 1 Purbalingga has 36 teachers, five teachers BTAQ, four employees consisting of two administrators, one Janitor, and two counselling guidance with the principal of the school, Mr. Siswogo, S.Si

5. Facilities and infrastructure

Educational Facilities and Infrastructure are tools and equipment that are directly used and support the educational process, particularly the teaching and learning process, such as school buildings, classrooms, tables and chairs, and teaching equipment and media that are directly involved in the implementation of education..

B. Description of Research Results of Internalization of Spiritual Intelligence at Mts Muhammadiyah 1 Purbalingga

Spiritual intelligence is critical to pay attention to from childhood to adulthood. In this case, the role of society must be the initial stage in coaching to instil spiritual intelligence even in the child's personality. However, there is still a lack of attention from parents in this direction. Therefore, the school provides a forum that becomes a forum for instilling spiritual intelligence in oneself, one of which is MTs Muhammadiyah 1 Purbalingga, a school that pays attention to this. Mts Muhammadiyah 1 Purbalingga provides services in the form of special programs according to the implemented vision. Mr. Siswogo, S.Si explained this as principal of MTs Muhammadiyah 1 Purbalingga :

“Terkait kecerdasan spiritual saat ini masih perlu perhatian khusus. Pada masa sekarang para orang tua masih kurang memperhatikan akan hal tersebut. Maka dari itu kami dari pihak sekolah memberikan program ataupun kegiatan yang bisa menjadi cara agar nantinya spiritual anak bisa terbentuk dalam pribadi mereka masing-masing. Selain itu juga bisa tertanam hingga mereka dewasa kelak. Sehingga, nanti setelah mereka dewasa, mereka memiliki akidah yang bagus serta bisa memiliki akhlak yang bener. Hal ini sesuai

dengan visi sekolah yaitu Pendidikan Kader Umat yang Bener dan Pinter.”⁶⁸

Spiritual intelligence, the most crucial thing that must exist in children today, is getting less attention. With this in mind, MTs Muhammadiyah 1 Purbalingga makes a way to introduce and instill spiritual intelligence into students by carrying out various stages, freeing students to choose what to do to develop themselves. Besides that, the school also implements methods to support students' internalization of spiritual intelligence.

With the stages of the dam method given to students, it makes students realize that religious values must exist within them to become good Muslims with noble morals with a firm stance on the Qur'an and Sunnah until they grow up. Can stand firm on what has become the responsibility and obligation of a Muslim. Mr. Siswogo, S.Si explained this as principal of MTs Muhammadiyah 1 Purbalingga:

“Yang saya harapkan yaitu siswa bisa menjadi pribadi yang berakhlak mulia dengan berpegang teguh kepada al-Qur'an dan sunnah nabi serta nilai-nilai keagamaan. Selain itu saat dewasa siswa menjadikannya sebagai pedoman hidup dalam melakukan perbantuan dengan tanggungjawab baik didunia maupun di akhirat.”

Based on the results of the explanation above, it can be concluded that the purpose of the activities and applying the method is to be able to provide students with an understanding that religious values must exist within them to become good Muslims with noble morals with a firm stance on the Qur'an and Sunnah. mature. Can stand firm on what has become the responsibility and obligation of a Muslim.

⁶⁸ The result of the interview with Mr. Siswogo, S.Si. as principal at Mts Muhammadiyah 1 Purbalingga on 19th of November 2020 at 10.15 am.

1. Stages of internalizing spiritual intelligence at MTs Muhammadiyah 1 Purbalingga.

Internalizing spiritual intelligence in students. Can do several forms to internalize spiritual skills in students, namely teaching and learning activities in class, habituation activities in the form of school culture, and extracurricular activities. I did this in a way that could understand, and later students could apply it. Of the many forms that take, there are the stages that are carried out in internalizing spiritual intelligence to students at MTs Muhammadiyah 1 Purbalingga, namely through the process of receiving, responding, valuing, organization, characterization:

a. Receiving

At this stage, actively and sensitively receive stimulus and face phenomena, ready to accept actively and selectively choose phenomena. At stage, it has not been formed but has just accepted the existence of values outside of itself and is looking for those values to choose which ones occur stage, students can respond to the problems that occur.

At this stage the emphasis is usually on activities that require students' attention so that students can listen carefully to what is conveyed by the teacher, with the hope that it will provide a positive response so that there is interest, anticipation in activities at school.

As conveyed by students, usually, students will first observe activities that make them curious because they always pay attention to what their friends are doing. So that it is interesting for students to follow and eventually becomes the initial stage of students participating in these activities.⁶⁹

b. Responding

At this stage, a person is willing to receive and respond actively to the stimulus as an accurate response. In this stage, there are three levels: compliance, willingness to respond, and satisfaction. In this

⁶⁹ The result of the interview with Tsabita Khansa Al-Mujahidah as a student at Mts Muhammadiyah 1 Purbalingga on 30th of November 2020 at 08.20 am.

activity, the teacher functions as a facilitator in learning or activities. Responding activities by students only provide a stimulus so that students can respond to the development of reality and phenomena that occur. At this stage, students can provide responses related to problems that occur. After that, a positive response and a good response when they started to feel an interest in them to take part in activities at school to form good character later.

After students observe activities that increase according to them, they finally follow. After participating in these activities, they are interested in playing an active role. At is because the activities students participate in are fun and not boring. In addition, there are also many good benefits for students' self-development because having many friends makes it easier to develop together.

c. Valuing

At this stage, a person can grasp the stimulus or basic values contained therein and begins to be able to construct perceptions of objects. In this case, it consists of three stages: believing in the values that are accepted, feeling bound by the values that are b: believing an inner attachment (commitment) to fight for the values that are accepted and believed. They can sort out based on their heart whether this activity is good to participate in so they realize it from within themselves without any coercion from any party.

Students already interested in participating in activities feel the many changes that occur after participating in activities. Students feel a lot of benefits that can develop potential in students in spiritual matters which they did not know about at first. They feel that by participating in this activity, they must always try to finish what they have participated in since the beginning because they have chosen the activity and must be able to complete it.⁷⁰

⁷⁰ The result of the interview with Tsabita Khansa Al-Mujahidah as a student at Mts Muhammadiyah 1 Purbalingga on 30th of November 2020 at 08.20 am.

d. Organization

The stages are more complex than the previous stages. A person begins to arrange the value system he receives from outside to be organized (organized) within himself so that the value system becomes an integral part of him. At this stage, there are two organizations of values: conceptualizing and organizing values within himself; his way of life and behavior based on the values he believes in. With a way of life and behaviour based on their values, they begin to organize within themselves to make these traits a part of themselves which will continue to stick and become good characters.

An istiqomah attitude becomes a student's strength. They do not easily give up on challenges. Their students find a good spiritual attitude because they have goals to achieve, not just following friends, but because they know that goals do not just come but need to be fought for in earnest, with patience, wisdom, and vigilance. So that later the goals that they already know will make them closer to Allah SWT as a form of perfection as a servant.⁷¹

e. Characterization

This stage is marked by a person's dissatisfaction with organizing the value system he believes in his life steadily and consistently so that it can be separated again from his personality. These stages are grouped into two stages: the stage of applying the values and the stage of characterization, namely the stage of personalizing the value system. In other words, students have been able to conclude that the concept of the value obtained in the learning process can impact their lives and be able to choose which ones are good and which are bad. Activities are usually well conceptualized and accountable at this stage, embedding students with a good religious character. With a well-formed

⁷¹ The result of the interview with Tsabita Khansa Al-Mujahidah as a student at Mts Muhammadiyah 1 Purbalingga on 30th of November 2020 at 08.20 am.

character, students become intelligent individuals and can distinguish which things are good to do and which are bad things to do.

After students find goals they achieve with an attitude of *istiqomah*, they can detect problems early with high responsibility. That's because they can motivate themselves with the belief that Allah SWT. will not give a burden beyond the ability of its creatures so they can control themselves. Apart from that, he also wants to show optimal results because he feels that his life is essential, and he must believe in himself to finish with the trust that his teacher has given.

Based on the explanation above, it is clear that students will observe things that they think are interesting because their interest will foster attention to participate in it. After being interested in following them, they will feel something that makes them determined to follow it. With strong determination, students will continue to strive to be able to finish what they have started. That's because they have found a goal that is achieved in earnest, namely the main goal of connecting with Allah SWT. as well as relating to fellow human beings. When they grow up, they can be used as a way of life to carry out responsible actions in this world and the hereafter.

The explanation above shows the hope that students with good character instilled, students continue direct life. Guidelines that will continue to make students human beings who have faith and noble character while still prioritizing responsibility, being humble, and being able to distinguish between good and bad in their lives in the future.

2. Method of Internalizing Spiritual Intelligence

The method is a method that is used to achieve the expected and established goals. Its function is a way to determine the success or failure of a process carried out in the activities. This method is usually used by a teacher so that students easily accept what is said and easy to understand so that it sticks to students. The methods used are:

a. Exemplary Method

The teacher is an example of students who are always used as role models so that students can exemplify good things in behavior, actions, and deeds. In the exemplary method, students can become good imitators of everything the teacher does. So, in this case, it is a good way for children to apply it in everyday life. Based on the study's results, several aspects are referenced in the exemplary method, including Siddiq, Istiqomah, Amanah, and Fathanah. Mrs. Sya'adah Izzah Nurullah, S.Pd. explained this as teacher of MTs Muhammadiyah 1 Purbalingga

““Terkait keteladan, guru merupakan teladan utama bagi muridnya oleh karena itu untuk menjadi guru yang baik harus memberikan contoh yang baik agar siswa dapat mencontohnya. Dalam hal ini contohnya dengan kedisiplinan dan kejujuran. Kedisiplinan diawali dengan berangkat tepat waktu sesuai jadwal pelajaran yang ada. Sedangkan kejujuran guru juga harus melakukan perbuatan yang sesuai dengan ucapan yang disampaikan yang nantinya bisa membuat anak menyadari bahwa kejujuran sangat penting untuk kehidupan sehari-hari, dengan contoh yang kami berikan yaitu menepati janji akan memberikan hadiah bagi siswa yang mampu menyelesaikan tugas tepat waktu.”⁷²

Siddiq is the value of honesty, an essential thing in life. Therefore they took the initiative to instill honesty in students so that later they become honest individuals in every word and deed. The applied behavior includes giving assignments to students. Giving assignments to students will foster responsibility in students, but before that, the teacher must set an example of responsibility by entering class on time. In addition to the assignments given, it is also related to the teacher's words, which must follow what is being done so that students can follow the teacher exemplifies.

⁷² The result of the interview with Mrs. Sya'adah Izzah Nurullah, S.Pd. as a teacher at Mts Muhammadiyah 1 Purbalingga on 26th of November 2020 at 10.10 am.

Istiqomah is a consistent form that will make a person stand firm. In this case, the teacher becomes the students' role model because consistency fosters self-discipline. The behavior is applied to instill an istiqomah attitude in students by providing an example of always attending the Duha and midday prayers daily. By giving an excellent example in activities, students will be moved to carry out Dhuha and Dzuhur prayers in the congregation.

Regarding trust, the teacher provides an exemplary example to students. Teach character education to students. The teacher must be aware of the meaning of his presence among students, teach sincerely, and have awareness and responsibility as an educator in instilling the values of truth. Teaching is not just a duty but a calling, teaching with love, feeling responsible for students' success in the world and the hereafter, and being able to direct students about the meaning of life.

In the Fathanah aspect, the teacher must be *uswah*, not only good at speaking but implementing in daily actions, speaking politely, being punctual, disciplined, willing to admit mistakes, willing to apologize and give forgiveness, not arrogant, obedient to worship, implement religious values in everyday life, not selfish.

Based on the presentation of the research results above, it can be concluded that the teacher is a good role model for students in all aspects, including honesty, trust, loyalty, and intelligence.

b. Habituation Method

Habits carried out daily at school will foster good behavior and mindset. That's because it's constantly being done. Aspects of spiritual intelligence applied by istiqomah, Siddiq, and Fathanah. This was conveyed by Rofik Priyanto, S.Pd.MM. as a *waka* kesiswaan at MTs Muhammadiyah 1 Purbalingga :

“Pembiasaan yang kami lakukan untuk menanamkan kecerdasan spiritual pada siswa ada banyak yaitu pembiasaan membaca tulis al-Qur’an, kegiatan shalat dhuha berjamaah serta shalat dzuhur berjamaah. Pembiasaan itu bertujuan agar siswa

meningkatkan keimanan dan ketaqwaan kepada Allah, serta mengetahui kewajiban yang sudah seharusnya sebagai seorang muslim.”⁷³

Istiqomah is embedded in students and will make them start speaking or form discipline in their souls. After starting to form, students will continue to feel that the habit that continues to be carried out is an obligation that must be done as well as possible. Habits at MTs Muhammadiyah 1 Purbalingga are reading and writing the Koran, sunnah dhuha prayers in congregation, and midday prayers.

As for honesty, the ability to apply honesty in exam activities, students are not allowed to copy each other. Therefore, the teacher takes the initiative to sit with students from different classes during the exam to avoid cheating.

Applying the Fathanah aspect, the teacher gives memorized asmaul husna, daily prayers, and juz 30. This habituation is carried out so that students can memorize daily prayers, asmaul husna, or letters in the Koran.

Based on the explanation above, the researcher can conclude that the habituation carried out at MTs Muhammadiyah 1 Purbalingga has goals with all aspects, including Siddiq, Istiqomah, and Fathanah. The aspects that are applied are carried out based on the appropriate habituation to the expected goals

c. Motivational Method

Giving motivation should continue to be carried out by the teacher to increase enthusiasm for learning. With good motivation, students will continue wanting to learn without feeling bored. Motivation is given with good language. Therefore the aspect of spiritual intelligence that is applied is Fathanah. Fathanah means that the intelligence behind motivation is someone who will provide

⁷³ The result of the interview with Rofik Priyanto, S.Pd.MM. as *waka* kesiswaan at Mts Muhammadiyah 1 Purbalingga on 24th of November 2020 at 09.10 am,

motivation must be good at giving withdrawals. To make students aware, the teacher provides motivation every time they do the learning. Motivation is done as a form of encouragement to students. This was conveyed by Sya'adah Izzah Nurullah, S.Pd. as a teacher at MTs Muhammadiyah 1 Purbalingga :

“Memberikan motivasi sangat diperlukan bagi siswa agar semangat melaksanakan pembelajaran dan kegiatan disekolah. Selain itu kamu juga memberikan motivasi untuk mendorong mereka menjadi siswa yang percaya diri karena setiap anak memiliki kecerdasan yang baik dalam diri mereka. dalam hal ini kami memberikan wadah bagi mereka untuk bisa memberikan motivasi yang baik kepada teman sebaya dengan bimbingan kami sebagai guru, sehingga motivasi yang disampaikan mudah dimengerti oleh teman sebaya, seperti halnya kultum setelah shalat dzuhur dan keputrian bagi siswa perempuan setiap hari jum'at.”⁷⁴

Providing motivation can build a positive mindset, with positive thoughts that will enable students to carry out every activity in school. With a positive mindset, students do not compare themselves with others. Students will believe in themselves.

d. Rule Enforcement Methods

Enforcement of the rules must be done in schools. The rules set at school will make students more appreciative and responsible for every assignment the teacher gives. In addition, with the rules in force, they feel their behavior is being watched. Namely with the aspect of spiritual intelligence, namely Istiqomah. Consistent and firm attitude to uphold something for the better. That is by enforcing the rules because the rules will form a better person. This was conveyed by Rofik Priyanto, S.Pd.MM. as a *waka* kesiswaan at MTs Muhammadiyah 1 Purbalingga :

⁷⁴ The result of the interview with Mrs. Sya'adah Izzah Nurullah, S.Pd. as a teacher at Mts Muhammadiyah 1 Purbalingga on 26th of November 2020 at 10.10 am.

“Aturan yang ditetapkan disekolah adalah cara yang kami lakukan. Agar dapat menjadi pribadi yang bener sebagaimana visi dari sekolah ini. Selain itu yang kami harapkan mereka bisa memiliki sikap istiqomah karena takut melanggar tata tertib yang berlaku di sekolah ini. Ya karena dizaman sekarang bukan hal asing bagi siswa Mts untuk melanggar aturan. Selain itu melatih disiplin menghargai waktu dengan datang kesekolah tepat waktu. Aturan disini juga menggunakan sistem point apabila melakukan pelanggaran akan mendapat hukuma, tapi sebaliknya mereka mereka yang patuh akan mendapatkan hadiah/reward dari guru disekolah ini.”⁷⁵

With an attitude of istiqomah, they can have reasonable goals because they live by rules, so they can later appreciate the time they live and not waste it. To make students obey the rules must comply with all applicable rules. If they don't follow the rules, they will be punished according to their offense. If not, they will be rewarded for their compliance if they do not violate the applicable regulations.

e. Association Method

Association case is the relationship between teachers and students who interact with each other outside of class hours, for example, during recess. An association must be made with the rules and boundaries between teachers and students. With association, teachers and students can communicate well what will be discussed inside and outside the classroom. This was conveyed by Sya'adah Izzah Nurullah, S.Pd. as a teacher at MTs Muhammadiyah 1 Purbalingga :

“Interkasi saya sebagai guru dengan murid sangat baik, karena melakukan teman sebaya kepada mereka. Hal ini saya lakukan karena sejatinya siswa juga perlu teman bercerita. Selain itu dengan saling bertukar informasi antara guru dan murid akan menumbuhkan sikap percaya diri bagi mereka kalau guru juga bisa menjadi teman bercerita, tapi dengan adanya batasan ya tidak bebas, seperti itu mba”⁷⁶

⁷⁵ The result of the interview with Rofik Priyanto, S.Pd.MM. as *waka* kesiswaan at Mts Muhammadiyah 1 Purbalingga on 24th of November 2020 at 09.10 am.

⁷⁶ The result of the interview with Mrs. Sya'adah Izzah Nurullah, S.Pd. as a teacher at Mts Muhammadiyah 1 Purbalingga on 26th of November 2020 at 10.10 am.

The aspect of spiritual intelligence that is applied is the attitude of tabligh. Tabligh, for this concept, requires other people in one's life. Humans cannot develop without the help of others. With the association between teachers and students, they can adjust to each other without being selfish to learn from life's experiences and problems.

Based on the presentation of the research results above, it can be concluded that the methods used by Mts Muhammadiyah 1 Purbalingga in internalizing spiritual intelligence are correct. That's because every method used will have a purpose based on aspects that are in spiritual intelligence. The exemplary method has characteristics of Siddiq, Istiqomah, Amanah, and Fathanah. The habituation method has characteristics of istiqomah, Siddiq, and Fathanah. In the Motivational method, there is an aspect of Fathanah. In the Rule Enforcement method, the emphasized characteristics is Istiwomah. While the last method used is the social method by emphasizing the Tablighi aspect

3. Inhibiting Factors and Supporting Factors for Spiritual Intelligence Internalization

In internalizing the spiritual intelligence of students, of course, there will be obstacles. Below will be explained about the inhibiting factors and supporting factors in internalizing spiritual intelligence, namely as follows:

Explanation of the results of interviews with informants, it can be concluded that the inhibiting factors in internalizing students' spiritual intelligence include internal factors, namely physiological and psychological (interest and laziness), environmental factors of the family environment, and the outside environment. Environments such as the school environment or around the house are also increasingly associated with the inappropriate use of social media. In addition, schools also lack adequate facilities and infrastructure. Facilities and infrastructure are essential in school activities because they will make it easier for teachers and students to participate in activities that use school facilities.

In an activity or doing something, there must be obstacles experienced. As with the teacher's role in internalizing spiritual intelligence in students, they will experience problems. There are many obstacles experienced by teachers in internalizing spiritual intelligence, one of which is in students, namely, not paying attention when activities occur.

In addition, in an activity, of course, some factors support the activity. Based on the results of the interviews submitted by the informants, many supporting factors support the internalization of spiritual intelligence. It comes from within teachers, parents, and students. Teachers who make supporting factors are the delivery and treatment given during activities and the motivation and support provided by teachers and parents so that students remain enthusiastic about participating in activities. In addition to teachers, parents, and students, students have a strong will to participate in activities and good enthusiasm. Focus on participating in activities also makes good support so that the internalization of spiritual intelligence will be well formed and will continue to settle well in students.⁷⁷

⁷⁷ The result of the interview with Mr Rofik Priyanto, S.Pd.MM. as *waka* kurikulum at Mts Muhammadiyah 1 Purbalingga on 24th of November 2020 at 09.10 am

CHAPTER V

CLOSING

A. Conclusion

Based on the study results, researchers can conclude that the internalization of spiritual intelligence at MTs Muhammadiyah 1 Purbalingga has gone well in internalizing spiritual intelligence in students.

As for how to internalize spiritual intelligence at Mts Muhammadiyah 1 Purbalingga, there are stages and methods used to internalize spiritual intelligence. The stages include receiving, responding, assessing, organizing, and characterizing. Receiving is the stage of receiving a stimulus that has not been formed because it has just received values. At this stage, responding has begun to the existing phenomena. Assessing, at this stage, has begun to be able to arrange perceptions of the phenomena that have been received. Organization, this stage begins to arrange the stimulus received to become an integral part of it. Characterization is the final stage that occurs because characters and values will be formed that will be able to choose which ones are good and which are bad. At the same time, the methods used are exemplary, habituation methods, motivational methods, rule enforcement methods, and association methods. The results that occur in students every day with good characteristics will be known from the stages and methods that have been carried out, namely Siddiq, Istiqomah, Amanah, Tabligh, and Fatonah.

B. Suggestions

The internalization carried out in schools to develop students' spirituality is very good because there is a lot of support obtained from various parties at the school besides the infrastructure that supports carrying out spiritual intelligence internalization activities.

However, there are several suggestions that I can give so that the internalization of spiritual intelligence can develop even better and be more directed so that the desired goals can be adequately achieved. The advice I give regarding the results of the research conducted is that schools should

involve students more in religious activities carried out at school. At Is because students are the target of internalizing spiritual intelligence. In addition, the facilities that can support this also need to be increased because internalization activities can run comfortably with many students.



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THE GUIDELINES OF OBSERVATION, INTERVIEW, AND DOCUMENTATION

A. THE GUIDELINES OF OBSERVATION

Kegiatan Internalisasi kecerdasan spiritual yang ada di MTs Muhammadiyah 1 Purbalingga.

B. THE GUIDELINES OF INTERVIEW

1. Guru MTs Muhammadiyah 1 Purbalingga
 - a) Apa yang ibu ketahui tentang kecerdasan spiritual?
 - b) Bagaimana cara yang ibu lakukan untuk menanamkan kecerdasan spiritual kepada siswa?
 - c) Apa bentuk keteladan yang ibu berikan sebagai contoh bagi siswa?
 - d) Apakah ada bentuk keteladan lain yang ibu lakukan untuk bisa menanamkan kecerdasan spiritual pada siswa?
 - e) Untuk metode motivasi, motivasi apa yang ibu berikan kepada siswa?
 - f) Terkait metode teman sebaya bagaimana interaksi yang ibu lakukan kepada siswa?
2. Kepala Sekolah MTs Muhammadiyah 1 Purbalingga
 - a) Bagaimana sejarah singkat berdirinya MTs Muhammadiyah 1 Purbalingga?
 - b) Apa yang ketahui tentang kecerdasan spiritual?
 - c) Bagaimanakah pendapat bapak terkait kecerdasan spiritual pada zaman sekarang?
 - d) Bagaimana cara yang bapak lakukan agar kecerdasan spiritual bisa terinternalisasi dengan baik dalam diri siswa?
 - e) Apa tujuan yang bapak harapkan apabila kecerdasan spiritual sudah terinternalisasi dengan baik dalam diri siswa?
3. Waka Kesiswaan MTs Muhammadiyah 1 Purbalingga.
 - a) Bagaimanakah pendapat bapak tentang kecerdasan spiritual pada zaman sekarang?
 - b) Apakah ada metode yang dilakukan untuk menanamkan/menginternalisasi kecerdasan spiritual kepada siswa?

- c) Apakah dalam pelaksanaan internalisasi kecerdasan spiritual terdapat faktor pendukung dan penghambat yang terjadi?
- d) Bagaimana solusi yang bapak berikan untuk menghadapi kendala yang terjadi?

C. THE GUIDELINES OF DOCUMENTATION

1. Gambaran Umum MTs Muhammadiyah 1 Purbalingga

- a) Sejarah berdirinya
- b) Tujuan berdirinya
- c) Visi dan misi
- d) Lokasi
- e) Daftar pendidik dan tenaga kependidikan



The Results of Interview

Narasumber : Sya'adah Izzah Nurullah, S.Pd.
Jabatan : Guru MTs Muhammadiyah 1 Purbalingga
Waktu : Kamis, 26 November 2020

a) Apa yang ibu ketahui tentang kecerdasan spiritual?

Menurut saya kecerdasan spiritual adalah nilai-nilai keagamaan yang ada dalam diri yang sudah menjadi kenyakinannya.

b) Bagaimana cara yang ibu lakukan untuk menanamkan kecerdasan spiritual kepada siswa?

Untuk cara yang saya lakukan adalah dengan menggunakan metode-metode yang mendukung untuk bisa menanamkan kecerdasan spiritual pada siswa yaitu dengan bentuk keteladan yang diberikan agar siswa mncontohnya, lalu ada motivasi yang harus dilakukan untuk memberikan semangat pada siswa, dan saya pribadi melakukan pendekatan teman sebaya kepada siswa agar bisa mengetahui kondisi yang terjadi pada diri siswa.

c) Apa bentuk keteladan yang ibu berikan sebagai contoh bagi siswa?

Terkait keteladan, guru merupakan teladan utama bagi muridnya oleh karena itu untuk menjadi guru yang baik harus memberikan contoh yang baik agar siswa dapat mencontohnya. Dalam hal ini contohnya dengan kedisiplinan dan kejujuran. Kedisiplinan diawali dengan berangkat tepat waktu sesuai jadwal pelajaran yang ada. Sedangkan kejujuran guru juga harus melakukan perbuatan yang sesuai dengan ucapan yang disampaikan yang nantinya bisa membuat anak menyadari bahwa kejujuran sangat penting untuk kehidupan sehari-hari, dengan contoh yang kami berikan yaitu menepati janji akan memberikan hadiah bagi siswa yang mampu mneyelesaikan tugas tepat waktu.

d) Apakah ada bentuk keteladan lain yang ibu lakukan untuk bisa menanamkan kecerdasan spiritual pada siswa?

Teladan lain yang saya berikan adalah istiqomah atau dalam kata lain konsisten. Istiqomah sangat penting ditanamkan kepada siswa. Dengan istiqomah siswa akan merasa hal itu menjadi tanggung jawabnya. Contohnya kita harus rajin mengikuti kegiatan pembiasaan seperti shalat dhuha dan dzhur berjamaah setiap harinya, saat siswa sudah mengamati dan meniru apa yang dilakukan gurunya maka mereka memiliki tanggungjawab juga untuk melaksakannya.

e) Untuk metode motivasi, motivasi apa yang ibu berikan kepada siswa?

Memberikan motivasi sangat diperlukan bagi siswa agar semangat melaksanakan pembelajaran dan kegiatan disekolah. Selain itu kamu juga memberikan motivasi untuk mendorong mereka menjadi siswa yang percaya diri karena setiap anak memiliki kecerdasan yang baik dalam diri mereka. dalam hal ini kami memberikan wadah bagi mereka untuk bisa memberikan motivasi yang baik kepada teman sebaya dengan bimbingan kami sebagai guru, sehingga motivasi yang disampaikan mudah dimengerti oleh teman sebaya, seperti halnya kultum setelah shalat dzuhur dan keputrian bagi siswa perempuan setiap hari jum'at.

f) Terkait metode teman sebaya bagaimana interaksi yang ibu lakukan kepada siswa?

Interaksi saya sebagai guru dengan murid sangat baik, karena melakukan teman sebaya kepada mereka. Hal ini saya lakukan karena sejatinya siswa juga perlu teman bercerita. Selain itu dengan saling bertukar informasi antara guru dan murid akan menumbuhkan sikap percaya diri bagi mereka kalau guru juga bisa menjadi teman bercerita, tapi dengan adanya batasan ya tidak bebas, seperti itu mba.

The Results of Interview

Narasumber : Siswogo, S.Si.
Jabatan : Kepala Sekolah MTs Muhammadiyah 1 Purbalingga
Waktu : Rabu, 19 November 2020

- a) Bagaimana sejarah singkat berdirinya MTs Muhammadiyah 1 Purbalingga? Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga mengadakan kegiatan operasional dari tahun 1978 s/d 1988 (selama 10 tahun) lewat Majelis Pendidikan dan Kebudayaan Muhammadiyah Purbalingga Madrasah Tsanawiyah Muhammadiyah 1 Purbalingga diusulkan mendapat pengesahan/pengakuan kepada Pimpinan Wilayah Muhammadiyah Propinsi Jawa Tengah Majelis Pendidikan dan Kebudayaan pada waktu itu. Hingga tahun 1988 mendapatkan pengesahan tepatnya tanggal 25 Januari 1988. Dengan visi yang kami terapkan yaitu Pendidikan Kader Umar yang bener dan Pinter
- b) Apa yang ketahui tentang kecerdasan spiritual? Kecerdasan spiritual itu kecerdasan yang bisa diterapkan di kehidupan nyata dalam beragama atau meyakini dalam beragama. Seperti contohnya dalam proses belajar siswa diarahkan guru untuk sholat dhuha, seluruh siswa laki-laki diwajibkan sholat jumat secara jamaah. Itu dilakukan dengan maksud untuk bisa mendorong siswa dalam kecerdasan spiritualnya.
- c) Bagaimanakah pendapat bapak terkait kecerdasan spiritual pada zaman sekarang? Terkait kecerdasan spiritual saat ini masih perlu perhatian khusus. Pada masa sekarang para orang tua masih kurang memperhatikan akan hal tersebut. Maka dari itu kami dari pihak sekolah memberikan program ataupun kegiatan yang bisa menjadi cara agar nantinya spiritual anak bisa terbentuk dalam pribadi mereka masing-masing. Selain itu juga bisa tertanam hingga mereka dewasa kelak. Sehingga, nanti setelah mereka dewasa, mereka memiliki akidah yang bagus serta bisa memiliki akhlak

yang benar. Hal ini sesuai dengan visi sekolah yaitu Pendidikan Kader Umat yang Bener dan Pinter

- d) Apakah peran sekolah sangat penting untuk menanamkan kecerdasan spiritual?

Sangatlah penting, karena nilai-nilai keagamaan harus ada dalam diri setiap muslim sehingga mereka bisa menjadi pribadi yang berakhlak mulia. Selain memiliki prestasi yang bagus juga harus memiliki akhlak yang baik.

- e) Bagaimana cara yang bapak lakukan agar kecerdasan spiritual bisa terinternalisasi dengan baik dalam diri siswa?

Untuk cara yang kami lakukan disekolah yaitu kami membuat tata tertib yang harus di setiap warga sekolah, selain itu juga ada kegiatan pembiasaan sebagai sarana untuk siswa bisa terbiasa beribadah sebagai bentuk taat kepada Allah.

- f) Apa tujuan yang bapak harapkan apabila kecerdasan spiritual sudah terinternalisasi dengan baik dalam diri siswa?

Yang saya harapkan yaitu siswa bisa menjadi pribadi yang berakhlak mulia dengan berpegang teguh kepada al-Qur'an dan sunnah nabi serta nilai-nilai keagamaan. Selain itu saat dewasa siswa menjadikannya sebagai pedoman hidup dalam melakukan perbuatan dengan tanggungjawab baik didunia maupun di akhirat.

The Results of Interview

Narasumber : Rofik Priyanto, S.Pd., M.M.
Jabatan : Waka Kesiswaan MTs Muhammadiyah 1 Purbalingga.
Waktu : Senin, 24 November 2020

a) Bagaimanakah pendapat bapak tentang kecerdasan spiritual?

Kecerdasan spiritual adalah nilai nilai keagamaan yang ada dala diri dengan melaksanakan perintah Allah dan menjauhi semua yang dilarangnya.

b) Apakah ada metode yang dilakukan untuk menanamkan/menginternalisasi kecerdasan spititual kepada siswa?

Metode yang kami lakukan untuk menanamkan kecerdasan spiritual dengan membuat tata tertib sekolah dengan menggunakan sistem point. Apabila da siswa yang melanggar maka akan mendapatkan point, namun apabila ada siswa yang taat dan patuh terhadap aturan sekolah kami memberikan reward. Selain itu kami juga melakukan kegiatan pembiasaan yang dilakukan setiap harinya, seperti shalat dhuha berjamaah, shalat dzuhur berjamaah,kegiatan membaca tulis al-Qur'an, keputrian setiap hari jum'at untuk siswa perempuan.

c) Apakah dalam pelaksanaan internalisasi kecerdasan spiritual terdapat faktor pendukung dan penghambat yang terjadi?

Faktor pendukung yang diantaranya guru yang membantu penyampaian dan perlakuan yang di berikan mereka mengayomi siswa dengan baik, membantu siswa yang mengalami kesulitan, selain guru juga siswa mereka ada kemauan kuat untuk mengikuti kegiatan dengan sangat antusias, lalu orang tua yang terus memberikan semangat untuk anak-anaknya dalam belajar. Sedangkan faktor penghambat biasanya terjadi dalam diri siswa yang mana mereka ada rasa malas yang tiba-tiba datang, selain itu juga guru kurang adanya pembinaan yang baik dalam setiap kegiatan

yang sedang berlangsung. Selain itu juga kurang mendukungnya sarana dan prasana yang ada di sekolah.

- d) Bagaimana solusi yang bapak berikan untuk menghadapi kendala yang terjadi?

Solusinya lebih sering berintraksi dengan siswa dengan memberikan motivasi yang baik sehingga rasa semangat tumbuh dalam diri mereka. Sedangkan untuk guru lebih sering diadakan pembinaan secara berkala sebelum kegiatan berlangsung dan evaluasi agar nantinya bisa memperbaiki setiap kesalahan atau kejadian yang tidak diinginkan seperti kegiatan yang dilakukan sebelumnya.



Dokumentasi Kegiatan



Siswa sedang membaca al-Qur'an bersama sesuai pelafalan yang di berikan guru



Siswa sedang mendengarkan dengan seksama karena salah satu siswa membaca al-Qur'an



Siswa bersama-sama mencari hukum bacaan yang terdapat dalam ayat al-Qur'an



Guru meminta salah satu siswa maju kedepan untuk menulis ayat yang terdapat dalam al-Qur'an



Siswa maju kehadapan guru untuk membacakan al-Qur'an



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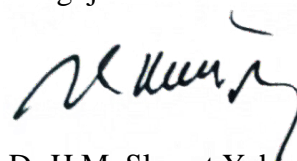
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Dr.H.M. Slamet Yahya, M.Ag.
NIP. 19721104 200312 1 003



KEMENTERIAN AGAMA

INSTITUT AGAMA ISLAM NEGERI PURWOKERTO FAKULTAS TARBIYAH DAN ILMU KEGURUAN

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Yang bertanda tangan di bawah ini Wakil Dekan Bidang Akademik,
menerangkan bahwa :

N a m a : Fauzityah Azhar Nurhana
NIM : 1617402006

Prodi : PAI

Mahasiswa tersebut benar-benar telah melaksanakan ujian komprehensif dan dinyatakan **LULUS** pada :

Hari/Tanggal : *Selasa, 12 Mei 2020*

Nilai : B

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Dr. Suparjo, M.A.
NIP. 19730717 199903 1 001



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
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Hal : *Permohonan Ijin Observasi Pendahuluan*

Purwokerto, 10-01-20

Kepada Yth.
Kepala Mts Muhammadiyah 1 Purbalingga
Di Purbalingga

Assalamu'alaikum wr.wb.

Diberitahukan dengan hormat bahwa, dalam rangka pengumpulan data guna penyusunan skripsi yang berjudul :
Upaya Meningkatkan Kecerdasan Spiritual Siswa Melalui Program Tahfidz Al-Qur'an (Studi Kasus pada Kelas Tahfidz Mts Muhammadiyah 1 Purbalingga) maka kami memohon kepada Bapak/Ibu untuk berkenan memberikan ijin observasi pendahuluan kepada mahasiswa kami sebagai berikut :

1. Nama : Fauziah Azhar Nurhana
2. NIM : 1617402006
3. Semester : VIII (Delapan)
4. Jurusan/Prodi : Pendidikan Agama Islam/PAI
5. Tahun akademik : 2019/2020

Adapun observasi tersebut akan dilaksanakan dengan ketentuan sebagai berikut :

1. Obyek : Upaya Meningkatkan Kecerdasan Spiritual Siswa Melalui Program Tahfidz Ai-Qur'an.
2. Tempat/Lokasi : Mts Muhammadiyah 1 Purbalingga
3. Tanggal Obsevasi : 15-24 Januari 2020

Kemudian atas ijin dan perkenan Bapak/ Ibu, kami sampaikan terima kasih.
Wasalamu'alaikum wr. wb.

A.n. Wakil Dekan Bidang Akademik
Ketua Jurusan/Prodi PAI



Slamet Yahya
Dr. H. M. Slamet Yahya, M.Ag.
NIP. 19721104 200312 1 003



PIMPINAN DAERAH MUHAMMADIYAH
MAJLIS PENDIDIKAN DASAR DAN MENENGAH
MTs MUHAMMADIYAH 01 PURBALINGGA

Alamat : Jl. Alun-Alun Selatan No.2 Purbalingga

Telp. (0281) 6597190 Purbalingga 53313

Email: mts.muhi@yahoo.co.id



Pendidikan Kader Umat yang Bercahaya dan Pintar

Nomor : E-2/DT.02/TSM.01/IV/2020

Purbalingga, 16 Mei 2020

Lamp : -

Hal : **Persetujuan Tempat Penelitian**

Kepada Yth,

Kepala Jurusan Fakultas Tarbiyah dan Ilmu Keguruan

IAIN Purwokerto

Di tempat.

Dengan Hormat,

Yang bertanda tangan dibawah ini:

Nama : Siswogo,S.Si

Jabatan : Kepala MTs Muhammadiyah 01 Purbalingga

Menerangkan bahwa:

Nama : Fauziah Azhar Nurhana

NIM :

Jurusa : PAI IAIN Purwokerto

Telah kami setuju untuk melakukan penelitian di MTs Muhammadiyah 01 Purbalingga, sebagai syarat penyusunan skripsi.

Demikian surat ini kami sampaikan. Atas kerjasamanya kami mengucapkan terimakasih.

Purbalingga, 16 Mei 2020

Kepala Madrasah



SISWOGO, S.Si

NIP. 19810803 200710 1 001

Nomor : B- 843 /In.17/WD.I.FTIK/PP.00.9/X/2020
Lamp. : --
Hal : **Pemohonan Ijin Riset Individual**

Purwokerto, 20 Oktober 2020

Kepada
Yth. Kepala MTs Muhammadiyah 1
Purbalinggadi Purbalingga

Assalamu 'alaikum Wr. Wb.

Diberitahukan dengan hormat bahwa dalam rangka pengumpulan data gunapenyusunan skripsi, memohon dengan hormat saudara berkenan memberikan ijin riset kepada mahasiswa kami dengan identitas sebagai berikut :

1. Nama : Fauziah Azhar Nurhana
2. NIM : 1617402006
3. Semester : IX
4. Jurusan/prodi : PAI/PAI
5. Alamat : Muntang Rt 13/04 Kec. Kemangkon Kab. Purbalingga
6. Judul : *The internalization of Spiritual Intelligence at*
MTs Muhammadiyah 1 Purbalingga

Adapun riset tersebut akan dilaksanakan dengan ketentuan sebagai berikut :

1. Obyek : *The Internalization of Spiritual Intelligence*
2. Tempat/lokasi : MTs Muhammadiyah 1 Purbalingga
3. Tanggal Riset : 21 Oktober s/d 31 Desember 2020
4. Metode Penelitian : Kualitatif

Demikian atas perhatian dan ijin saudara, kami sampaikan terima kasih.

Wassalamu 'alaikum Wr. Wb.

An. Dekan

Wakil Dekan Bidang Akademik



Dr. Suparjo M.A.

NIP. 19730717 199903 1 001

Tembusan :
- Arsip



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT MA'HAD AL-JAMI'AH**

Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635624, 628250. Fax : 0281-636553, www.iainpurwokerto.ac.id

SURAT KETERANGAN
Nomor : B-022/In.17/UPT.MAJ/SK.003/V/2019

Yang bertanda tangan di bawah ini Mudir Ma'had Al-Jami'ah Institut Agama Islam Negeri Purwokerto menerangkan:

Nama : Fauziah Azhar Nurhana

NIM : 1617402006

Fakultas/Jurusan : FTIK/PAI

mahasiswa tersebut di atas telah **LULUS** Ujian Kompetensi Dasar BTA & PPI dengan nilai Tes Tulis : 78, Tartil : 75, Tahfidz : 75, Imla' : 75, dan Praktek : 75.

Demikian surat keterangan ini dibuat untuk dapat digunakan sebagaimana mestinya.

Purwokerto, 11 Juni 2019
Mudir Ma'had Al-Jami'ah,

Nurudin, M. Ag
NIP. 19700205 199803 1 001


MENGESAHKAN
FOTOCOPI SESUAI DENGAN ASLINYA
MUDIR MAHAD AL JAMI'AH
IN PURWOKERTO


وزارة الشؤون الدينية
الجامعة الإسلامية الحكومية بوزوروكرتو
الوحدة لتزمية اللغة



IAIN PURWOKERTO - www.iainpurwokerto.ac.id 715732-715733 طابعت في بوزوروكرتو، 23/11/2016

الشهادة

الرقم: 62/100/2016/PT/001

شهادة الوحدة لخدمة اللغة بأن:

الاسم: هورية ليزه نور هانا

رقم: PAJ

لقد منحتم الصلحت الحصول على شهادة الوحدة لخدمة اللغة العربية لجميع موادها على المستوى المتوسط وذلك بعد إتمام الدراسة التي عقدتها الوحدة لخدمة اللغة العربية في 23/11/2016.

IAIN PURWOKERTO
62/100/2016/PT/001

22 سبتمبر 2016



رقم الوصيف: 196703107 1990883 1 003 Ag



MINISTRY OF RELIGIOUS AFFAIRS
INSTITUTE COLLEGE ON ISLAMIC STUDIES PURWOKERTO
LANGUAGE DEVELOPMENT UNIT

IAIN PURWOKERTO Jl. Jend. A. Yani No. 40A Purwokerto, Central Java Indonesia, www.iainpurwokerto.ac.id

CERTIFICATE


Number: In.22/UPJP/Bhs/PP/00/9/777/2016

This is to certify that :

Name : **FAUZIVAH AZHAR NURHANA**
Study Program : **PAI**

Has completed an English Language Course at Intermediate level organized by Language Development Unit with result as follows:

SCORE: 60 GRADE: FAIR



Dr. Subiyo M.Ag.
Head of Language Development Unit,
September 19th 2016
19670307 199303 1 005

SERTIFIKAT APLIKASI KOMPUTER

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT TEKNOLOGI INFORMASI DAN PANGKALAN DATA
Alamat: J. Jend. Ahmad Yani No. 43A, Telp. 031-838423 Website: www.iainpurwokerto.ac.id/Purwokerto-51206



IAIN PURWOKERTO

No. IN/17/UPT-TIPO/001/11/2023

SKALA PENILAIAN

SKOR	HURUF
95-100	A
81-95	A-
68-80	B+
61-65	B-
75-80	C

Diberikan kepada:

FAUZIYAH AZHAR NURHANA

NIM: 1617420006

Tempat / Tgl. Lahir: Purbalingga, 30 Juli 1997

Sebagai tanda yang bersangkutan telah menempuh dan LULUS Ujian Akhir Komputer pada Institut Agama Islam Negeri Purwokerto Program "Konsentrasi Office" yang telah diselenggarakan oleh UPT TIPO IAIN Purwokerto.

MATERI PENILAIAN

MATERI	MILAI
Microsoft Word	85 / B
Microsoft Excel	75 / C
Microsoft Power Point	80 / C



Purwokerto, 31 Maret 2023
Kepala UPT TIPO

Dr. H. Fajar Harjono, S.Si, M.Si
NIP. 19851215 200501 1 003



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT
Alamat : Jl. Jend. A. Yani No 40A Telp. 0281-635624 Fax. 636553 Purwokerto 53126

SERTIFIKAT

Nomor: 0492/K.LPPM/KKN.44/11/2019

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) Institut Agama Islam Negeri Purwokerto menyatakan bahwa :

Nama : **FAUZIYAH AZHAR NURHANA**
NIM : **1617402006**
Fakultas / Prodi : **FTIK / PAI**

TELAH MENGIKUTI

Kuliah Kerja Nyata (KKN) Angkatan Ke-44 IAIN Purwokerto Tahun 2019 yang dilaksanakan mulai tanggal 15 Juli 2019 sampai dengan 28 Agustus 2019 dan dinyatakan LULUS dengan Nilai 91 (A).



Purwokerto, 18 November 2019
Ketua LPPM,



Dr. H. Ansori, M.Ag.
NIP. 19650407 199203 1 004



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI (IAIN) PURWOKERTO
LABORATORIUM FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Alamat: Jl. Jend. A. Yani No. 40A Telp. (031) 625634 Psw. 121 Purwokerto 53176

Sertifikat

Nomor : B. 093 / In. 171K, Lab. FTIK/PP.000 IV /2020
Dibagikan kepada :

Nama : **FAUZIYAH AZHAR- NURHANA**
NIM : **1617402006**

Sebagai bukti yang bersangkutan telah melaksanakan kegiatan
Praktik Pengalaman Lapangan (PPL) Semester Genap Tahun Akademik 2019/2020
pada tanggal 27 Januari sampai dengan 9 Maret 2020

Mengetahui,
Dekan,

Dr. H. Suwito, M.Pd.
NIP. 19710324 199903 1 002

Purwokerto, 21 April 2020
Laboratorium FTIK,
Kepala,

Dr. Fauziasadi, M.Pd.I.
NIP. 19741102120006041002

DAFTAR RIWAYAT HIDUP

A. Identitas diri

Nama : Fauziah Azhar Nurhana
NIM : 1617402006
Tempat, Tanggal Lahir : Purbalingga, 30 Juli 1997
Jenis Kelamin : Perempuan
Ayah : Nasoim
Ibu : Sumiarti
Alamat Asal : Muntang Rt 13 Rw 04, Kecamatan Kemagkon,
Kabupaten Purbalingga

B. Riwayat Pendidikan

1. Pendidikan Formal

- a. TK Aisyiyah Bustanul Athfal Muntang, tahun lulus 2003
- b. MI Istiqomah Sambas Purbalingga, tahun lulus 2009
- c. SMP Istiqomah Sambas Purbalingga, tahun lulus 2012
- d. SMK Muhammadiyah 1 Purbalingga, tahun lulus 2015
- e. UIN Prof. KH. Saefuddin Zuhri Purwokerto, tahun masuk 2016

2. Pendidikan Non Formal


Pondok Pesantren Darul Abror Purwokerto

C. Pengalaman Organisasi

1. IMM Komisariat Ibrahim
2. PC IMM Banyumas

Demikian riwayat hidup ini dibuat dengan sebenar-benarnya.

Purwokerto, 31 Maret 2023


Fauziah Azhar Nurhana
NIM. 1617402006