



ANALYSIS OF THE WORK PROGRAM OF THE WAHIDIYAH CHILDHOOD DEVELOPMENT AGENCY IN INTERNALIZING SPIRITUAL INTELLIGENCE

RIZKAN SYAHBUDIN¹, GIYARSI²

¹ rizkansyahbudin98@gmail.com, giyarsi@iainbengkulu.ac.id

^{1,2} Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia

Received: April 13th, 2022

Accepted: June 27th 2022

Published: June 30th, 2022

Abstract: Analysis of The Work Program of The Wahidiyah Childhood Development Agency in Internalizing Spiritual Intelligence

Children are the future asset of the country. This is because they are the driving wheels of the nation's economy and education. So that on the mandate of the Prophet so as not to leave the people who are weak, it is necessary to have an institution that makes programs that prioritize children's spiritual intelligence. This needs to be done so that they will have a good mentality in the future. To find out the programs carried out by an educational institution, this research uses qualitative research methods. The objects studied in this study are efforts to improve children's spiritual intelligence to achieve educational goals, analysis of the work program of the North Bengkulu branch of the Wahidiyah Child Development Board (BPKW) based on theoretical studies related to spiritual intelligence and strategies to increase spiritual intelligence. The results of the research show that this institution has created a systematic spiritual intelligence program. Through well-scheduled religious activities.

Keyword: Work Program; Childhood Development Agency; Internalizing Spiritual Intelligence

Abstrak: Analisis Program Kerja Badan Pembina Kanak-Kanah Wahidiyah (BPKW) Dalam Internalisasi Kecerdasan Spiritual

Anak-anak merupakan aset masa depan negara. Hal ini disebabkan merekalah yang akan menjadi roda penggerak ekonomi dan pendidikan bangsa. Sehingga atas amanah Rasulullah agar tidak meninggalkan umat yang lemah, maka perlu lembaga yang membuat program yang mengutamakan kecerdasan spritual anak-anak. Hal ini perlu dilakukan agar mereka kelak akan punya mental yang baik. Untuk mengetahui program-program yang dilakukan oleh sebuah badan pendidikan maka penelitian ini menggunakan metode penelitian kualitatif. Objek yang dikaji dalam penelitian ini adalah upaya meningkatkan kecerdasan spiritual anak untuk meraih tujuan pendidikan, analisis program kerja Badan Pembina Kanak-Kanak Wahidiyah (BPKW) cabang Bengkulu Utara berdasarkan kajian-kajian teori berkaitan dengan kecerdasan spiritual dan strategi peningkatan kecerdasan spiritual. Hasil penelitian menunjukkan bahwa lembaga ini sudah membuat program kecerdasan spiritual yang tersistematis. Melalui kegiatan-kegiatan keagamaan yang sudah terjadwal dengan baik.

Kata Kunci: Program kerja; Badan Pengembangan Anak; Menginternalisasi Kecerdasan Spiritual

To cite this article:

Syahbuddin, R. & Giyarsi.(2022). Analysis of The Work Program of The Wahidiyah Childhood Development Agency in Internalizing Spiritual Intelligence. *At-Ta'lim : Media Informasi Pendidikan Islam*, 21(1), 80-91. <http://dx.doi:10.29300/atmipi.v21.i1.8391>

A. INTRODUCTION

The education of the Indonesian nation in the current generation faces more spiritual and character crises of concern. This can be seen from the many arbitrary behaviors carried out by the Indonesian people, both from among children and students, the community and even community leaders and officials. The decline of religious spiritual values in society in finding virtue and wisdom is often found in the social life of the Indonesian people. Most Indonesian people have approached the character of a hollow city, which is a character of people who live in a vacuum without values, vision, and heart. Worse yet, this condition has plundered at the age of the children.

Various social problems caused by the moral crisis have hit Indonesian society a lot. The moral crisis is the main cause of the decline in the social life of today's society. However, Fredrich Schumacher stated that all the crises currently occurring, whether economic, fuel, food, environmental, social or health crises, the main source is a spiritual crisis, namely our self-knowledge of God Almighty. (Putra, 2013). With these conditions, it is not surprising that moral decadence has spread among children, because the learning process tends to teach cognitive and psychomotor aspects and pay less attention to the mental and spiritual readiness of students in dealing with contradictory life problems. (Suwardani, 2020).

The success of learning in the world of education which is expected to be able to make students smart and geniuses, turns out to not be able to guarantee that students are able to act wisely and wisely. The ability to behave based on spiritual and emotional attitudes is very far from the expectations that should be obtained in education. This makes most people feel sad and question the success of the world of education in achieving educational goals as a whole including intellectual, spiritual and emotional. Donald B. Calne, a neurosurgeon, stated that one of the causes of the education world not succeeding in producing an intellectual and wise and wise generation is because the world of education has placed rationality as the main element of the foundation of thinking that must be mastered by students and considers spirituality as something that is not necessary. makes sense, because they feel it can not be proven scientifically. (Majid, 2000). As a result, in today's life there are many crises in society and the world of education, one of which is very clear is the rise of spiritual crises and moral crises. These two crises have a very close relationship, because basically the existence of a moral crisis stems from the spread of a spiritual crisis in society. (Sukidi, 2004). Lack of spiritual value in a person causes him to experience anxiety, anxiety and existential emptiness. From here, various mental illnesses arise that result in stress and frustration that result in bad for themselves and others. In the end, the glory of human dignity will increasingly decline and be destroyed, and threaten civilization and human existence itself. (Abdul Muhayya, 2001).

Strengthening spiritual values must be sought from an early age by paying attention to the potential of a child. At this time, education not only strengthens the physical and intellectual aspects of children, but also must be able to improve the spiritual aspects. The ability to absorb and reflect on a child as a subject and object of education, contains education in increasing knowledge and experience of the spiritual world (Kadir, 2016). Spiritual ability

is immanent, therefore, parents and educators must pay special attention so that children get direct experience that relies on spiritual activity even to knowledge and experience that is supernatural (Yazdi, 1994). For this reason, parents, educators and Muslims in general who are responsible for the children's education process must be able to improve children's spiritual intelligence as the main support for children's emotional and intellectual intelligence. Thus, children are able to balance their inner abilities and are able to achieve full educational success, both in terms of intellectual, emotional and spiritual.

Penelitian terkait upaya atau strategi peningkatan kecerdasan spiritual ini seelumnya sudah there are some people researching. Among them is Yuliatun who stated that to balance one's intelligence, in addition to increasing intellectual intelligence and emotional intelligence, one must also increase spiritual intelligence. With intellectual intelligence, one can master broad knowledge, with emotional intelligence, one can manage emotions and adjust to the situation and environment, with spiritual intelligence, one can interpret every situation so as to be able to determine wise attitudes and behavior in dealing with life's problems. Thus, the synergy of the three intelligences can make one's life better and more meaningful. This study explains the concept of religious education as a strategy in increasing spiritual intelligence through some appropriate literature, but has not yet reached the stage of how the practice of religious education in society is able to improve children's spiritual intelligence continuously and thoroughly in every line of life.

Fitri Indriani also emphasized that one's intellectual intelligence is not the only factor to achieve success, but there is spiritual intelligence which is the most important factor in achieving success. Because with spiritual intelligence, a person can place himself and his abilities well in understanding the meaning of life. Therefore, according to Fitri Indriani, strategies in increasing the ability of spiritual intelligence for children are very important to be mastered by an educator so that children can master and improve their spiritual intelligence well and, firmly engraved in their hearts and souls. However, some of the strategies offered in this study are still limited to learning activities in formal classes, have not shown strategies that are carried out continuously in student activities as a whole, both in the learning process of formal education and in everyday life in the midst of between family and society.

M. Mudlofar also examines strategies that can be used to increase spiritual intelligence. From the results of his research, it can be seen that there are five main strategies in increasing spiritual intelligence, namely (a) intelligence to believe in Allah, (b) the ability to have a high work ethic by expecting Allah's pleasure, (c) the ability to carry out worship commands consistently, (d) the ability to be patient in the face of trials, and (e) the ability to accept the destiny of Allah ta'ala sincerely. The five strategies are concepts generated from research on relevant literature, without including data obtained from facts that exist in the community, so that the effectiveness of implementing these strategies in increasing spiritual intelligence is still unknown.

From the several studies above, it shows that spiritual intelligence is a very important part in perfecting children's education, because without spiritual intelligence a person cannot balance and perfect his abilities. So it is very necessary to research comprehensively how strategies for increasing children's spiritual intelligence that can be carried out continuously in society to get maximum results, which apply comprehensively not only in the learning process, but also habituation in every child's activities both in the community, family and school. Especially how to motivate a child to be enthusiastic in increasing their spiritual intelligence from an early age, and how to make that spiritual intelligence contribute to

improving children's emotional intelligence and intellectual intelligence. This deficiency is what the author will examine directly from various sources, both field studies and literature to obtain more comprehensive and accurate data.

To obtain data on efforts to increase children's spiritual intelligence in society, researchers will conduct research at the Wahidiyah Child Development Board (BPKW). BPKW is one of the informal educational institutions that prioritizes spiritual education for children. BPKW is a community organization under the guidance of the Wahidiyah Sholawat Broadcaster (PSW) based in Jombang Regency, East Java and has branches throughout Indonesia. BPKW is a subsidiary of the PSW organization which has the main task of providing guidance and education to Wahidiyah children in the Wahidiyah struggle and in the life of society in general. The task of the child coaches in the BPKW organization is to provide guidance to children so that they become children whose HR dzauqiyah (Ma'ruf, Tt) (spiritual intelligence) is strong, in other words so that children have strong dzauqon faith. This does not mean putting aside akliyah (intellectual intelligence) human resources for children, in fact, strong dzauqon faith will support the success of akliyah (intellectual intelligence) human resources (Farichah, 2021).

One of the BPKW branches that is in charge of fostering and educating children is the North Bengkulu Branch of BPKW which is based in the PSW Branch of Pinang Raya District, North Bengkulu Regency. The North Bengkulu Branch BPKW childhood coaches have carried out their duties to foster children's spiritual intelligence through various forms of ongoing coaching. This continuity effort is one of BPKW's strategies in producing the next generation who are truly formed and firmly instilled with spiritual intelligence in their hearts. This program for developing children's spiritual intelligence is also related to children's intellectual intelligence, so that children are expected to be able to achieve educational goals as a whole, both in terms of spirituality and intellect.

Based on the explanation above, research on efforts to improve children's spiritual intelligence in achieving educational goals is very important to do. Spiritual intelligence is very important to be prioritized in children's education because spiritual intelligence is the basic center of other intelligence. In other words, spiritual intelligence is the main source for guiding and enhancing other intelligences. Where spiritual intelligence is a mental and physical management plan that can lead children to educational success and make children who are intellectual, wise and wise.

Another thing that makes this research important to do is because the urgency of spiritual intelligence education is still not widely explored in the world of education. Whereas in essence, the success of a child's education will be easily realized if the child's spiritual intelligence is well formed.

This research is interesting to do because the North Bengkulu Branch of the Wahidiyah Kindergarten Development Board is an informal educational institution whose work program prioritizes the development and education of children's spiritual intelligence on an ongoing basis. In addition, BPKW North Bengkulu Branch also seeks to direct spiritual intelligence education to increase children's emotional and intellectual intelligence through spirituality coaching programs that aim to improve emotional and intellectual intelligence.

B. METHODS

This research is the result of collecting data from field research (field research) which is processed qualitatively with descriptive methods. The objects studied in this study are efforts to improve children's spiritual intelligence to achieve educational goals, analysis of the work

program of the North Bengkulu branch of the Wahidiyah Child Education Board (BPKW) based on theoretical studies related to spiritual intelligence and strategies to increase spiritual intelligence. Primary data in this study is data obtained from sources directly related to the object of research using purposive sampling technique. This data was obtained from the results of interviews with informants related to the organizational work program of the North Bengkulu Branch of the North Bengkulu Branch of the Wahidiyah Child Development Board in an effort to improve children's spiritual intelligence, including the Chairperson and all administrators of the North Bengkulu Branch of the BPKW, the wahidiyah children under the guidance of the North Bengkulu Branch of the BPKW, and the community as parents, sympathizers and observers of the North Bengkulu Branch of BPKW. Data was also obtained from observations and documentation of the results of the implementation of the North Bengkulu Branch BPKW work program. Data was collected by means of documentation, interviews and field observations. Observations made in this study were participant observations, with the aim that the authors could collect more accurate and comprehensive data. The object of observation is the BPKW branch of North Bengkulu and the lives of the surrounding community which is located in Bukit Harapan Village, Pinang Raya District, North Bengkulu Regency. This observation is further deepened in the analysis of the strategies and efforts of the North Bengkulu Branch of BPKW in improving children's spiritual intelligence. The observation results are then reviewed with theories related to children's spiritual intelligence education.

The analytical method used is an interactive method. Using this method, the author will describe in detail and comprehensively the results of the analysis of work programs and strategies of the North Bengkulu Branch of the Wahidiyah Child Development Agency (BPKW) and their interactions in improving children's spiritual intelligence. Deductive analysis is also carried out by analyzing field data with theories related to the contribution of increasing children's spiritual intelligence to the success of educational goals.

Interactive analysis is carried out in a cycle process by comparing all data obtained with other data on an ongoing basis. The interactive process is carried out between components, since the data collection process begins, which is carried out in the form of cycles. In this analysis, the researcher moves between three components of analysis, namely data presentation, data reduction, and verification. Every conclusion drawn during the data analysis process is always confirmed by continuous data collection, until the final stage of research or verification. In this analysis model, it is possible for researchers to re-search new data in the field, or to retrace all stored research evidence, if the data obtained is felt to be less stable as a basis for drawing conclusions. Thus, as long as data analysis is carried out in the cycle process, indirectly triangulation of data has been carried out for the benefit of drawing final research conclusions. The three steps in the interactive analysis component. (Nugrahani, 2014).

The technique of checking the validity of the data used in this study is the Triangulation technique, namely checking data from various sources in various ways at various times. Thus there is a triangulation of sources, data collection techniques, and time.

Triangulation of sources to test the credibility of the data, the authors do by checking and testing data on efforts to improve children's spiritual intelligence that have been obtained from various sources, such as from the Chairperson and all administrators of the North Bengkulu Branch of the BPKW, the wahidiyah children under the guidance of the North Bengkulu Branch of the BPKW, and the community as parents, sympathizers and observers of the North Bengkulu Branch of BPKW. Data from all these sources are described and

categorized which views are the same, which are different and which are specific from the three sources. Then the data is analyzed and conclusions are drawn then asked for agreement (member check) with these data sources.

Triangulation techniques to test the credibility of writing data is done by checking data from the same source using different techniques. If the testing technique produces different data, the researcher holds further discussions with the relevant data sources or other parties, to ascertain which data is considered more correct. Or maybe everything is true, because the point of view is different.

Time triangulation to test the credibility of the author's data is carried out by checking with interviews, observations, or other techniques in different times and situations. If the test results produce different data, then it is carried out repeatedly until data certainty is found

C. RESULTS AND DISCUSSIONS

The Wahidiyah Child Development Board (BPKW) is a social organization engaged in the non-formal development and education of children. The main purpose of establishing this organization is to provide guidance and education to children about Islamic teachings so that they become pious and pious and religious children to Allah Subhanallohu wa ta'ala wa Wosulihi Shollallohu 'alaihi wassalam, devoted to parents, doing kind to others, knowledgeable, concerned about the problems of society, useful for religion, homeland and nation based on the guidance of Mu'allif Sholawat Wahidiyah. From this it can be understood that BPKW does not only seek to increase the morale and intellectual integrity of children, but more importantly efforts to improve the spiritual (SQ) of children. As it is well known that intellectual intelligence (IQ) and emotional intelligence (EQ) alone are not enough to lead humans to the true level of happiness. Simply put, talking about IQ and EQ, we will be presented with great and positive circumstances. With a high IQ, someone will be able to solve logical and strategic problems. With EQ one can have awareness of one's own feelings as well as those of others, so that one can bring up a sense of empathy, love, motivation and the ability to respond appropriately to sadness or joy. So that EQ becomes a basic requirement so that someone can use his IQ effectively. (Marshall, 2001). However, even if a person is able to align IQ and EQ performance well, the results obtained tend to only lead him to material relations and human relations, which means that it only covers one goal, namely worldly practice which is manifest, actual and temporary (temporary). It has not yet entered the vertical stream (relationship with God) whose goal is eternal, long-term and absolute, which is manifested in the dimensions of achieving ideal goals that unite in the minds of every adherent (SQ). (Agustan, 2005). Therefore, it is very important to shape and improve children's SQ, because we expect children who are not only successful and achievers, relate well to themselves, other people and the environment, but also children who rely all their efforts on God. And this is the main purpose of establishing BPKW Cab. North Bengkulu.

As with organizations in general, to achieve the goals set, BPKW has a work program that has been arranged and scheduled according to the needs of the BPKW organization. The establishment of this work program is a means of a road map for the implementation of BPKW activities so that they can be clear and directed towards achieving the stated goals, especially in the field of forming and increasing spiritual intelligence in children.

In more detail, the BPKW work program in forming and improving spiritual intelligence in children is as follows:

1. Forming and improving as well as maximizing the main tasks and functions. This program is more aimed at BPKW management.

As an organization, it is necessary to have good management to achieve goals, maintain a balance between conflicting interests, and to achieve efficiency and effectiveness. One of the most important things in management is organizing, namely the process of compiling an organizational structure that is in accordance with the goals of the organization, its resources, and the surrounding environment. The two main aspects in the process of preparing the organizational structure are departmentalization and division of labor. (Handoko, 2011, p. 167)

In this first program, each member of the management in the North Bengkulu Branch BPKW must always carry out and be responsible for the main tasks of each department. The details of the main tasks are:

- a. Chief
 - b. Secretary
 - c. Treasury
 - d. Member of Kindergarten Teacher (member of Organization)
2. Improving the performance, quality and quantity of service activities in Wahidiyah's human resource Practitioners.

The main program carried out by the North Bengkulu Branch BPKW is to carry out services in the field of child development and wahidiyah practitioners. As the main purpose of the establishment of the BPKW organization is to form and improve spiritual intelligence in children, all existing performance activities are aimed at carrying out services to children, especially in the field of forming and fostering spiritual intelligence. The real form of the work program is to take part in the Mujahadah Usbuiyah to Mujahadah Kubro events virtually or face to face. Mujahadah is the main medium used by BPKW organizations in shaping and improving students' spiritual intelligence. Mujahadah literally means to be serious about achieving a goal. More broadly, mujahadah is an earnest effort to combat lust (desire) and all kinds of self-ambition so that the soul becomes clean and entitled to various essential knowledge about Allah and His greatness. (Adnan, January 2017). Rasulullah SAW said to the friends who had just come from war: "Welcome to all of you who have just come from a small war to a bigger war". Then a friend asked, "O Messenger of Allah, what is the greater jihad?" The Messenger of Allah replied, "Fighting lust." (H.R. Al Baihaqi in chapter Zuhud). Participate in commemoration events for PHBI and PHBN both with Mujahadah and ceremonially. To form children who love their religion and their homeland, BPKW also has a program to participate in PHBI and PHBN events. The implementation of the commemoration of PHBI and PHBN in the BPKW North Bengkulu Branch was carried out with mujahadah and prayer together. For big day events where there is no aurod of mujahadah guidance, especially from Muallif Sholawat Wahidiyah or from the Central PSW, the commemoration will be combined in routine mujahadah syahriyah ceremonial activities. Usually it will be stated in the theme of the activity, such as "Mujahadah Syahriyah Kanak Wahidiyah North Bengkulu Branch in the Context of Praying Together and Commemorating Isra' Mi'raj of the Great Prophet Muhammad SAW". However, for big day events that are guided by a special aurod mujahadah from Muallif Sholawat Wahidiyah or from the Central PSW, Wahidiyah's children are guided by the coaches to carry out prayers together with the special aurod mujahadah. An example of a special mujahadah that has been carried out by the BPKW of the North Bengkulu Branch is the mujahadah for the commemoration of the Republic of Indonesia's Independence Day

Spiritual intelligence (SQ) is one of the great human potentials that can be increased to reach a higher stage. We must understand that there are many ways to become spiritually

intelligent. All of these paths require their own variations of SQ, and each is better suited to certain personality types than others. Zohar and Marshall offer six avenues for utilizing and enhancing SQ, namely

- a. The Way of Duty, namely by carrying out duties or obligations, as a servant who carries out the duties of his Lord.
- b. The Path of Parenting, is a path related to love, nurturing, protection and enrichment. Like a form of love and care from a mother who gives birth and takes care of her children.
- c. The Path of Knowledge, namely the effort to know and understand general practical problems, the deep philosophical search for truth, to the spiritual search for knowledge of God and all of His ways, and final union with Him through knowledge.
- d. The Path of Personal Change, namely one's efforts to continue on the path of personal and interpersonal integral change. Navigate the heights and depths of oneself and unite the separate parts into one independent and whole person.
- e. The Way of Brotherhood, which is a form of role exchange with people around us to understand and understand each other, establish brotherly relations because brotherhood is the value of all human beings.
- f. The Path of Devoted Leadership, which is an effort to become a leader for oneself and others with the gift he has to serve, heal and enlighten the minds of the people he leads. (Marshall, 2001)

Ary Ginanjar Agustan stated that the center of EQ and SQ are the inner voices that come from divine attributes that have been recorded in the soul of every human being. So that to strengthen or increase the ability of ESQ, namely by listening to the voices of the noble heart, so that the sources of ESQ will live to educate one's spirituality, as well as the sensitivity of his soul. If this condition is done repeatedly, then this will become a doctrine that will fill the soul either consciously or unconsciously through the mechanism of repetitive magic power, which leads to the possession of a high ESQ level or someone with noble character, which is the main requirement for success. is also a method of honing the God-Spot (eyes of the heart) in the human heart. (Agustan, 2005) As the word of Allah SWT in Q.S. al Anfal: 2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ

إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Translate Kemenag 2002

2. Verily, those who believe are those whose hearts tremble at the mention of Allah's name, and when His verses are recited to them, their faith increases and they put their trust in God alone,

D. CONCLUSIONS

The work program of the North Bengkulu Branch of the North Bengkulu Branch of the Wahidiyah Child Development Board in Improving Children's Spiritual Intelligence, namely:

a) Forming and improving and maximizing the main tasks and management functions of the BPKW with steps to encourage Kindergarten coaches to continue carrying out MDA activities

in their respective areas , Holding work meetings for BPKW management and child coaches, daily meetings, Plenary Meetings and BPKW Coordination Meetings, data collection for coaches and students in the North Bengkulu Regional BPKW area. b) Improving performance activities, quality and quantity of services to Wahidiyah Child Practitioners HR by carrying out learning and coaching activities, participating in virtual or face-to-face Mujahadah Usbuiyah to Mujahadah Kubro events, carrying out Mujahadah Intelligence for child practicers, attending events PHBI and PHBN commemoration events both with Mujahadah and ceremonially. c) Improving the activity performance and quality of service in human resources for fostering Wahidiyah children. d) Increase broadcasting among children, e) develop Wahidiyah children's concern for children's problems. The strategy of the North Bengkulu Branch of the Wahidiyah Child Development Board (BPKW) in improving children's spiritual intelligence is a strategy that has been implemented by BPKW in an effort to improve children's spiritual intelligence. As stated by Ary Ginanjar, that the most appropriate way to improve spiritual intelligence is by listening to and repeating each other's conscience which essentially contains the acknowledgment of the oneness of Allah SWT as the only God who must be worshiped and a reflection of the nature of - noble divine nature that can radiate in his personality. It is this strategy that BPKW seeks to improve the SQ abilities of Wahidiyah children. This can be seen clearly from the main program given to children, in addition to classical learning of Islamic Religion material in class, it also places more emphasis on children's ability to continue to be istiqomah in carrying out mujahadah wahidiyah. In summary, strategies for increasing spiritual intelligence in children can be carried out in two ways, namely the Faith Development and Akhlakul Karimah fields by using a tasawuf approach by practicing sholawat wahidiyah and its teachings (mujahadah wahidiyah) and the Learning Field by carrying out Islamic education learning activities at MDA using the tutorial method. , memorization, practice and simulation.

E. REFERENCES

- Abdillah, R. H. (2019). Ilmu Pendidikan: Konsep, Teori dan Aplikasinya. Medan: LPPPI.
- Abdul Muhayya, A. S. (2001). Tasawuf dan Krisis. Yogyakarta: Pustaka Pelajar.
- Abdullah, M. A. (1996). Studi Agama: Normativitas dan Historisitas. Yogyakarta: Pustaka Pelajar.
- Adnan. (Januari 2017). Riyadhah Mujahadah Perspektif Kaum Sufi. Syifa al Qulub Vol. 1 No. 2, 122-131.
- Agustan, A. G. (2005). Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ. Jakarta: Arga.
- Agustian, A. G. (2009). Rahasia Sukses Membangkitkan ESQ Power. Jakarta: Arga Publishing.
- Arifin, M. (2017). Landasan Pendidikan Spiritual Abu al Qasim al Qusyairi. Miqat, 256.
- Astuti, R. (2002). Ensiklopedi Tematis Spiritual Islam. Bandung: Mizan.

- Awang, I. S. (2017). *Startegi Pembelajaran, Tinjauan Umum Bagi Pendidik*. Sintang: Penerbit STKIP Persada Khatulistiwa.
- Azzet, A. M. (2010). *Mengembangkan Kecerdasan Spiritual Bagi Anak*. Yogyakarta: Kata Hati.
- Chusniah, L. H. (2016). Pengembangan Kecerdasan Spiritual Siswa di Sekolah Dasar (SD) Islam Tompokersan Lumajang. *Seminar ASEAN 2nd Psychology & Humanity* (p. 205). Malang: Psychologi Forum UMM.
- Darajat, Z. (2011). *Ilmu Pendidikan Islam*. Jakarta: Bumi AKsara.
- Darmansyah. (2012). *Strategi Pembelajaran*. Padang: UNP Press.
- Djamarah, S. B. (2008). *Guru dan Anak Didik dalam Interaksi Edukatif*. Jakarta: PT. Rineka Cipta.
- Effendhie, M. (n.d.). *Pengantar Organisasi. Organisasi Tata Laksana dan Lembaga Kearsipan*.
- Farichah, T. (2021). Pengaruh SDM Dzauqiyah Terhadap SDM Akliyah. *RAKERNAS BPKW* (pp. 1-15). Jombang: DPP PSW.
- Ghazali, A. H. (1970). *Ma'arij al Quds fi Madarij Ma'rifah al Nafs*. Kairo: Maktabah al Jundi.
- Ghazali, I. a. (t.t). *Ihya' Ulumiddin Juz 3. al Haramain*.
- Handoko, T. H. (2011). *Manajemen Edisi 2*. Yogyakarta: BPFE-Yogyakarta.
- Hawwa, S. (1989). *Tarbiyatuna al Ruhiyah*. Beirut: Dar 'Ammar.
- Hendrawan, S. (2009). *Spiritual Management*. Bandung: Mizan.
- Idi, A. (2016). *Pengembangan Kurikulum Teori dan Praktek*. Jakarta: Raja Grafindo Persada.
- Isa, A. Q. (2005). *Hakekat Tasawuf*. (K. A. Lubis, Trans.) Jakarta: Qisthi Press.
- Jalaluddin. (1995). *Memposisikan Anak Sholeh Telaah Pendidikan Terhadap Sunnah Rasulullah SAW*. Jakarta: Raja Grafindo Persada.
- Juarsih, D. d. (2014). *Pengembangan Kurikulum*. Jakarta: Rhineka Cipta.
- Kadir, A. (2016, Februari). *Visi Spiritual dalam Islam Pengembangan Implementasi Kepribadian Muslim*. p. 3.
- Mahmudi. (2019). *Pendidikan Agama Islam dan Pendidikan Islam Tinjauan Epistimologis, Isi dan Materi*. Ta'dibuna, 92.
- Majid, N. (2000). *Islam Doktrin dan Peradaban*. Jakarta: Paramadina.

- Marshall, D. Z. (2001). *Spiritual Intelligence: The Ultimate Intelligence*. London: Blommsbury.
- Ma'ruf, A. M. (Tt). *Pengajian Kitab al Hikam dan Kuliah Wahidiyah Jilid 5*. Jombang: BTW Pusat.
- Maslahah, A. A. (2013). Pentingnya Kecerdasan Spiritual dalam Menangani Perilaku Menyimpang. *Konseling Religi : Jurnal Bimbingan Konseling Islam* Vol. 4 No. 1, 3.
- Maunah, B. (2009). *Ilmu Pendidikan*. Yogyakarta: Teras.
- Mudlofar, M. (2019). Strategi Peningkatan Kecerdasan Spiritual dalam Kependidikan Islam. *Tasyri'*, 79.
- Nafis, M. M. (2011). *Ilmu Pendidikan Islam*. Yogyakarta: Teras.
- Nasution, W. N. (2017). *Strategi Pembelajaran*. Medan: Perdana Publishing.
- Nugrahani, F. (2014). *Metode Penelitian Kualitatif dalam Penelitian Pendidikan Bahasa*. Surakarta.
- Putra, A. E. (2013). Tasawuf Sebagai Terapi Atas Problem Spiritual Masyarakat Modern. *Al-Adyan*, 45-56.
- Quthb, M. (2004). *Manhaj al Tarbiyah al Islamiyah*. Kairo: Dar al Syuruq.
- Rahmat, J. (2000). *Meraih Cinta Ilahi: Pencerahan Sufistik*. Bandung: Remaja Rosdakarya.
- Rianto, M. (2006). *Bahan Ajar, Pendekatan, Strategi dan Metode Pembelajaran*. Jakarta: Departemen Pendidikan Nasional.
- Ridwan, B. (2011). Potret Organisasi Keagamaan dan Respon Terhadap Dinamika Kehidupan Keberagamaan di Salatiga. *Inferensi*, 101-120.
- Rivauzi, A. (2007). Pendidikan Berbasis Spiritual: Telaah Pemikiran Pendidikan Spiritual Abdur Rauf Singkel dalam Kitab Tambihal Masyi. Padang: PPS Imam Bonjol IAIN Padang.
- Rohimin. (2008). *Tafsir Tarbawi Kajian Analisis dan Penerapan Ayat-Ayat Pendidikan*. Yogyakarta: Nusa Media.
- Rohimin. (2017). Pendidikan Spiritual Pada Anak Usia Dini. *Nuansa* Vo. 10 Nomor 2, 170-178.
- Sagala, R. (2018). *Pendidikan Spiritual Keagamaan*. Yogyakarta: Suka Press.
- Sanusi, R. (2006). *Kuliah Wahidiyah*. Jombang: DPP PSW.
- Sapuadi. (2019). *Strategi Pembelajaran*. Medan: Harapan Cerdas.

- Sari, E. (2006). *Teori Organisasi Konsep dan Aplikasi*. Jakarta: Jayabaya University Press.
- Shadily, J. M. (1988). *Kamus Inggris-Indonesia*. Jakarta: Gramedia.
- Sidiq, U. (2011). Urgensi Pendidikan pada Anak Usia Dini. *Insania*, 258.
- Suardi, M. (2010). *Pengantar Pendidikan Teori dan Aplikasi*. Jakarta: PT. Indeks.
- Sukidi. (2004). *Rahasia SUkses Hidup Bahagia: Kecerdasan Spiritual*. Jakarta: Gramedia Pustaka Utama.
- Sumantri, M. S. (2015). *Strategi Pembelajaran Teori dan Praktekdi Tingkat Pendidikan Dasar*. Jakarta: Rajawali Press.
- Suprayogo, I. (2003). Telaah Peran Organisasi Keagamaan dalam Pengembangan Pendidikan, Sosial, dan Dakwah. *El-Harakah*, 1-8.
- Supriaji, U. (2019). Konsep Pendidikan Spiritual. *Cakrawala: Studi Manajemen Pendidikan Islam dan Studi Sosial* , 11.
- Suwardani, N. P. (2020). *Quo Vadis Pendidikan Karakter dalam Merajut Harapan Bangsa yang Bermartabat*. Bali: UNHI Press.
- Syahidin. (2005). *Aplikasi Metode Pendidikan Qurani dalam Pembelajaran Agama di Sekolah*. Tasik Malaya: Ponpes Suryalaya.
- Yazdi, M. H. (1994). *Ilmu Hudhuri*, Terj. Ahsin Muhammad. Bandung: Mizan.
- Yuliatun. (2013). Mengembangkan Kecerdasan Spiritual Anak Melalui Pendidikan Agama. *Thufula*, 156.