



Islamic Education Learning Management Model and its Effect on Children's Spiritual Quotient at Vocational High School 1 Lubai

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Abstract

This study aimed to determine the urgency of the Islamic religious education learning management model in improving students' spiritual quotient at smk 1 Lubai. This research uses qualitative methods with a descriptive approach. In this research, the researcher's position acts as the main data collection instrument. Purposive techniques are used to select informants. This research was conducted in 2024; informants were selected using the snowball technique. Data collection in this study used three techniques, namely: a). participative observation, b). indepth interview, and c). documentation. Data validity testing is analyzed by verifying the data, checking the methodology used to obtain data, and rechecking the report's results. The results of the study concluded that the implementation of the learning process can be arranged based on the needs of the learning plan maker in a certain period. The contribution of this research provides a concrete model of how Islamic education learning management can be effectively implemented in a vocational school environment.

Kata Kunci

Pengelolaan
Pembelajaran;
Pendidikan Agama
Islam; Spiritual Quotient;
Siswa

Abstrak

Tujuan penelitian ini untuk mengetahui urgensi model pengelolaan pembelajaran pendidikan agama islam dalam meningkatkan spiritual quotient siswa di smk 1 lubai. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Dalam penelitian ini yaitu kedudukan peneliti bertindak sebagai instrument utama pengumpulan data. Untuk pemilihan informan, digunakan teknik purposive. Penelitian ini dilaksanakan pada tahun 2024, informan penelitian dipilih menggunakan teknik snowball. Pengumpulan data dalam penelitian ini menggunakan tiga tehnik, yaitu: a). observasi Parsitifatif, b). wawancara mendalam (indepth interview), dan c). Dokumentasi. Analsisi data menggunakan uji keabsahan data dilakukan dengan cara verifikasi data, dengan cara yaitu mengecek metodologi yang telah digunakan untuk memperoleh data, serta mengecek kembali hasil laporan. Hasil penelitian diperoleh kesimpulan bahwa pelaksanaan proses pembelajaran tersebut dapat disusun berdasarkan kebutuhan dalam jangka tertentu sesuai dengan keinginan pembuat perencanaan pembelajaran. Kontribusi penelitian ini memberikan model konkret tentang bagaimana manajemen pembelajaran pendidikan Islam dapat diimplementasikan secara efektif di lingkungan sekolah kejuruan.

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INTRODUCTION

Islamic religious education (PAI) plays an essential role in children's improvement of their character and moral conduct, enhancing intelligence, knowledge, and particularly personality and noble character. The objective of PAI, as stated in the graduation standards, is to understand Qur'anic verses related to human roles as caliphs, democracy, and the development of science and technology (Fitriyani & Saifullah, 2020). It also aims to strengthen faith in Allah up to Qadha and Qadar through understanding Allah's attributes and fostering commendable behavior such as *ḥusnuzhān* while avoiding reprehensible actions like extravagance, wastefulness, and slander. Additionally, it seeks to explain the principles of Islamic family and business laws.

Islamic Religious Education in schools is designed to nurture and enhance faith through imparting knowledge, instilling appreciation, and encouraging the practice of Islamic values (Hamim et al., 2022). The goal is to develop students into Muslims who continuously grow in faith, piety, and citizenship, capable of advancing to higher education. "exemplary personality" refers to a personality imbued with Islamic values and spiritual intelligence (Spiritual Quotient), enabling individuals to choose, decide, and act responsibly based on Islamic principles.

Spiritual intelligence, as part of psychology, recognizes that individuals with high spiritual intelligence are not fanatical, exclusive, or intolerant toward followers of other religions, behaviors that often lead to conflict and war (Rohmah, 2018). On the contrary, they exhibit an inclusive and tolerant attitude. Discussions about spiritual intelligence (SQ) are inherently linked to intellectual intelligence (IQ) and emotional intelligence (EQ). However, integrating these three types of intelligence (IQ, EQ, and SQ) in Islamic Religious Education in Indonesia remains uneven, with a greater focus on intellectual and emotional intelligence than spiritual intelligence. As a result, the learning outcomes are often unsatisfactory, producing students who excel intellectually and emotionally but lack spiritual depth (Fenanlampir et al., 2021).

PAI plays a crucial role in shaping students' character and personality, particularly in developing the spiritual dimension aligned with Islamic

values. In this era of globalization, the challenges faced by the education system are increasingly complex, particularly at vocational high schools (SMK). While focusing on vocational skills, nurturing students' spiritual quotient (SQ) remains indispensable.

SMK Negeri 1 Lubai, as a vocational education institution, faces challenges in integrating effective PAI learning with the development of students' SQ. As the next generation, vocational students require high spiritual intelligence to navigate life with broader meaning, manage life pressures, and build solid principles in social diversity.

The management model of PAI learning is a key factor in achieving this goal. Learning management, including planning, implementation, and evaluation, should support holistic personality development (Junita et al., 2023). Focusing solely on cognitive aspects without attention to spiritual and psychomotor dimensions risks producing academically brilliant students who lack a deep understanding of religious values (Kuboja & Ngussa, 2015). Spiritual intelligence (SQ) becomes increasingly relevant in education, as it helps students find life's meaning, endure difficulties, and appreciate unity in diversity (Antunes et al., 2018). However, the application of PAI learning management that directly influences the development of students' SQ has not been widely studied, especially in vocational schools focused on technical skills.

This study aims to explore the PAI learning management model at SMK Negeri 1 Lubai and how it impacts students' spiritual intelligence. By analyzing the relationship between learning management and SQ development, this research is expected to contribute significantly to designing effective and relevant PAI learning strategies for vocational school students.

METHOD

The method used in this research is descriptive-analytic. The research approach uses a qualitative approach. After the data is collected using the percentage formula, it is arranged, explained, and analyzed. Process and meaning (subject perspective) are emphasized in this research. The theoretical basis is more utilized as a guide so that the research focuses on the facts in the field. This research was conducted in 2024. The selection of SMK Negeri 1

Lubai as the research location is based on the diverse characteristics of students, both in social and religious backgrounds, which can represent the challenges of education in a plural society. This research is expected to be a reference for education managers to improve the quality of PAI learning and strengthen students' SQ development.

Data Collection Using (1) Observation, the researcher observed the PAI learning process implemented at SMK 1 Lubai, including the methods used by teachers, the interaction between teachers and students, and the way students respond to learning; (2) Interview, the researcher also interviewed several students and teachers to obtain their views on the management of PAI learning and its impact on students' SQ; (3) Documentation, the researcher collected documentation such as lesson plans, teaching materials, and evaluation records to analyze how PAI learning is managed and implemented at school.

After collecting the data, the researcher analyzed it descriptively and analytically to describe the PAI learning management model and identify its impact on students' spiritual quotient. This analysis focused on the patterns that emerged in learning management and how they affected changes in students' spiritual attitudes and behaviors.

RESULTS AND DISCUSSION

Result

In implementing Islamic Religious Education learning to increase students' Spiritual Quotient at SMK 1 Lubai, two things are prepared before implementing learning: those prepared by the school and those prepared by the teacher.

The implementation of learning in the form of *uswah* from the teacher council goes according to what the school plans. This is realized because of the commitment of the teachers at SMK 1 Lubai to always jointly try to be a good role model for their students.

The implementation of morning apples has been carried out well according to what has been programmed; this activity is filled with joint prayers and learning motivation from teachers always to maintain the spirit of learning and instill in students that all learning processes are worth worship, to increase students' Spiritual Quotient and enthu-

siasm for learning. This activity is carried out every day at 06.30-06.45 WIB.

As for the mass or joint *Tadarrus Al Quran* activity, the implementation of this activity has also been running as programmed. This activity is carried out from 06.45-07.00 WIB. Students are accustomed to reading the Quran before other scientific texts in this activity. This is done to instill in students that the source of all knowledge is the Quran, so it is hoped that in their daily lives, they will prioritize reading the Quran before reading other texts.

Then, for the implementation of *dhuha* prayer activities. This activity occurs during the first break, 10.00-10.30 WIB. This activity has also been running, but this activity is not carried out simultaneously by all students of SMK 1 Lubai. However, in this activity, teachers and students are seen taking turns performing *Dhuha* prayers; some students conduct discussions, and some have snacks in the school cooperative.

And for congregational *dhuha* prayer activities. This activity has also been running as planned. This activity is carried out in the second break at 12.00 WIB. This activity is carried out in the *Mushollah*, located in the school environment of SMK 1 Lubai.

Furthermore, an interesting finding in implementing learning is the separation of classes between boys and girls. This supports improving the Spiritual Quotient of students at SMK 1 Lubai. Then the next finding was that many students practice *daimul wudhu*. *Decimal wudhu* is hoped to support students' intelligence, especially spiritual intelligence, and at the same time, understanding the material.

Then, the factor that supports the implementation of Islamic religious education learning is the cooperation and commitment of the teachers to try their best to provide *uswah* to students so that they can become good examples and role models.

The facilities and infrastructure available at SMK 1 Lubai are adequate, thus supporting the effectiveness in achieving learning objectives.

Discussion

There is a uniqueness in learning planning at SMK 1 Lubai in improving students' Spiritual Quotient compared to high schools in general, namely in planning the learning is not only done by religious education teachers but also involves the principal

and vice principal of curriculum. The steps taken in planning Islamic religious education learning to improve students' spiritual quotient at SMK 1 Lubai include adding subjects that are part of the development of Islamic religious education and then determining the time allocation for lessons that are part of the development of Islamic religious education. The last step is to hold a special meeting with the principal, the waka curriculum, and teachers who teach religious material to coordinate learning tools containing a syllabus, app, porta, promises, and others.

The strategy planned in Islamic religious education learning to improve students' spiritual quotient at SMK 1 Lubai requires teachers to be an example for their students rather than the obligation to wear neat clothes. Both teachers and students of SMK 1 Lubai a program that is motivational and habituation, namely the morning apple, which is filled with prayers together and motivation from the teacher then continue with the reading of the Koran in mass or together before carrying out learning activities in class, as well as dhuha prayer activities during the first break and congregational dhuhr prayers during the second break.

Learning Islamic Religious Education at SMK 1 Lubai does not mean a narrow process of learning Islamic education in the classroom in Islamic religious education subjects only. Still, it has a broader scope with additional lessons, which are the development of Islamic religious education, especially to increase students' faith and spiritual quotient, namely additional subjects of tahfidzul Quran and worship skills, aswaja fiqh, Arabic language, nahwu short and akidah akhlak. Then, it is still added to the existence of activity programs carried out in mass, which are motivational and habituation in nature, with the aim that children are more religious and can interpret that what is done during the teaching and learning process at school is worth worship.

Some of the planning steps taken by SMK N1 Lubai are based on the theory of learning planning activities. Good learning planning always starts with a careful plan. Careful planning will show optimal results in learning. Planning is the process of preparing something that will be implemented to achieve predetermined goals. The plan's implementation can be arranged based on the planner's needs during a certain period.

However, what is more important is that the plan must be implemented easily and on target. Likewise, with lesson planning, what is planned must be by educational targets. Teachers, as subjects in making lesson plans, must be able to compile various teaching programs according to the approaches and methods used.

1. Management of Islamic Education Learning

The purpose of learning Islamic Religious Education (PAI) is to improve children's quality of life as individuals and as social beings. As an individual, a person is expected to improve the ability to think critically and innovatively to face global competition and creatively and diligently seek opportunities to obtain a decent and halal life. Therefore, every educational institution and educational personnel, in addition to equipping their graduates with mastery of the subject matter of the field of study to be studied and the pedagogy of the study material or subject matter, are also expected to provide an understanding of the link between the subject matter and the real world or daily life of children as members of society (Okolie et al., 2020).

Learning, both formal and non-formal, is expected to provide experience for participants through "Learning to know, learning to do, learning to be and learning to live together" according to the recommendations launched by UNESCO (Rosa, 2015), namely learning objectives is one aspect that needs to be considered in planning learning. Because all learning activities lead to the achievement of these goals. Learning objectives are statements about learning outcomes or what is expected (Böttcher et al., 2028). These objectives can be very general, specific, or anywhere on the general-specific continuum. Subject area characteristics are aspects of a subject area that can provide a very useful foundation in describing learning strategies, such as time, media, personnel, and funds/money. Furthermore, the learner's characteristics are aspects or individual qualities of the learner, such as talent, motivation, and the results they have had.

Islamic Religious Education aims to form a personality whose entire aspect is imbued with Islamic teachings (Aminah & Syaâ, 2023). People with a Muslim personality in the Qur'an are called "Muttaqien." Achieving this goal of Islamic Religious Education requires a formal learning program

with clear and concrete goals. Formal learning organizes all learning variables, such as goals, methods, tools, time, place, and evaluation, to achieve these goals (Rodriguez-Gomez et al., 2020). Thus, it can be understood that the purpose of Islamic Religious Education is the same as the purpose for which humans were created, namely to serve Allah SWT.

Learning consists of three phases or stages, which are processes of activity. The phases of the learning process in question include the planning, implementation, and evaluation stages (Pedaste et al., 2015). Good learning activities always start with a good plan. Careful planning will show optimal results in learning. Planning is the process of preparing something that will be implemented to achieve predetermined goals. The plan's implementation can be arranged based on the needs within a certain period of time according to the planner's wishes. The planning that is made must be implemented easily and on target. Likewise, with lesson planning, what is planned must be by educational targets. Teachers, as subjects in making lesson plans, must be able to compile various teaching programs according to the approaches and methods used (Prabowo et al., 2020).

Management is defined as a series of jobs or efforts by a group of people to carry out a series of work to achieve certain goals (Haq, 2017). The definition of management by experts has differences because experts review and understand from different angles. Some review management in terms of functions, objects, and institutions, and those review management as a unit. However, if studied in principle, these definitions contain the same meaning and purpose.

Learning is a two-way communication process; the teacher teaches as an educator, while learning is carried out by children or students (Triwardhani et al., 2020). Meanwhile, according to Corey, learning is a process in which a person's environment is deliberately managed to enable him to participate in certain behaviors under special conditions or produce responses to certain situations, learning is a special subset of education.

From the above understanding, learning is an effort to teach students to learn something more effectively and efficiently. Effective learning is related to teaching students or making students learn easily and be driven by their willingness to learn what is

actualized in the curriculum as needed. Therefore, learning seeks to describe the values contained in the curriculum by analyzing the learning objectives and characteristics of the content of the learning subject area.

2. Concept of Spiritual Quotient

Spiritual intelligence is the heart's intelligence that relates to a person's inner qualities. This intelligence directs a person to act more humanely to reach noble values (Utomo, 2022). Meanwhile, according to Khalil Khavari, who Agus Ngermanto quoted, spiritual intelligence is the faculty of our nonmaterial dimension- the human spirit. Subject area characteristics are aspects of a subject area that can provide a very useful foundation in describing learning strategies, such as time, media, personnel, and funds/money. Furthermore, the learner's characteristics are aspects or individual qualities of the learner, such as talent, motivation, and the results they have had. Islamic Religious Education aims to form a personality whose entire aspect is imbued with Islamic teachings (Aminah & Syaâ, 2023). People with a Muslim personality in the Qur'an are called "Muttaqien." Achieving this goal of Islamic Religious Education requires a formal learning program with clear and concrete goals.

Formal learning organizes all learning variables, such as goals, methods, tools, time, place, and evaluation, to achieve these goals. Thus, it can be understood that the purpose of Islamic Religious Education is the same as the purpose for which humans were created, namely to serve Allah SWT. Learning consists of three phases or stages, which are processes of activity.

The phases of the learning process in question include the planning, implementation, and evaluation stages.

The three of these will be discussed as follows: Good learning activities always start with a good plan. Careful planning will show optimal results in learning. Planning is the process of preparing something that will be implemented to achieve predetermined goals. The plan's implementation can be arranged based on the needs within a certain period according to the planner's wishes.

The planning that is made must be implemented easily and on target. Likewise, with lesson planning, what is planned must be by educational tar-

gets. Teachers, as subjects in making lesson plans, must be able to compile various teaching programs according to the approaches and methods used. Management is defined as a series of jobs or efforts by a group of people to carry out a series of work to achieve certain goals (Haq, 2017).

The definition of management by experts has differences because experts review and understand from different angles. Some review management in terms of functions, objects, and institutions, and those review management as a unit. However, if studied in principle, these definitions contain the same meaning and purpose.

The sound waves are the same, but their meanings are different. A person with high spiritual intelligence finds the deepest meaning in all aspects of life.

Fourth, being able to manage and endure any adversity. The effect of suffering and hardship is more than just making the substance covered by the curtain, like a mine hidden underground; the effect of suffering and hardship is to make what is underground visible. Moreover, suffering and hardship have the effect of perfecting, replacing, and transforming.

The trials of suffering and hardship also mean making something worthy of higher gifts. When a person's skill is about to increase, there are many tests that he must pass. For those who are unable to pass them, they are not worthy of advancement. For those who can pass through suffering and hardship, they are worthy of receiving higher gifts.

CONCLUSION

Learning Islamic Religious Education at SMK 1 Lubai does not mean a narrow process of learning Islamic education in the classroom in Islamic religious education subjects only. Still, it has a broader scope with additional lessons, which are the development of Islamic religious education, especially to increase students' faith and spiritual quotient, namely additional subjects of tahfidzul Quran and worship skills, fiqh, Arabic language, akidah akhlak. Then it is still added to the existence of activity programs carried out in mass such as reading the Koran and praying dhuha, which are motivational and habituation in nature, with the aim that children are more religious and can interpret that what is done during the teaching and learning

process at school is worth worship. We must recognize it for what it is, polish it so it shines with great determination, and use it to obtain eternal happiness. Like the other two intelligences, spiritual intelligence can be increased and decreased, but its ability to be increased seems unlimited. According to Al-Ghazali, in humans, there is a psychological potential that is divine (rabbaniyah); if the potential of rabbaniyah is maximally developed, then a person is very likely to have spiritual intelligence; spiritual intelligence can bring positive implications to all behaviors based on divine ethics. (Safitri et al., 2023) The rabbaniyah potential in humans causes them to think about who their god is and what they live for in this world.

Spiritual intelligence (SQ or Spiritual Quotient) is the intelligence to face and solve our behavior and life in a broader and richer meaning, the intelligence to judge that one's life actions are more meaningful to others (Aridhona, 2017). However, the SQ discussion is only limited to the level of psychology (biology), not transcendental (divinity). As a result, there is still a need. Meanwhile, Ary Ginandjar Agustian, in his book ESQ, says that spiritual intelligence is the ability to give religious meaning to every behavior and activity through steps and thoughts that are fitrah towards a whole human being (Kamil). This can include developing more contextualized teaching materials and involving various technologies to increase the attractiveness of religious learning.

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