

INTELLECTUAL AND SPIRITUAL INTELLIGENCE DEVELOPMENT IN EARLY CHILDREN THROUGH MUROTTAL AL-QUR'AN

1st Anni Annisa¹, 2nd Uswatun Hasanah², 3th Sitti Khotijah³
fanniannisa@wiraraja.ac.id¹, uswahasan.zain@gmail.com², sitikhhotijah@gmail.com³

Universitas Wiraraja¹, Institut Dirosat Islamiyah Al- Amien² Institut Dirosat Islamiyah Al- Amien³

Abstract. This study aims to describe the development of intellectual and spiritual intelligence in early childhood through the murottal habituation of reading the Koran at PAUD Al-Hasan Patean Sumenep. Al-Qur'an is a miracle that is believed to be able to improve the intellectual and spiritual qualities of children. Teachers, parents and society play an important role in developing the intelligence and spiritual intelligence of early childhood. This research is a phenomenological qualitative study in early childhood at Al-Hasan PAUD. The Miles and Huberman model is used as a data analysis technique which consists of: data reduction, data display, and verification. Collecting data using observation, interviews and documentation. The results of the study show that intellectual and spiritual intelligence in early childhood are very good, because there is strong cooperation between teachers, parents and the community in increasing intellectual and spiritual intelligence through murattal al-Qur'an. The role of the teacher in developing spiritual intelligence in early childhood can be done through the habit of murottal Al-Qur'an which is played every morning before teaching and learning activities take place. Meanwhile, parents get used to murattal al-Qur'an before going to bed and when they wake up. While the people get used to murattal Al-Qur'an before Maghrib and Fajr through loudspeakers in the mosque.

Keywords: Development, intellectual and spiritual intelligence of early childhood, murottal Al-Qur'an.

INTRODUCTION

The human brain has a layer called the neo-cortex. The human neo-cortex brain is capable of calculating, learning algebra, operating a computer, learning English, and more. Through the use of the neo-cortex brain, the concept of IQ (intellectual intelligence) was born (Ary Ginanjar Agustian, 2017: 60). Intellectual intelligence (IQ) which has been touted about, finally collapsed with the findings about emotional intelligence (EQ). Intellectual intelligence only contributes no more than 20% to a person's success, the remaining 80% is determined by other factors, including emotional intelligence and spiritual intelligence. Howard Gardner's findings on multiple intelligences, which believes that individuals have multiple intelligences, not just intellectual intelligences, have opened new horizons about unexplored human potential to drive success in life. Research in the field of psychology continued to develop until Soloverly and Mayer (1996) found emotional intelligence as an important factor for the success of human life (Rifda, 2014: 95). Every parent expects their child to be intelligent, both intellectually, emotionally and spiritually. But to get all of that is not easy. Children are born with high intellectual and spiritual intelligence,

but the treatment of parents and the environment causes them to lose this intellectual and spiritual potential. Whereas the development of intellectual and spiritual intelligence from an early age will provide the basis for the formation of intellectual and emotional intelligence at a later age. The moral crisis that hit Indonesia started from the weakness of instilling values in children at an early age. The formation of morals is closely related to intellectual intelligence, meanwhile intellectual intelligence will not be meaningful without being supported by spiritual intelligence. Preschool or toddler age is the most appropriate start for instilling values in children. However, the opposite happens. More children are forced to explore other forms of intelligence, especially intellectual intelligence, so that children are emphasized from the start to always compete to be the best, causing the child's sensitivity to be removed.

Meanwhile, the family environment and the community environment do not provide enough support for the growth of intellectual and spiritual intelligence in children. In the family environment, children interact more with something that actually causes the child's sensitivity to be further away, even worse if the dehumanization process occurs in the middle of the family environment. The family as the main place of education is even dry from the pedagogical aspect.

The results of observations and interviews with teachers at PAUD Al-Hasan Patean, Batuan Sumenep sub-district, obtained data that children have very good intellectual and spiritual intelligence, because there is strong cooperation between teachers, parents and the community in increasing intellectual and spiritual intelligence through murattal al -Quran.

Previous research was related to the development of spiritual intelligence through hadith savings. The research conducted by Nuryati in 2016 stated that spiritual intelligence is very important to be applied to early childhood, namely through hadith savings. That is in the form of depositing hadith memorization which is carried out every day for children. In this study, children not only memorize hadiths but also understand the meaning contained in these hadiths and apply them in children's lives. Hadith savings is a program that becomes a teacher's strategy in instilling and developing spiritual intelligence in the form of memorizing hadith deposits. This program shows a positive impact on children's behavior, as well as in responding to a life problem they face.

RESEARCH METHOD

The research method used in this study is qualitative research with a phenomenological study approach, namely this research refers to a natural paradigm that originates from a phenomenological view. (Putra and Lestari, 2012: 193) revealed that phenomenology is a qualitative research that tries to reveal the meaning lived by the subject under study. Thus this research refers to the symptoms that place themselves where researchers try to understand the meaning of events and their relation to certain situations related to the conditions or circumstances of a learning environment that can provide meaning regarding the development of spiritual intelligence in early childhood through the Murottal reading habituation method. Quran at PAUD Al-Hasan Patean Village. Data collection techniques are by observation, interviews and documentation.

The research subjects were group B children from Al-Hasan PAUD in Patean Village. The research procedure is broadly carried out through four stages of activity, namely the pre-field stage, implementation, data analysis, and ends with report writing, as revealed by Moleong (2010: 127) that qualitative research consists of the pre-research stage and the work stage. field. Data analysis techniques in this study used the data analysis model of Miles and Huberman, namely data reduction, data display, data verification.

RESULT AND ANALYSIS

1.1 Early Childhood

Children are a mandate from Allah SWT, which must be guarded and nurtured. Her pure heart is a very expensive gem. He needs maintenance, care, affection, and attention. (Dindin, 2013). Therefore, parents hold the key factors that can make them grow with an Islamic spirit. Children are individual beings who have brought various potentials (physical, psychosocial, language, intelligence) from birth. From a religious point of view, children are God's creatures that need to be developed or educated. (Luluk Asmawati, 2003). Children are expected to be able to carry out

their functions as creatures of God who have faith and devotion to Him in carrying out various activities as caliphs on earth.

Children are a mandate or entrusted by Allah SWT whose potentials and intelligence must be developed. Children are small human beings who have potential that still needs to be developed. Children have certain characteristics that are unique and not the same as adults, they are always active, dynamic, enthusiastic and curious about what they see, hear, feel, they seem to never stop exploring and learning. Children are egocentric, have natural curiosity, are social creatures, are unique, are rich in fantasy, have short attention spans, and are the most potential period for learning. (Annie, 2023).

Early childhood is an individual figure who is experiencing a period of development. M Ramli said that early childhood is a child who is in the age range from birth to 8 years old (M. Ramli, 2004). However, in the context of implementing early childhood education (PAUD), Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system (Sisdiknas) implies that early childhood is a child who is in the age range from birth to age 6 years. (Permendiknas, 2009), So theoretically early childhood is in the age range of 0 to 8 years. However, when viewed from government policy, early childhood is in the age range of 0 to 6 years.

According to Ibnu Katsir, he stated that a child will become a heart conditioner if he grows up to be a child who obeys Allah SWT, is diligent in worship, carries out the commands of Allah SWT, and His Messenger, stays away from all His prohibitions. This is the challenge for parents in raising and educating children to become individuals who are pious in worship and intelligent in living life. (Ismail, 2013). What we need to realize is that each individual is unique. Tholhah Hasan said, the child is a mandate for his parents, and his clean heart is an expensive gem, which is still innocent and has not been touched by any scratches and paintings, can still accept any sculpture, and is ready to follow any influence that is presented to it. If the child is accustomed to good things and taught them, then he will grow and develop on these goodness, and he will be happy in this world and the hereafter. His parents, teacher and nurse will share his reward. Conversely, if the child is accustomed to bad things, and is left to run wild like an animal, he will be harmed and damaged in his life, his sins will also be borne by those who are responsible and take care of him. (Tholhah Hasan, 2019) The above conclusion explains that how important education is for children, and the importance of educating children in good ways so that these children grow and develop on goodness.

1.2 Intellectual Intelligence

Intelligence or what is commonly called intelligence comes from the Latin "intelligence" which means to connect or unite one another (to organize, to relate, to bind together) (Uswah, 2004). Intelligence is a special gift possessed by humans, while other creatures have limited intelligence. Humans are able to understand all the phenomena of life in depth, are able to know an incident and then take lessons and lessons from it, become more civilized and become wiser, all of this is because humans have intelligence so that they can be used as a tool in living their lives in the world.

Intellectual intelligence is intelligence that is used to think logically-rationally, namely a linear way of thinking which includes the ability to count, analyze to evaluate and so on. Intellectual development in children is in the operational period, namely the stage where the child has not been able to master mental operations logically. In this case, what is meant by operations are activities that are completed mentally, and not physically. This period is marked by the development of representational or "symbolic function", namely the ability to use something to represent something else by using symbols in the form of words, gestures and objects.

1.3 Spiritual Intelligence

According to Howard Gardner intelligence is an expression of a person's way of thinking that can be used as a learning modality, almost everyone tends to one of the learning modalities which acts as a filter for learning, processing and communication; whereas Markova believes that people are not only predisposed to one modality, they also benefit from certain combinations of modalities that endow them with certain natural talents and deficiencies. (Yuliani, 2009). The modalities

owned by each individual can be divided into three, namely visual, auditory, and kinesthetical modalities. So it can be said that everyone has different abilities, there are those who tend to have one modality, there are also those who combine these modalities. In the sense that it is not a deliberate factor, but indeed the talent or potential possessed by each person is different.

In line with this, Sukidi stated, "Spiritual intelligence is not only possessed by adults but also by children. A series of studies have concluded that the potential and talent of spiritual intelligence are owned by children from an early age. Spiritual intelligence can be developed both at home and at school and in the environment around children. Another definition of intelligence is the definition of intelligence from Piaget, According to William H. Calvin, in his book *How Brain Thinks* (How does the brain think?), Piaget says, "Intelligence is what you use when you don't know what to do" (Intelligence is what which we use when we don't know what to do)." So according to Calvin, a person is said to be smart if he is skilled in finding the right answer to the problem of life choices. Meanwhile, according to Sternberg, 65 years after the First Psychological Journal symposium, 24 experts were asked to propose a definition of intelligence, they associated this intelligence with the theme of learning from experience and the ability to adapt to the environment.

1.4 Murottal

Murottal is reading the Koran which focuses on two things, namely the truth of the recitation and the songs of the Koran. Because the concentration of reading is focused on applying tajwid as well as songs, portions of the Qur'anic songs are not fully sung. Only on the original tone at a moderate sound level. In language, there is no difference between Mujawwad and Murottal. Mujawwad means reading the Qur'an with attention to the Science of Tajweed, while Murattal reads the Qur'an in Tartil (Calmly without being in a hurry) with attention to the science of recitation and makharijul letters, but in the Science of naghham (knowledge of songs) al-Qur'an the two readings are different. In this study we use the term Murottal because it adapts to child development. Where early childhood has limited understanding and reasoning power. (Annie, 2019).

1.5 School Environment

Intellectual development in children is in the operational period, namely the stage where the child has not been able to master mental operations logically. In this case, what is meant by operations are activities that are completed mentally, and not physically. This period is marked by the development of representational or "symbolic function", namely the ability to use something to represent something else by using symbols in the form of words, gestures and objects. To improve a child's intellectual intelligence can be done through a strong educational concept and all factors related to education must be designed with strength. Designing a good educational process will also produce good output. Improving children's emotional intelligence is carried out with the concept of affection, controlling emotions, purification from shirk and sin. So a child wants to increase intelligence, he must go through the process of tazkiyah (self-purification).

While the moral development and religious (spiritual) awareness of children begin to recognize the concept of good and bad, right and wrong, discipline and have a basic attitude of morality towards their social group, what can and cannot be done. This understanding is obtained through interaction, practice and habituation in the social group Programs created by PAUD Al-Hasan that encourage children to like learning and carry out school assignments can develop children's intellectual and emotional intelligence well.

From the observations that have been made, the following results and research findings are obtained: in Al-Hasan Early Childhood Education, Patean Village is one of the schools that in its learning instills religious and moral values through murottal recitation of the Al-Quran in developing spiritual intelligence. From the results of interviews with the school principal, PAUD AL-Hasan Patean Village familiarizes children with listening to the recitation of the holy Al-Quran through mutotal which is played every morning before learning takes place. In addition to Al-Qur'an murattal therapy for Al-Hasan PAUD students which is carried out every morning, children are also accustomed to reading and memorizing short letters using the one day one verse method, so that the intellectual and spiritual intelligence of Al-Hasan PAUD students is much improved from before applying murattal Al-Qur'an. The development of Al-Hasan PAUD students was

informed by the teacher through the WhatsApp application and the children's notebooks that the students brought every time they came home from school. This child development record is very useful for informing parents of PAUD Al-Hasan students to find out about child development, so that there is strong cooperation between Al-Hasan PAUD teachers and parents in developing children's intellectual and spiritual intelligence. The development of intelligence and spiritual intelligence for children implicitly means providing an understanding of the contents of the Al-Quran is included in learning. The intelligence that is most emphasized in PAUD AL-Hasan is intellectual and spiritual intelligence. This is because PAUD Al-Hasan Patean Village has the goal of introducing God as early as possible to children and having high intellectual intelligence so that Al-Hasan PAUD children grow into children who balance life between the world and the hereafter. This is in accordance with the school's vision and mission, namely to create people who are pious, have good morals, are diligent in worship, love the Koran, are intelligent, appear and have Muslim personality and are able to prepare themselves for the next life.

Based on research, through murottal recitation of the Koran that children hear every day or through habituation, children who have high spiritual intelligence have greater curiosity, so they have the urge to always learn and have high creativity as well. Spiritual intelligence can be grown in children by cleaning their hearts first. With a clean heart, other activities will become easier. Listening to murottal every day, children can feel calm in their souls, getting children used to listening to the recitation of the holy verses of the Koran is very important. Habituation is a very effective way for early childhood. If everything is normal then the child will be able to. Their spiritual intelligence will be embedded in their hearts, moreover the teacher always teaches and introduces their God, through His creation.

1.6 Family and Community Environment

Parents' attention to children's abilities has a very positive effect on children's multiple intelligence. Meanwhile, parents' distrust of children's abilities will have a negative effect on children's intellectual and spiritual intelligence. There is strong cooperation between teachers, parents and the community in increasing intellectual and spiritual intelligence through murattal al-Qur'an. The role of the teacher in developing spiritual intelligence in early childhood can be done through the habit of murottal Al-Qur'an which is played every morning before teaching and learning activities take place. Meanwhile, parents get used to murattal al-Qur'an before going to bed and when they wake up. While the people get used to murattal Al-Qur'an before Maghrib and Fajr through loudspeakers in the mosque.

Guardians of Al-Hasan PAUD students get used to children listening to murattal Al-Qur'an to children before going to bed and before waking up. Because getting used to listening to murattal Al-Qur'an for children turns out to be one of the most effective ways to build 'language' neural connections in the growing brain. This activity can also be a good and fun habit that can support cognitive development.

In addition, parents of PAUD Al-Hasan students take good care of their children's health. Because health is an important thing to fulfill so that growth goes well and perfectly. Fulfillment of adequate health both physically and mentally affects the child's multiple intelligence both, a) Physical health. Physical health is very useful for the growth of children, such as food substances containing carbohydrates, fats, proteins, vitamins, etc., to regulate the body's metabolism, b) Mental health. Just as physical health must be adapted to the age and condition of the child, so must mental health be fulfilled and adapted to the age and condition of the child. At an early age, children really need the help of others, both physical needs and mental needs. In developing a smart, cheerful and pious child, various mental health is needed, such as not being easily disappointed, having rational goals, being confident, knowing your own role, knowing your conscience, etc. If the child's physical and mental development goes well, the child's multiple intelligence development will also develop well.

CONCLUSION

Research shows that spiritual intelligence and intelligence in early childhood at PAUD Al-Hasan Patean Village is very good, because there is strong cooperation between teachers, parents and the community in increasing intellectual and spiritual intelligence through murattal al-Qur'an. The role

of the teacher in developing intellectual and spiritual intelligence in early childhood can be done through the habit of murottal Al-Qur'an which is played every morning before teaching and learning activities take place. In addition to Al-Qur'an murattal therapy for Al-Hasan PAUD students which is carried out every morning, children are also accustomed to reading and memorizing short letters using the one day one verse method, so that the intellectual and spiritual intelligence of Al-Hasan PAUD students is much improved from before applying murattal Al-Qur'an. The development of Al-Hasan PAUD students was informed by the teacher through the WhatsApp application and the children's notebooks that the students brought every time they came home from school. This child development record is very useful for informing parents of PAUD Al-Hasan students to find out about child development, so that there is strong cooperation between Al-Hasan PAUD teachers and parents in developing children's intellectual and spiritual intelligence. Meanwhile, parents get used to murattal Al-Qur'an before going to sleep and when they wake up. Because getting used to listening to murattal Al-Qur'an for children turns out to be one of the most effective ways to build 'language' neural connections in the growing brain. This activity can also be a good and fun habit that can support cognitive development. Meanwhile, the community makes it a habit to recite the Al-Qur'an before Maghrib and Fajr through loudspeakers in mosques.

References

- Agustian, Ary Ginanjar. ESQ (Emotional Spiritual Quotient), Jakarta: Arga, 2005 Aisyah, Perkembangan dan Konsep Dasar Pengembangan Anak Usia Dini, Jakarta:Universitas Terbuka,2009.
- Anni Annisa, Character Education Base On Qur'an On Early Children In The Digitalization Era. Prosiding INSIS 2023. <https://jurnal.umsu.ac.id/index.php/insis/article/view/14187>.
- Anni Annisa, Terapi Murattal Surat Ar Rahman Menurunkan Stress Kehamilan,Vol 4 No 1 2-19: Journal Of Health Science Jurnal (Jurnal Ilmu Kesehatan) Universitas Wiraraja <https://ejournalwiraraja.com/index.php/JIK/article/view/700/642>.
- Asmawati, Luluk. Pendidikan Anak Usia Dini Dalam Keluarga:Mendidik Dengan Praktik. Jakarta:Senyum Media Press, 2009.
- Jamaludin, Dindin. Paradigma Pendidikan Anak Dalam Islam, Bandung: Pustaka Setia, 2013.
- Kusmayadi, Ismail. Membongkar Kecerdasan Anak Dalam Islam. Bandung: Pustaka Setia, 2013.
- KH. M. Tholhah Hasan, Pendidikan Anak Usia Dini Dalam Keluarga (Jakarta: Mitra Abadi Press, 2019), hh.73-74.
- M.Miftah, Pengembangan Karakter Anak Melalui Pembelajaran Ilmu Sosial,Jurnal Pendidikan Karakter, Tahun III, Nomor 2, Juni 2013 Vol. 2 No. 1, Januari - Juni 2017 Jurnal Pendidikan Anak Usia Dini 26.
- Mulyasa, Siti. Manajemen Pendidikan Karakter, Jakarta: Bumi Aksara, 2011.
- Muslihah, Eneng, Ilmu Pendidikan Islam, Banten:Diadit Media, 2011.

Mutiah, Diana. Psikologi Bermain (Jakarta: Kencana, 2010).

Yaumi, Muhammad dan Nurdin Ibrahim, "Kecerdasan Jamak (Multiple Intelligences)", Jakarta,

Kencana. 2013 Yenina Akmal, "Pendidikan Anak Usia Dini di Dalam Keluarga": Sebuah Bunga Rampai.

Pendidikan Anak Usia Dini Jakarta: Program Studi Jurusan PG-PAUD Fakultas Ilmu Pendidikan Universitas Negeri Jakarta, 2012

Rifda El Fiah. (2014). "Mengembangkan Potensi Kecerdasan Spiritual Anak Usia Dini Implikasi Bimbingannya", Jurnal Bimbingar dan Konseling, Vol. 1, No. 1.

Uswah Wardiana. (2004). Psikologi Umum, Jakarta: Bina Ilmu.