

Proceeding of The 1st International Conference on Integrated-Holistic Early Childhood Education (ICIHECE)

Islamic Early Childhood Program, Faculty of Tarbiya and Teacher Training
Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto
e-ISSN: XXXX-XXXX, p-ISSN: XXXX, DOI: 10.24090/icihece

Teacher Strategies in Developing Early Childhood Spiritual Intelligence in TK Pertiwi Lamuk

Ambar Setia Wati^{1✉}, Ellen Prima¹

¹ Islamic Early Childhood Program, Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri, Indonesia

✉ email: ambarsetiaa@gmail.com

Abstract: Teacher strategies are very influential on the development of each student. Where every child will definitely experience development. Development is a change experienced by individuals towards their maturity level that takes place systematically, progressively, and continuously both physically and psychologically. One that develops in every individual is spiritual intelligence. The purpose of this study was to find out how teachers' strategies in developing spiritual intelligence in early childhood in TK Pertiwi Lamuk. The research method used is qualitative descriptive type. The subjects of this study included school principals, teachers, and students of TK Pertiwi Lamuk. The results showed that the teacher's strategy in developing spiritual intelligence for early childhood in TK Pertiwi Lamuk was carried out as planned. The teacher's strategy in developing early childhood spiritual intelligence in TK Pertiwi Lamuk is carried out by the teacher being a good example for children, the teacher assists children in formulating their life goals as servants of Allah, the teacher reads the Qur'an with the children and explains its meaning in life, the teacher tells the stories of great figures, the teacher becomes a guide for children and invites children to discuss, Teachers invite children to sing Islamic songs, teachers involve children in religious activities, teachers invite children to learn outside the classroom, teachers instill empathy in children, and teachers involve children in social activities.

Keywords: Teacher Strategies, Spiritual Intelligence, Early Childhood

A. INTRODUCTION

Until now, the country of Indonesia still has a problem in the form of a spiritual crisis that has arisen along with an increasingly advanced civilization. A crisis that infects almost all levels of society from childhood, youth, to adults. Starting from the scope of education, law, government, politics, economics, and even culture. If we talk about what is happening in the field of education, we meet many students who should have the obligation to seek as much knowledge as possible, instead they are preoccupied with acts of divinity, bullying, co-consuming drugs, to immoral acts and actions that are very far from friendly as well as polite. within the scope of educational institutions. The teacher, who is supposed to be a model for students, actually does not prioritize ethics and morals in teaching, however, as we see cases of teachers making their students as objects of outlet for lust and lust through immoral and abusive actions. This feinoimeina-feinoimeina occurs because the Spiritual Quoitieint (SQ) of the behavior is beautiful, so they cannot interpret the true nature of life. If their Spiritual Quoitieint (SQ) or spiritual intelligence is improved and balanced, then they understand the meaning of life, why they live and how they live life. With that way they can sort out everything, which one is good and also which one is not good to do. Because basically a person

can be said to have high spiritual intelligence when he has understood and applied his life as a servant and caliph on earth (Darmadi, 2018). Here we see how important everyone's spiritual intelligence is in the educational period, not least in early childhood education.

According to Danah Zoihar and Ian Marshall, Spiritual Quoitieint (SQ) or what is called spiritual intelligence is an intelligence that is located inside a person who is so deep, which is also outside the conscious mind or ego of that person (Marshall, 2007). Both of them mean spiritual intelligence with an intelligence ability that is used when dealing with partners as well as solving the mathematical problems of life. Meanwhile, according to Ary Ginanjar Agustian, what is called spiritual intelligence is the ability to give worship meaning to every behavior and activity, through steps and thoughts that are natural, towards a whole human being (hanif), and have a pattern of monotheism (integralistic) thinking. , and principled only because of Allah (Agustian, 2001). Where spiritual intelligence itself functions to deliver a person to the introduction of the supreme creator. So that he knows where he came from, what he lives for, where he is going after life. Spiritual intelligence is the main foundation in developing other intelligences, so that spiritual intelligence greatly influences a person both in his thoughts and actions. Therefore, spiritual intelligence needs to be optimized from an early age as well as possible. Early childhood whose spiritual intelligence is not developed will have an impact when the child is an adult. Parents will find it difficult to direct their children in worship or religion. Not only that, the development of intelligence that fails will make children have bad character because in essence spirituality has a close relationship with the development of a child's character.

From this description, it can be seen how important it is to balance spiritual intelligence, especially in education for early childhood. As for early childhood education itself in Law no. 20 of 2003 concerning the National Education System Article 1 paragraph 14 is defined as a coaching effort aimed at early childhood from birth to 6 years of age which is carried out through the provision of educational stimuli to assist physical and spiritual growth and development so that children have readiness to enter further education . Balancing the spiritual intelligence of early childhood is intended to increase the child's ability to overcome all the problems in life that he experiences, and also to direct the child's life path so that it is straight according to the guidance of the religion he believes in.

Based on the initial interview activities that the researchers conducted with Mrs. Sri Khoimsiatun, S.Pd. As the Principal of TK Pertiwi Lamuk the researchers found that the spiritual crisis is still a major problem for the people of Lamuk Village, especially where TK Pertiwi Lamuk is located. This spiritual crisis is characterized by high crime rates, juvenile delinquency, and low awareness of worship in the Lamuk Village community, especially in the TK Pertiwi Lamuk environment. In this case TK Pertiwi Lamuk as an educational institution tries to be present to make changes by educating early childhood in Lamuk Village so that they have developed spiritual intelligence. In this regard, in Pertiwi Lamuk Kindergarten balancing spiritual intelligence is carried out by instilling good habits in children. For example, from matters of worship, akhlakul karimah, to fostering a social spirit in early childhood at TK Pertiwi Lamuk. According to Mrs. Sri Khoimsiatun, S.Pd. everything is done to tie the child to the Almighty. In another sense so that children are aware that in life every human being has the obligation to worship the Almighty. After that, the researcher carried out the initial

observation at TK Pertiwi Lamuk on December 14, 2022. From the observation, the researcher saw several strategies carried out by teachers at TK Pertiwi Lamuk in order to balance the spiritual intelligence of students. Where at the beginning to the end of the teaching different strategies were used by the teacher. However, researchers have not seen that all strategies for developing spiritual intelligence in early childhood implemented by teachers at TK Pertiwi Lamuk have succeeded in developing spiritual intelligence. Researchers still see the behavior of some children who do not reflect the expected development of spiritual intelligence. For example, researchers see children playing alone when praying before studying, fighting with their own friends during learning, so they don't answer greetings conveyed by other people.

From here the researcher sees that teachers must be even more optimal in using the right strategy to balance spiritual intelligence in early childhood at TK Pertiwi Lamuk. When every teacher in an early childhood education institution implements some of these strategies optimally, it is hoped that the desired balance of spiritual intelligence in children can be achieved well. On the basis of this background, with this research the researcher carried out the research "Teacher's Strategy in Balancing the Spiritual Intelligence of Early Childhood in TK Pertiwi Lamuk".

B. METHODS

The type of research used in this research is qualitative research (qualitative research) with a descriptive approach. Research with a descriptive approach seeks to provide or present data that is arranged systematically, carefully and intelligently which contains actual facts (Margono, 2014).

In collecting research data, researchers used interviews, observation, and documentation. In this study the researcher used structured interviews, where the researcher first prepared an instrument that was used as a limitation or guide in conducting the interview. As for the observation, this study uses the non-participant observation type, where the researcher is not involved in the activity being observed. For documentation, this research uses written documents from TK Pertiwi Lamuk and photos of learning activities.

In this study, the researcher used qualitative descriptive data analysis, namely the preparation of data which was then explained and analyzed and carried out simultaneously with data collection. This descriptive analysis is intended to find and describe teacher strategies in developing early childhood spiritual intelligence in TK Pertiwi Lamuk. This study describes and interprets factually and accurately regarding the existing facts. Furthermore, the researcher uses source triangulation in testing the validity of the data, namely checking the data that the researcher has obtained through several sources.

C. RESULTS AND DISCUSSION

1. Early Childhood Spiritual Intelligence

a. Understanding

Spiritual intelligence consists of two words, namely "intelligence" and "spiritual". Intelligence is defined as the ability to solve the problems it faces, especially problems that require mental abilities (Pakpahn, 2021). Meanwhile, spiritual is defined as a teaching which says that all reality is essentially spiritual in nature. Spiritual intelligence itself, in a

terminological sense, is a political intelligence with which individuals can solve problems and are able to place actions in a broader, richer and more meaningful context. Spiritual intelligence is a concept that is related to how a person uses and uses the meanings, values, and qualities of spiritual life.

According to Wahab and Umiarsoi, spiritual intelligence is an intelligence that has existed in every human being since birth, which makes humans live a life full of meaning, always listens to the voice of their conscience, never feels in vain, everything they do is always of value (Latrini, 2016). Spiritual intelligence is able to make a human being a whole person, both in terms of intellectual intelligence, emotional intelligence, and spiritual intelligence. Spiritual intelligence is intelligence that helps treat and indoroing the human self to become whole. Spiritual intelligence is able to differentiate between good and bad. Meanwhile, according to the theory of spiritual intelligence put forward by Danah Zohar and Ian Marshall, what is meant by spiritual intelligence is intelligence to deal with and solve problems of meaning and value by placing behavior and human life in the context of a broader and richer meaning, assessing that one's actions or way of life more meaningful than the others (Marshall, 2007).

b. Indicator

Spiritual intelligence is intelligence that is characterized by the ability to think deeply about the meaning of life, question why one lives, what one lives for, and realizes that one is part of an interrelated whole (Fuad, 2012). Speaking of indicators of spiritual intelligence, Danah Zoihar and Ian Marshall also formulated indicators as indicators of spiritual intelligence as follows:

- 1) The ability to be flexible
- 2) There is a high level of self-awareness
- 3) The ability to deal with and make use of irritation
- 4) The ability to deal with and overcome feelings of pain
- 5) Quality of life inspired by the vision and values
- 6) Reluctance to cause unnecessary loss
- 7) Inclination to hold a hoilistic view
- 8) Tendency to ask "why" or "what if" and seeks to find answers that are based
- 9) Have the convenience to work against coins.

2. Teacher's Strategy in Developing Spiritual Intelligence for Early Childhood in TK Pertiwi Lamuk

Spirituality is the basis for the growth of self-esteem, values, and morals. Spirituality gives meaning to life, where life becomes more beautiful and exciting because the human self does not die confined by physical boundaries. By being naturally intuitive and open, parents should always cultivate the spirituality of their children. The way to cultivate children's spirituality is through words, actions, and full attention from parents. However, all of this will not be maximized if it is not balanced with the efforts made by the teacher in learning. This is because besides children getting an education at home, of course children also have to get a formal education at educational institutes. In connection with this matter, the teacher's strategy in balancing the child's spiritual intelligence is a very important step so that the child's spiritual intelligence can be well balanced. The optimal development of children's spiritual intelligence

is expected to be able to protect children and minimize the negative effects of the balance of the times. Meanwhile, the teacher's strategy in balancing the spiritual intelligence of early childhood carried out in TK Pertiwi Lamuk according to the class teacher includes the following:

a. *The teacher is a good role model to be imitated by children*

Teachers at Peirtiwi Lamuk Kindergarten always show attitudes that reflect good characters to be copied or imitated by children. This can be seen from the researchers' words, actions, and activities carried out as a teacher's effort to balance the spiritual intelligence of their students. Where the good behavior that TK Pertiwi Lamuk teacher teaches to his students is as polite as speaking politely to everyone he meets, praying before studying, praying after studying, washing hands before eating so that hands are clean, eating while sitting, praying before eating, then clean up the place to eat and direct them to dispose of the trash in its place. Besides that, the teacher always points out how everyone should take care of the environment by not disposing of waste carelessly. On the other hand, the teacher at TK Pertiwi Lamuk in speaking also seems to be very guarded, both during lessons in class and outside of class. Where teachers at TK Pertiwi Lamuk speak in front of children in a polite manner, dress nicely and when they meet you with other people they say hello. This is so that children can imitate them, namely speaking and behaving politely with other people. More than that, the teacher at TK Pertiwi Lamuk always explains this to the children and instructs the children to worship their God, especially to pray.

From the ideals set by the TK Pertiwi Lamuk teacher above, all of them are based on the teacher's awareness at Peirtiwi Lamuk Kindergarten that there is a need for social ideals or role models for their students so that their spiritual intelligence is balanced. Where as we know, in shaping a child's character as a step to balance his spiritual intelligence, socialism is needed to become a model. This model can be found by the students in their surroundings. The closer the model is to the students, the easier and more effective the character education will be. Students need real coins, not just coins written in books, let alone imaginary coins. This is in line with Beirk's statement, where moral behavior is evaluated in the same way as other research points, namely through thinking and strengthening (Sit, 2010). Through impartial learning there will be an internalization of various moral, professional and other behaviors for good action.

b. *The teacher helps the child in formulating the "mission" of his life as a servant of God*

Based on the research conducted, teachers at TK Pertiwi Lamuk always help children in formulating their life's "mission" as servants of God, such as guiding their students to become good and good children. Apart from that, the TK Pertiwi Lamuk teacher also tries all the time to convey understanding to children about what children should do in their life. The teacher teaches children that in life they must be devoted to their parents, listen to their parents' words, and study well in school. In addition, the teacher at TK Pertiwi Lamuk teaches children to love sharing in all things, especially with their own friends. For example, by explaining that when you have more food, children must share it with each other so that it doesn't go to waste or the food that children have doesn't run out. If it is redundant, it is the nature of the devil and Allah does not like people who are redundant.

What did the TK Pertiwi Lamuk teacher do in order to balance the spiritual intelligence of their students by helping to formulate the child's life goals in line with what Al-Ghazali's oil sparked. Where Al-Ghazali has an idealistic view of the teacher's profession. According to him,

the idealization of a teacher is someone who is knowledgeable, charitable and teaches. Al-Ghazali emphasized that a person who is busy learning is a person who is "engaged" with something very important, so he needs to pay attention to all his actions. One of the actions that the teacher must pay attention to is loving all of his students, even treating them the same way he would treat his own children. That is, the teacher must have a high level of concern for saving their students from the threat of the fire of neiraka. This is a more important thing than the rescue that both parents have done for their children from the heat of the world's fire. Parents are the cause of the birth of children in the mortal world, while teachers are the cause of the survivors of students in eternal life. Without the services of a teacher, what a child has obtained from his parents will in fact put him in eternal perdition, what is meant by the teacher here is a person who provides guidance for an eternal afterlife, namely teaching the sciences of the hereafter or the sciences of the world that are goal oriented. hereafter, not worldly goals. As for teaching that transcends worldly goals, it is "destruction" (halak) and "destruction" (ihlak) (Syaifuddin, 2005).

c. *Teacher and child read the holy Qur'an together and explain its meaning in life*

Based on the research conducted, teachers at TK Pertiwi Lamuk. TK Pertiwi Lamuk teacher before starting learning always reads the Qur'an together with children, where the letters read are letters that are still relatively short, namely the letters in juz 30. It doesn't stop there, the teacher then explains related content or meaning in the letter read together with the children. This is intended so that children can take lessons and make the contents of the Qur'an as a guide in their life. From the implementation of the teacher's strategy in balancing the spiritual intelligence of early childhood in TK Pertiwi Lamuk, it can be seen that the teacher always reads the holy Al-Qur'an together and explains its meaning in life with the aim that children can understand the content and meaning contained in Al-Qur'an. The Qur'an as a guide and guide his life. When a child lives based on the Qur'an, the purpose and direction of his life will be clear, so it can be said that the child's spiritual intelligence develops well. The purpose of the TK Pertiwi Lamuk is to read the Qur'an and explain its meaning so that children understand the content and meaning of the Qur'an as a guide and guide in their life.

As for what TK Pertiwi Lamuk teachers do in developing early childhood spiritual intelligence by reading the Qur'an and explaining its meaning in line with Uhar Suparsaputra's opinion about indicators of spiritual intelligence. According to him, the indicators of people whose spiritual intelligence is well balanced, one of which is related to faith (Suparsaputra, 2013). This means that when the child is used to being read, even reading together the verses of the Qur'an and explaining its meaning, it will further foster the child's faith. Where as we all know that one form of faith is to have faith in the book of Allah, namely the Qur'an.

d. *Teacher tells stories about great figures*

Based on the research conducted, teachers at TK Pertiwi Lamuk repeatedly tell about several great figures who have influences and inspiring stories to their students. This storytelling method is carried out twice a week, this shows that the teacher at TK Pertiwi Lamuk thinks that the storytelling method used can balance the child's spiritual intelligence. This is shown by the stories of the prophets who obeyed Allah's commands and avoided His prohibitions, and Allah promised a beautiful paradise for those who carried out His orders and provided a painful punishment for those who abandoned His commands. This makes students able to be motivated to balance their spiritual intelligence, as a child asking to pray without

being told because they are motivated or have a desire to go to heaven. If the story told to the child is too long, the teacher adds illustrations from books that can attract the attention of the child, so that this storytelling technique will function well. The use of illustrated pictures in storytelling is intended to explain the messages being spoken, as well as to increase children's attention to the storyline. This is also to give variation in storytelling activities in children.

The Pertiwi TK Pertiwi Lamuk teacher's strategy in developing early childhood spiritual intelligence by telling stories of great figures is reinforced by Siti Aisyah's opinion. According to him, there are several steps that can be taken to grow and balance the child's spiritual intelligence. One of the steps taken by the teacher is to tell the stories of the prophets and apostles as well as stories of other examples. This step or strategy is done because basically children and even adults are very affected by storytelling. Humans are the only creatures who like to tell stories and live based on the stories they believe. For this reason, the stories of the great figures are very appropriate when used as a medium for balancing spiritual intelligence. Where it is hoped that children will easily take lessons along with examples from every story that is told, and then practice it in their lives.

e. Teacher guides the child and discusses various problems faced by the child, such as child's delinquency

Based on the results of the research conducted, teachers at TK Pertiwi Lamuk always position themselves as parents for their students. This can be seen when the teacher patiently advises every child who behaves badly, such as being naughty towards his friends and making noise during class. This shows that the teacher at TK Pertiwi Lamuk, apart from teaching children, also positions themselves as child mentors. Which with this guidance is expected that children will be more focused, especially in behavior. In teaching practice, when a child has bad behavior, such as disturbing a friend, that child will be advised first by the teacher at TK Pertiwi Lamuk. However, if it is still disturbing the teacher will separate it, and if still there is no change the teacher will invite the children to sit alone and talk carefully. As for what the teacher does is talk with the child regarding what and why he did that kind of thing, then the teacher advises him which in the end the child will melt. The point doesn't stop there, the teacher will give the child a toy to distract him so he doesn't disturb the other friends.

On the other hand, the strategy for developing children's spiritual intelligence by guiding children and discussing various social problems faced by children, such as child delinquency, is in line with the opinion of Danah Zohar and Ian Marshall regarding indicators of spiritual intelligence. According to Danah Zohar and Ian Marshall, someone who has spiritual intelligence has a high level of awareness (Marshall, 2007). A high level of awareness here means that people who have spiritual intelligence will quickly become aware of the actions they have committed. Is the act that is done contrary to the command of his Lord or in harmony with the command of his Lord. Because basically children in doing something have not gone through careful consideration. This is in line with the opinions of Yusuf L. N and Nani M. Sugandhi regarding the characteristics of early childhood (Latif, 2019). According to them, one of the characteristics of early childhood is that children still lack mature consideration, including attachment to things that endanger themselves and others. For this reason, in this case the TK Pertiwi Lamuk teacher always guides children and discusses various social problems faced by children. The goal is solely for the child to be aware of what he has done, especially

when the child is naughty or acts impolite. The teacher explains further that as humans created by God, children must always practice actions that are not contrary to His commands.

f. *Teachers involve children in religious activities*

Based on the research conducted, teachers at TK Peirtiwi Lamuk frequently involve children in various religious ritual activities. Which of the research observations saw the child being invited by the teacher to pray, read verses of the Qur'an together and explain their meaning in life, then carry out other religious activities. However, not all children can follow it, sometimes there are children who do not pay attention at all and do not participate in religious activities like their other friends. This can happen because it is difficult for each child to control their mooid, when the mooid is good and when the mooid is not good. In involving children in rituals or religious activities, teachers at TK Pertiwi Lamuk usually start with instructions. If the instructions are not successful, the teacher will personally bond with the child. Which in this case the teacher explains about the child's obligation as a servant to worship the creator. In addition, when there are celebrations or religious events such as Isra' Mi'raj and Maulid Nabi, the teacher also invites children to be involved in these activities.

The strategy used by TK Pertiwi Lamuk teachers in developing early childhood spiritual intelligence by involving children in religious activities is in line with the opinion of Andin Sefrina. According to him, the involvement of children in religious activities is expected to strengthen divine concepts and concepts of life in children (Sefrina, 2013). This is what makes the involvement of children in religious activities very important to implement. By involving the child in various religious activities, the child will automatically realize that the life he is living is someone who created it and he has an obligation to Him. In addition, the strategy used by TK Pertiwi Lamuk teachers in developing early childhood spiritual intelligence by involving children in religious activities is in accordance with what is stated in the Child Balance Achievement Level Standard (STPPA) PAUD Peirmeindikbud Noimoir 137 of 2014 concerning indicators of the development of religious and moral values early childhood. Where one of the indicators is introducing children to the religion they adhere to. When children are often involved in religious activities, they will naturally be closer to the religion they adhere to.

g. *The teacher invites children to sing Islamic songs*

Based on the research conducted, the teacher at TK Pertiwi Lamuk occasionally invites children to sing Islamic or spiritual songs during lessons. Every day before school, the teacher and children sing Islamic songs, such as the songs of the names of the prophets, the songs of the names of angels, the songs of the children of the shoileih, the songs of let's pray and many other songs. This method was carried out by the teacher at TK Pertiwi Lamuk as one of the ways to balance the spiritual intelligence of their students, because according to the TK Pertiwi Lamuk teacher, intelligent children will feel happy if they sing. It's just how the teacher chooses songs whose lyrics contain meaning and spiritual teachings in them. According to the class teacher at TK Pertiwi Lamuk, Islamic songs are expected to be able to generate warmth in feelings and vitality as well as activity in the soul, which in turn gives motivation to children to increase their behavior and renew the will in accordance with the demands of instruction, as well as taking lessons from these Islamic songs . However, time has become an obstacle for teachers at TK Pertiwi Lamuk in implementing this strategy, because time sometimes experiences shifts. That is, when there is quite a lot of time for children to play, so that when

children have entered the class, play activities are still being carried out. In class learning, sometimes the teacher still has difficulties, so the teacher must remember where to sit for the child, so that the child can be conditioned with a partner to be ready to sing. As for the tools used in the teacher's singing activities at TK Pertiwi Lamuk, they only use books and sing orally. Meanwhile, singing instruments such as audio and visual audio have not been used due to administrative constraints in the form of funds.

What do TK Pertiwi Lamuk teachers do in developing the spiritual intelligence of early childhood by inviting children to sing Islamic songs in line with Mulyasa's opinion. He stated that early childhood can be called the term *goildein agei* or golden age (Mulyasa, 2017). For this reason, at an early age it is very appropriate when the teacher teaches the values of spiritual intelligence. When taught at an early age, *amak* will forever be embedded in the child until he is old, or you could say it is the foundation for a child to face his life. However, in instilling these values the teacher must be creative in using the method. And one of the right methods is to invite children to sing Islamic songs. This is in line with the opinions of Yusuf L. N and Nani M. Sugandhi regarding the characteristics of early childhood (Latif, 2019). According to them, children are happy and rich in fantasy, children are happy with imaginative new things. Where children are not only happy with imaginary stories told by other people, but also happy when invited to sing. So that when the teacher uses the method of singing Islamic songs in developing children's spiritual intelligence, it will be easier for them to accept the values embedded in the lyrics of the song.

h. Teacher invites children to study outside the classroom (Outing Class)

Based on the research conducted, teachers at TK Pertiwi Lamuk in carrying out their lessons sometimes bring children to study outside the classroom. *Seipeirti* in the garden, courtyard, and also walks around the TK Pertiwi Lamuk. Where learning processes teach not only in the classroom, the teacher also conducts learning processes outside the classroom, such as teaching sports outside of class or material related to other natural sciences. Learning outside the classroom or *Oiutting Class* is carried out at TK Pertiwi Lamuk so that children are not bored and of course as a spiritual intelligence balancing strategy. Where learning outside the classroom means that children will interact directly with the outside environment, the environment outside the classroom itself can help children behave more maturely and mature as well as fostering an attitude of respect for beauty. Children will understand their obligation to protect the beauty of the environment as the masterpiece of the creator. Outdoors children also learn through all their senses, they enjoy the fragrance of flowers, hear the sounds of animals and the comfort of sunlight. This will underlie his behavior to have an attitude of respect and awareness of the natural environment. So that the child understands that everything must be taken care of, and he is the one who must protect him as a caliph on earth (Rita Mariyana, 2013).

The strategy carried out by the TK Pertiwi Lamuk teacher in developing early childhood spiritual intelligence by inviting learning outside the classroom (*Outting Class*) is in line with Siti Aisyah's opinion in a book published by Teirbuka University regarding the characteristics of early childhood. According to him, one of the characteristics of early childhood is having great curiosity. In addition, early childhood is also very interested in the environment around it. Therefore, by inviting early childhood children to study outside the classroom (*Outting Class*) children will learn more with their characteristics that are interested in the surrounding

environment. Children who have great curiosity will be given an explanation by the teacher that everything in the environment where the child is located is God's creation. Therefore, children should be grateful to Allah SWT for all the beauty of the existing environment. The step of the TK Pertiwi Lamuk teacher in carrying out learning outside the classroom as a strategy to balance children's spiritual intelligence is also in line with the opinion of Winaputra. He said that the use of the environment is based on the opinion of more valuable learning, because students are faced with events and situations that should be. Early childhood is experiencing growth and balance, especially physical and spiritual growth which is very fast. This activity is very good for children to add insight and make children love nature and everything in it more.

i. Teacher invites children to have empathy for people who are sick or feel sad

Based on the research conducted, teachers at TK Pertiwi Lamuk always develop a sense of empathy for children. Where occasionally the TK Pertiwi Lamuk teacher brings children to visit people who are sick or have pain around them. So far, the TK Pertiwi Lamuk teacher has occasionally brought children to places where people have been affected by disaster as a strategy to balance children's spiritual intelligence. One of his reasons is bringing the child to the house of a friend who is sick to visit him together. With this in mind, the teacher also teaches students to always be grateful for the health that Allah SWT has given them and reminds them that fellow believers must visit their friends who are sick and pray that their friends are healthy.

The TK Pertiwi Lamuk teacher strategy of inviting children to empathize with others is in line with Uhar Suparsaputra's opinion, where one indicator of people whose spiritual intelligence is well balanced is having strong empathy (Suparsaputra, 2013). Having a strong sense of empathy is when individuals care about the circumstances experienced by other people, especially when other people experience difficult situations such as being affected by a disaster or illness. Apart from that, TK Pertiwi Lamuk teacher's strategy in developing early childhood spiritual intelligence by cultivating a sense of empathy for children is also in line with efforts to educate the nation through a national education system that includes all levels of society and includes various types of knowledge and skills needed in order to create a good educational system. independent and has the quality as stated in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System Chapter II, article. Where National Education has the function of balancing abilities and building character as well as dignified national civilization in the context of imparting the foundation of the nation's life with the aim of balancing the intentions of students so that they become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, creative, independent, and become a democratic and responsible citizen.

j. Teacher involve children in social activities

Based on the research conducted, class teachers at TK Pertiwi Lamuk always want to involve their students in a number of social activities. In the learning process there are several aspects that must be achieved by students, one of which is the social aspect. Social activities are activities that the teacher must teach to students, as well as being able to grow values and also social attitudes towards students. Coincidentally, the activities carried out at TK Pertiwi Lamuk also involve children going roiyoning together, helping each other, throwing garbage where it belongs. By involving children in social activities, children will also realize that they

cannot live alone. Meireika needs someone else to help her with everything she does. Furthermore, the most important thing is to understand children, that with all the shortcomings of children as human beings who need the help of others, there is a God who does not need anyone's help with all His majesty. This is where the child's spiritual intelligence will balance, understanding the greatness of the power.

The TK Pertiwi Lamuk teacher strategy in developing early childhood spiritual intelligence by involving children in social activities is reinforced by the opinion of Novan Ardy Wiyani. According to him, one of the benefits of spiritual intelligence for children is that children are able to recognize themselves. In another sense, the child is aware that in carrying out everything he needs other people. The cointoih is when children do mutual cooperation they will realize that in doing something they need other people. This shows that the child begins to recognize himself, that as a human being he has deficiencies or advantages (Wiyani, 2018).

3. Lamuk Implications of Implementing Teacher's Strategy in Developing Spiritual Intelligence for Early Childhood in TK Pertiwi Lamuk

From the discussion of the research results mentioned above, we can all know that the task of a teacher is very important in developing spiritual intelligence for children, because in this intelligence is not only to prepare children in terms of the world but also to prepare children in terms of the hereafter. The teacher's strategy in balancing spiritual intelligence for early childhood in TK Pertiwi Lamuk has also been carried out as an indicator of spiritual intelligence balance for early childhood. Where the various strategies and techniques used by the TK Pertiwi Lamuk teacher in balancing the child's spiritual intelligence from the teacher become a good role model for children, the teacher helps children in formulating their life goals as servants of God, the teacher reads the Qur'an with children and explains the meaning in life, the teacher tells stories of great figures, the teacher becomes a guide for children and invites children to discuss, the teacher invites children to sing Islamic songs, the teacher includes children in religious activities, the teacher invites children to study outside the classroom, the teacher instills a sense of empathy for children, and teachers involve children in social activities.

From the data obtained, it is proven that there have been changes in children and an increase in the spiritual intelligence of early childhood in TK Pertiwi Lamuk. Changes in children after the implementation of the teacher's strategy in developing the spiritual intelligence of early childhood in TK Pertiwi Lamuk can be seen from the spiritual aspect of the child, as the child feels grateful to be able to go to school in good health and be able to attend lessons smoothly. Early childhood in TK Pertiwi Lamuk also has the nature of *amar ma'ruf nahi munkar* such as inviting other friends to pray. Besides that, children have a patient nature, this can be seen when children do not quickly give up when they cannot do something. In addition, children also have self-awareness as if they want to carry out the rules that already exist. Children also have good spontaneity, such as when they are called and speak with good people using polite and smooth language. This is in accordance with the criteria for spiritual intelligence as stated by Danah Zoihar & Ian Marsall, which include self-awareness and also spontaneity (Marsall, 2003). Changes in other children can be seen from a biological aspect, that is, children carry out all the commands of Allah SWT with the same good manner as prayer

in congregation, which used to be late, now it's not even late. Another thing is that children carry out all the activities in TK Pertiwi Lamuk as well as reading the Qur'an and memorizing study letters. The last change can be seen from the social aspect of the child. Children have a high social spirit, such as being polite to teachers and good attitudes to scientists. The social aspect can also be seen from the affection shown to other friends as well as respect for diversity by not bullying one another. According to Danah Zohar & Ian Marsall, these things correspond to the criteria for spiritual intelligence, including compassion and respect for diversity (Marsall, 2003).

D. CONCLUSION

From the research results on teacher strategies in balancing the spiritual intelligence of early childhood in TK Pertiwi Lamuk, it can be concluded that the teacher's strategy in balancing early childhood spiritual intelligence in TK Pertiwi Lamuk has been carried out properly according to what has been planned. Various strategies used by the teacher in balancing the spiritual intelligence of children include the teacher being a good role model for children, the teacher helping children in formulating their life goals as servants of Allah, the teacher reading the Qur'an with children and explaining its meaning in life, the teacher telling stories great figures, teachers become mentors for children and invite children to discuss, teachers invite children to sing Islamic songs, teachers involve children in religious activities, teachers invite children to study outside the classroom, teachers instill empathy in children, and teachers involve children in social activities. However, in its implementation there were various obstacles experienced by teachers, ranging from the difficulty of coordinating children so that implementing teacher strategies took a long time to the lack of complete learning facilities in TK Pertiwi Lamuk. As for the results of implementing the aforementioned teacher strategies, the spiritual intelligence of early childhood in TK Pertiwi Lamuk has increased. This can be seen from the spiritual, biological and social aspects of early childhood at TK Pertiwi Lamuk.

REFERENCES

- A. Syaifuddin. (2005). *Percikan Pemikiran Imam Al-Ghazali*. Bandung : Pustaka Setia.
- Andin Sefrina. (2013). *Deteksi Minat Bakat Anak; Optimalkan 10 Kecerdasan Pada Anak*. Yogyakarta: Media Pressindo.
- Ary Ginanjar Agustian. (2001). *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ*. Jakarta: Arga.
- Danah Zohar & Ian Marsall. (2003). *SQ : Memanfaatkan Kecerdasan Spiritual Dalam Berpikir Intregalistik Dan Holistik Untuk Memaknai Kehidupan*. Bandung: Mizan Pustaka.
- Danah Zohar & Ian Marshall. (2007). *SQ ; Kecerdasan Spiritual*. Bandung: Mizan Pustaka.
- Darmadi. (2018). *Kecerdasan Spiritual Anak Usia Dini Dalam Cakrawala Pendidikan Islam*. Bogor : Guepedia Publisher.
- Dedek Pranto Pakpahn. (2021). *Kecerdasan Spiritual (SQ) dan Kecerdasan Intelektual (IQ) dalam Moralitas Remaja Berpacara; Upaya Mewujudkan Manusia Yang Seutuhnya*. Malang: Multimedia Edukasi.
- Imam Mashudi Latif. (2019). "Efektifitas Metode Qira'ati dalam Pembelajaran Membaca Al-Qur'an Bagi Anak Usia Dini", *Fakultas Agama Islam Universitas Darul 'Ulum Jombang*. Vol. 4, No. 2.

- Margono. (2014). *Metodologi Penelitian Pendidikan*. Jakarta : Rineka Cipta.
- Masganti Sit. (2010). “Optimalisasi Kompetensi Moral Anak Usia Dini”, *Jurnal Pendidikan dan Kebudayaan*. Vol.16, No. 1.
- Mulyasa. (2017). *Strategi Pembelajaran PAUD*. Bandung: Remaja Rosdakarya.
- Muskinul Fuad. (2012). Teori Kecerdasan, Pendidikan Anak, dan Komunikasi Dalam Keluarga, *KOMUKA Jurnal Dakwah dan Komunikasi*. Vol. 6 (1).
- Novan Ardy Wiyani. (2018). *Manajemen Program Pembiasaan Bagi Anak Usia Dini*. Yogyakarta : Penerbit Gava Media.
- Rita Mariyana & Ali Nugraha, dkk. (2013). *Pengelolaan Lingkungan Belajar*. Bandung: Kencana.
- Siti Aisyah, dkk. (2012). *Perkembangan dan Konsep Dasar Pengembangan Anak Usia Dini*. Tangerang Selatan: Universitas Terbuka.
- Uhar Suparsaputra. (2013). *Menjadi Guru Berkarakter*. Bandung: Refika Aditama.
- Yuliana Grace Setiawan & Made Yenni Latrini. (2016). Pengaruh Kecerdasan Emosional, Kecerdasan Spiritual, Kecerdasan Intelektual dan Independensi Pada Kinerja Auditor. *E-Jurnal Akuntansi Universitas Udayana*. Vol. 16 (2).