

Learn To Read Write the Qur'an: Does It Really Improve Spiritual Intelligence

Rani Puspita¹, Wahyuni Sari², Imam Tabroni³
^{1,2,3}Islamic Education, STAI Dr. KH. EZ. Muttaqien Purwakarta, Indonesia

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ABSTRACT

The purpose of this study is to determine the spiritual intelligence of children which is processed through reading and writing the Qur'an. Is this factor directly obtained by children when learning or is there a factor of inclusion from the teacher in this increas. Methods naturally use qualitative. Take a full photo of this activity naturally. The results of the study show that spiritual intelligence is intelligence obtained through an integrated program with the al-Qur`an reading and writing program. Learning like this gives a spiritual touch if children are not only given knowledge about hijaiyah letters, but also the benefits of learning the Qur'an and its impact on children in this world and the hereafter. Teachers often give this motivation during learning. The teacher asks parents to establish good communication to jointly develop children's potential, namely the ability to perform the five daily prayers with good reading, pray every time and have done something, and recite the Qur'an at home as much as possible. This series gives children a spiritual touch that is integrated with learning the Qur'an.

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Corresponding Author:

Rani Puspita,
Islamic Education,
STAI Dr. KH. EZ. Muttaqien,
Jalan Baru Maracang No. 35 Babakan Cikao 41151 Purwakarta West Java.
Email: , rp5124845@gmail.com, wahyunisari1113@gmail.com, imamtabroni70@gmail.com

1. INTRODUCTION

Islam views humanity as a creature born in a state of ignorance, which in other words is born in a state of emptiness (Tabroni, 2019). Therefore, Allah SWT gives the potential to be able to study religion and develop science and technology for the benefit of mankind. Allah Subhanahu Wa Ta'ala says:

"And Allah brought you out of the wombs of your mothers in a state of not knowing anything, and He gave you hearing, sight, and conscience, that you might be grateful." (Q.S An-Nahl: 78).

The verse above explains that newborn humans do not know anything. Therefore, Allah Swt gives sight, hearing, and conscience to every human being (Imam Tabroni, Muhammad Naafi'ul, n.d.). With the grace that Allah Swt gives to each of His Servants can develop their potential, as well as acquire and develop religious knowledge. In addition, as a caliph can be carried out properly and can perform his service to Allah Swt.

There are basic methods for educating people so that they are able to develop themselves in an increasingly broad and complex life, most importantly in understanding, living and practicing the mission of the Islamic religion, building on the ability to "read" and "write" with the word. Not only that, but also reading, understanding, and explaining the natural phenomena created by God in this universe, even if analyzing to arrive at the ability to "read". According to Armai Arief "Education is a complex issue, covering all the components contained therein. Islamic education is

education that is based on the Al-Qur'an and As-Sunnah, has scientific goals and aims to make humans caliphs who can carry out their duties properly (Purnamasari et al., 2022).

Knowledge of the Qur'an can be learned by reading, because reading is the key to obtaining the desired knowledge. What is contained in Al-Qur'an Surah Al-Alaq verses 1-5 regarding the command to read and write as the key to knowledge, which means: Read with the name of your Lord who created, he has created man from a clot of blood, read and your Lord is the Most High, who teaches (Man) with a pen, he teaches man what he does not know."

In Islamic religious education, the Qur'an is the main and most important thing that must be learned and understood, because the Qur'an is a way of life for Muslims. So parents and teachers who teach Islam or recite teachers have the responsibility to provide teaching about the Qur'an to children or students, contained in a hadith which means:

"Having told us Adam had told us Ibn Abu Dza'bi from Az-Zuhriy from Abu Salamah bin Abdurrahman from Abu Hurairah r.a said: "Every child is born in a fitrah, then both parents will make the child a Jew, Christians or Magi are like livestock that give birth to livestock perfectly, do you see any defects in them." (Jami Sahih, Sahih Bukhari).

This hadith explains the nature of every child, that his condition is clean and holy (Tabroni & Purnamasari, 2022). Then his parents nurtured and strengthened his Islam (Sari & Tabroni, 2022). This hadith reinforces that parental influence is very dominant in shaping a child's personality with education (Imam Tabroni et al., 2022). Spiritual intelligence is very important to be owned by every human soul (Sopha & Tabroni, 2022). Spirit in Arabic means "spirit" and spiritual means "ruhaniyah", which is never separated from the aspect of God. In Taufik's opinion, talking about spirituality means talking about God.

Many other people still think that spirituality is a religion (Supaih & Tabroni, 2022). Yet the two are very different things. When a person is aware of who he really is, where he is in the universe and where his life is going, it means that he has entered the realm of spirituality (Mufid et al., 2022). According to Imam Ar-Razi defines religion as a set of God's rules that encourage one's soul to follow it according to one's own choice in order to achieve happiness in the world and the hereafter.

The implementation of Al-Qur'an reading learning activities carried out at MDA Ukhuwah Islamiyah Purwakarta indicates a step and effort in developing intellectual, emotional intelligence, and most importantly spiritual intelligence development. According to Jalaludin, one of the steps to improve spiritual intelligence is to involve children in learning activities to read the Qur'an.

Based on the description above, the writer wants to know more about what is related to learning to read the Qur'an in improving the spiritual intelligence of children or students. So the writer is interested in taking the issue regarding "Learning to Read and Write the Qur'an in Improving the Intelligence of Students at the Ukhuwah Islamiyah MDTA Purwakarta."

Literature Review, The Concept of Reading And Writing Al-Qur'an The Qur'an is the word of Allah Swt which was revealed to the Prophet Muhammad Saw, through the intercession of the angel Gabriel and is considered worship for those who read it. Reading has the meaning of seeing and understanding the contents of what is written by mouthing or only in the heart, reading can also be interpreted as spelling out or reciting what is written. Reading in this case is understood as memorization, which is seen in written form. Therefore, reading the Qur'an is very beneficial for the heart and produces more faith and feels the sweetness of the Qur'an, so reading the Qur'an in a thoughtful way is a source of heart health (Rijalullah et al., 2022).

Benefits of Reading the Qur'an, There are many benefits in reading the Al-Qur'an that can be used as a source of learning or that can be picked up, including gaining knowledge, insight, and new views on something that clearly brings Muslims closer and understands what they have learned from reading (Rahmi & Tabroni, 2022). Al-Qur'an. According to Jordan E. Ayan in Hernowo, he states in more detail about the benefits of reading, namely: Reading can increase vocabulary and knowledge of grammar and syntax. Reading will invite us to introspect and ask serious questions about our values, feelings, and relationships with other people. Reading can trigger imagination, imagination by imagining the world and everything in it, complete with all its

events, locations and characters. Images that accumulate stick in the mind over time, building a fortress network of ideas and feelings that form the basis of creative ideas (Ainain, 1985).

Reading the Qur'an is a noble act of worship in the sight of Allah Swt. Reading the Qur'an is very beneficial and the virtues are very extraordinary. Every believer believes that even reading the Qur'an is a noble deed and will be rewarded, because what is read is the best reading for a believer. So from the explanation above, it can be concluded that reading the Qur'an has many benefits and abundant rewards for those who read and understand its meaning.

Adab Reading the Qur'an, Here are some manners when reading the Qur'an, which include (Amirudin & Tabroni, 2022): Study in a deliberative manner. Musyafahah means lips to each other. Which means students and teachers must meet face to face, watch each other's lip movements while reading the Qur'an. Intention to read sincerely In a state of purity, purity from minor hadas and major hadas, Choose a place that is appropriate, holy and quiet, such as a mosque, mushalla, and a place that is comfortable, clean and suitable for reading the Qur'an, Facing the Qiblah and dressing modestly, because reading the Qur'an is as if the person reading is facing Allah to have a dialogue with Him, Siwak or brush your teeth as a tribute in reading the Qur'an, Read ta'awwudz before reading the Qur'an, to ask Allah for protection from satanic disturbances, Reading the Qur'an with tartil is not in a hurry, in accordance with makhraj and tajwid science. Reflecting on the meaning of the Qur'an, apart from reading the Qur'an, Muslims are encouraged to try to understand the meaning of the Qur'an. For example, reading translations to understand the content, and being advised to ask experts if you have difficulty understanding the meaning, so that you have broader insights in understanding orally. Khusyu' when reading the Qur'an. Beautify the sound with the hope of inspiring the heart. Not interrupted by other people's talk. Do not forget the verses that have been memorized.

Spiritual Intelligence Review, Intelligence according to the meaning of language is understanding, speed and perfection of something, or means the ability to understand something precisely and perfectly (Nasr, 2013). Intelligence means the general capacity of an individual which can be seen in the ability of his mind to cope with the demands of new needs, general spiritual conditions that can be adapted to new problems and conditions in life. Intelligence comes from the word smart, etymologically intelligent, namely the perfect development of the mind to think and understand (Qoni'ah, 2020).

Etymologically, spiritual comes from the word "spirit". In the Big Indonesian Dictionary spirit means spirit, soul, soul, and spirit. Spiritual means something related to the nature of the psyche. In an Islamic perspective, the dimension of spiritualism is directly related to the reality of God, God Almighty. Religious spiritualism is concerned with mental qualities, feelings, morality and other noble values originating from religious teachings. Spirituality is absolute truth, a manifestation of closeness to the Creator in the form of faith, piety, tawadhu'an, intelligence, sincerity, devotion and worship (Saritoprak, 2017).

Spiritual intelligence is self-awareness to discover and develop innate talents, intuition, inner authority, the ability to distinguish between right and wrong, and wisdom. Spiritual intelligence can be interpreted as a person's ability to face and solve problems related to values, mind, and psychology. This intelligence is mainly related to abstraction on something beyond human power, namely the driving force of life and the universe. Spiritual intelligence is intelligence related to the ability to meet the needs of the human spirit, in the form of worship, so that it can return to its creator in a state of purity (Cornell & Lawrence, 2022).

Aspects of Spiritual Intelligence, People who have a high level of awareness in their lives, then that person will be reluctant to do bad things, such as obeying school rules, that person always obeys the rules, because they are aware of the importance of discipline and order in the school environment (Zohar et al., 2007).

Feel God's Presence, People who have spiritual intelligence will always feel the presence of God wherever and whenever they are. Likewise, you will feel and realize that all of his movements and heartbeats are known and recorded by Allah without anything being missed. This is as in the word of Allah Surah Qaf verse 16, which means: "And verily We have created man and know what his heart whispers, and we are closer to him than his jugular vein."

Be patient, Patience is the ability to control oneself, avoid lust that invites negative things. People who have spiritual intelligence can certainly control themselves from negative things so that they are able to achieve a strong hope to reach their goals so that they become creatures who do not easily give up when facing problems or tests from God. Allah has also called on all His people to be patient, in His Word which means: "O you who believe! Be patient and strengthen your patience and stay alert (at the border of your country) and fear Allah so that you will be lucky. (QS. Ali-Imran 200).

Sincere, Ikhlas is the nature of someone who does something because of Allah and only hopes for the pleasure of Allah SWT. Ikhlas must be owned by someone who has high spiritual intelligence, so that they are able to face all the tests and trials that are twists and turns in their life.

Humble, People who have spiritual intelligence, that is, have a humble nature, a trait in which a person feels that all the blessings he gets are solely because of Allah. And does not consider himself more noble than others, but will respect others, and distance himself from being arrogant about himself. As the Word of Allah SWT in surah Al-Furqan verse 65 which means: "And those who say: "O our Lord, take away the punishment of Jahannam from us, verily the punishment is eternal destruction."

Developing Spiritual Intelligence, Guiding children's spiritual intelligence is done by nurturing their nature, so that they are always close to the Creator, can only be done by example (Yusra & Tabroni, 2022). The method is (pacing and leading) inviting as well as leading. For example, if you want to order your child to pray, the parents or teacher's face is clean with ablution water, if you want to teach your children to have a sincere, sincere heart, make sure that you are a person who doesn't like showing off and self-interest. Prohibit children from lying, make sure that they are honest people, and so on (Angraeni et al., 2022).

Experience is a learning space that can encourage the growth of one's potential. Research shows that the potential of the brain grows and develops in line with the life experiences it goes through (N. & H.B., 1973). From birth to childhood, those who receive good care from their mothers will grow faster and be more successful than children who receive less attention, which tends to cause feelings of inferiority and frustration. If this goes on repeatedly, it will determine the amount of intelligence potential it has (Watson & McDougall, 1929).

Environment, A good environment is an environment that is conducive and supports the mental needs of children. Mental needs are the need for love, security, understanding, attention, appreciation and spiritual intellectual stimulation (Rausch & Gallo, 2021).

Will and Decision, A strong will in a person helps to increase reasoning power and problem solving ability. Will and decisions are often described in motivation theory. Positive encouragement will arise in a person in line with a conducive environment, conversely if the environment is less challenging it is difficult to build awareness to be creative. Even the most intelligent brain will find it difficult to develop its intellectual potential (Nasihah & Tabroni, 2022).

Innate, Although many experts argue about the magnitude of the influence of genetics or heredity in the development of one's intelligence, all agree that genetics has more or less an effect, because intelligence is passed down through the genes in the chromosomes. The results of research in the field of neuroscience show that genetic factors influence cognitive responses such as alertness, memory, and sensory (Ryckman, 2012).

2. RESEARCH METHOD

This study raises the problem of learning to read and write the Qur'an in improving the spiritual intelligence of students at TPA Al-Mujahidah Purwakarta. Learning to write the Qur'an schematically strengthens the relationship between the teacher and students. The learning process starts from one verse to another, before understanding the letters in the verse the teacher repeats until he really understands. The next step is the teacher provides religious information related to learning the Qur'an which can increase students' spiritual intelligence.

This intelligence arises after a long time the teacher gives material directly and the wisdom behind everything. This learning takes place traditionally and emphasizes the motivation of students and parental support. During the development of Al-Qur'an literacy skills, teachers and parents communicate so that the increase in Al-Qur'an reading can be controlled gradually and

continuously. Indirectly, this ability has an impact on other intelligences, such as praying, reading prayers, reading religious books, and often having discussions with parents and colleagues regarding students' spiritual intelligence and supported by several other components such as the learning environment at the child's home.

3. RESULTS AND DISCUSSIONS

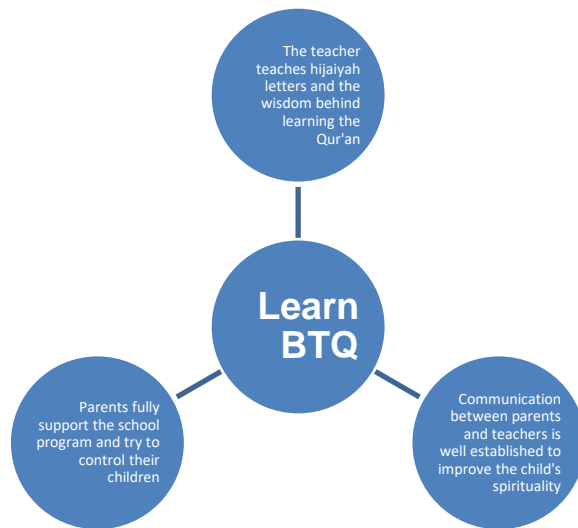
Learning the Qur'an for children is at the hijaiyah letter recognition level. This introduction is gradual until the complete word structure is understood (Nasihah & Tabroni, 2022). Prior to the word recognition stage, the teacher gives gradual and continuous pronunciation (Tabroni et al., 2022). This pronunciation is carried out by the teacher for months or even years. Children aged around 4-7 years usually need to adapt the hijaiyah letters for a long time. In addition, the teacher gives differences in hijaiyah letters in terms of writing. The letter ta is different from ba. Both have differences in the location of the dots. If ba is below the line and adds up to one point, but ta is above the line and adds up to two dots (Khozin & Abror, 2020).

During this process, the teacher focuses on the hijaiyah letter recognition stage. Furthermore, if this stage is deemed sufficient and complete to recognize hijaiyah letters from alif to hamzah and letters, yes, it is focused on word recognition. Examples of words that are often conveyed by the teacher are words in the *iqra`* book (Gina Aulia et al., 2023). The *iqra* book has certain stages. There are *iqra`* 1,2,3 and so on. The teacher conveys it all according to the stages and abilities of students in class .

This stage still cannot be said as a spiritual stage. Spirituality itself can be interpreted as understanding verses of the Qur'an and or words in the Qur'an which can be understood by their implied and explicit meanings so that they can be considered by children to do good and leave bad. If this has to be done by the teacher directly, it seems that there are difficulties in the child's psychological abilities and development. Usually the teacher teaches hijaiyah letters while giving advice to children to be devoted to their parents, do good with colleagues, and read prayers using the Qur'an. This is integrated with learning hijaiyah letters and has an impact on changing children's religious behavior (Sopha & Tabroni, 2022).

Gradually and integratively, the teacher gives a spiritual touch to the behavior ordered in the Qur'an and gives direction and guidance to stay away from things that are prohibited in the Qur'an. Every time they learn in class, they are always evaluated by the teacher to what extent they are applied at home and applied at school to attention to words and actions with colleagues (Henri Hermaningsih SM Imam Tabroni, n.d.).

Children actually have not been able to translate the pronunciation of words taught by the teacher every time they are at school. Spiritual intelligence can only be carried out in children whose development has been able to understand and analyze and find verses that motivate them to take spiritual actions. This stage is not enough at all if you only rely on the introduction of hijaiyah letters. Another fact shows the integration of children's religious knowledge which is always taught by the teacher (Nurtsany et al., 2020). As a result, the child's spiritual intelligence is not generated independently by the child from the introduction of hijaiyah letters and the recognition of words in the Qur'an, but rather the advice and guidance that is always carried out by the teacher before each lesson and after learning. The teacher adds another concern by communicating with parents so they are able to pay attention to children's activities at home. This two-way communication is able to provide qualified program support for teachers and parents to jointly move their students to the desired spiritual intelligence (Pamungkas Stiyamulyani & Sri Jumini, 2018).



4. CONCLUSION

Reading the Qur'an is very beneficial for the heart and produces more faith and feels the sweetness of the Qur'an, so reading the Qur'an in a thoughtful way is a source of heart health. Reading the Qur'an has many benefits and abundant rewards for those who read and understand its meaning. Spiritual intelligence is self-awareness to discover and develop innate talents, intuition, inner authority, the ability to distinguish between right and wrong, and wisdom. In Islamic religious education, the Qur'an is the main and most important thing that must be learned and understood, because the Qur'an is a way of life for Muslims. So parents and teachers who teach Islam or recite the Qur'an have the responsibility to teach Al-Qur'an to children or students.

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