

IMPLEMENTATION OF RELIGIOUS PROGRAMS AND THEIR IMPACT ON STUDENTS' SPIRITUAL INTELLIGENCE

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ABSTRACT

Student High School (SMA) 3 Panyabungan programs various religious activities that have an impact on students' spiritual intelligence. Based on the initial findings, this study conducted an in-depth study of the implementation of religious programs and their impact on improving students' spiritual intelligence. The formulation of the research problem is how is the implementation of the students' religious program at SMA Negeri 3 Panyabungan? and how does the implementation of the religious program affect the spiritual intelligence of students in SMA Negeri 3 Panyabungan? The data collection method used was direct observation and interviews with school principals, religious program guidance teachers, Islamic religious education teachers and students of SMA Negeri 3 Panyabungan, and supported by documentation data relevant to the problem described. Next, the research was analyzed using the qualitative descriptive analysis method of the Miles and Huberman model consisting of data reduction, data presentation and conclusion. The results showed that the implementation of religious programs seemed to follow the flow of the GPDCA Cycle, namely Goal, Plan, Do, Check and Act. The four stages are carried out in an integrated manner. The impact of the implementation of religious programs on students' spiritual intelligence includes students having an Islamic vision of life, students having broader and deeper religious knowledge, having stronger faith and piety, behaving honestly, responsibly, disciplined, having high self-confidence, and religious creativity.

Keywords: Religious Programs, Spiritual Intelligence, Students

INTRODUCTION

Spiritual intelligence is seen as a barometer of students in controlling the spirituality of their souls, so that apart from students having high knowledge, students must also have a spiritual in themselves, so that in the future they not only know or understand their knowledge but must reflect spirituality and substance in everyday life. Through spirituality, a person will be more resilient in facing the problems that exist in his life. Spiritual intelligence is related to spiritual, mental, and moral (moral) psychology. Spiritual intelligence is not only needed to

recognize the values that exist within us, but also needed to interpret every activity we do.¹ Developing students' spirituality is able to influence the soul, mentality and mind that will affect daily behaviors. If the child does not have spiritual intelligence it will be easy to experience spiritual crises and spiritual diseases, The emptiness of spiritual intelligence is a dangerous thing because it will cause the child to be dominated by impulses and negative things which consequently will destroy the child's own future.² As Allah says in Qs. Luqman 16:

يُنَبِّئُ إِنَّمَا إِنْ تَأْتِي مَثْقَالَ حَبَّةٍ مِنْ حَرْدٍ لَنْ تَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Meaning: (Lukman said), "O my son! Indeed, if there is (a deed) as heavy as a mustard seed, and it is in a stone or in heaven or on earth, Allah will surely give it (retribution). Indeed, God is subtle, all-conscientious.³

The verse contains an exhortation addressed to parents to make efforts to save themselves and their children from hell. However, as a companion or substitute for parents, schools are also encouraged to educate and protect students. To shape students into human beings who believe and are devoted to Allah SWT and have noble morals, it turns out that they cannot rely on the subject of Islamic Religious Education which is only 2 hours of lessons, but it needs continuous coaching outside of religious education class hours both in the classroom and outside the classroom or outside school.

The implementation of religious programs is very important so that students are accustomed to being polite, carrying out compulsory worship and sunnah so that their spiritual intelligence is formed and always do praiseworthy things so that they can become *uswatun hasanah* in the school, family and community environment. In accordance with the words of Allah Almighty in Qs.al-Ahzab:21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and He mentions Allah a lot.⁴

According to the verse that the person of the Prophet SAW is the most appropriate example to be used as an example in forming a moral person, so that students can make the Prophet SAW as *uswatun hasanah* in behaving and behaving and through religious programs students are accustomed to behaving commendably so as to increase their spiritual intelligence.

Based on similar research that steps that can be used to improve students' spiritual intelligence are through formal education through religious programs. Religious programs are things that must be realized in educational institutions, because educational institutions are one of the institutions that transform values or carry out an educational value. Religious programs are one of the vehicles for transferring grades to students. Habits that have religious nuances in the daily lives of students at school will have an influence on school progress, which can produce

¹Ary Ginanjar dan Ridwa Mukri, *ESQ for Teens* (Jakarta: PT. Arga Publishing, 2007), hlm. 42.

²Triantoro Safaria, *Spiritual Intelligence Metode Pengembangan Kecerdasan Spiritual Anak* (Yogyakarta: Graha Ilmu, 2007), hlm. 5-7.

³Tim Penerjemah Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: Xygma Exagrafika, 2015), hlm. 560.

⁴Tim Penerjemah Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, hlm. 420.

students who have charisma with high spiritual intelligence.⁵ The implementation of religious programs is a manifestation of Islamic Religious Education learning in the classroom, then applied in the form of implementing religious programs in State High School (SMA) 3 Panyabungan, with the aim that students in State High School (SMA) 3 Panyabungan are accustomed to applying activities in the religious program such as compulsory worship and sunnah in daily life.

Based on initial research, Student High School (SMA) Negeri 3 Panyabungan carries out religious programs in improving students' spiritual intelligence. The planned religious program is an agreement of school residents, namely the principal and teachers as well as the implementation of an independent curriculum that emphasizes students to be more active in learning (student oriented). Religious programs that are carried out are scheduled daily, weekly, monthly and yearly, such as: daily religious programs namely dhuha and zuhur prayers in congregation, weekly religious programs, namely religious Fridays filled with activities; recitation of the holy verses of the Qur'an and sari tilawah, recitation of istighfar, sholawat and asmaul husna, memorization of suroh, entertainment filled with qasidah/nasyid, poetry, Musabaqah Sharhil Qur'an (MSQ), religious songs, direction and guidance from homeroom teachers and closed with prayer, monthly religious programs namely wirid yasin at school and at students' homes are held once a month in rotation for each class and annual religious programs namely the commemoration of Isra 'Mi'raj, Mawlid Prophet Muhammad SAW and pesantren kilat.⁶ The religious program is carried out as part of the school program with the aim that students actively develop their potential and are accustomed to carrying out compulsory worship and sunnah.

Based on temporary observations, students' spiritual intelligence appears prominently in daily life at school, for example: many students often mention Allah's asthma in the routine of daily learning life at school, consistency and commitment in worship, consistency and commitment in piety, always feeling the presence of God, always remembrance and prayer, also showing praiseworthy qualities in daily life at school such as patience in responding to life's trials, strong motivation to do good, have a big spirit and have an Islamic vision of life, increased motivation for worship, be a good example for others, respect elders by speaking polite words when speaking, filial piety and glorify teachers, enthusiastic in learning and glorifying the subject matter, honest and courageous in admitting mistakes, discipline and respect for time, trustworthiness and responsibility for the tasks given, have compassion for others and high social care, easily forgive others, creative students develop their potential, high self-confidence, students advise each other, help and wear clothes covering the aurat in accordance with Islam and school regulations, also outstanding students in religious, academic and non-academic fields.⁷ The achievement of spiritual intelligence is a positive impact of students' activeness in various religious activities programmed at school.

The phenomenon of increasing spiritual intelligence is of course as an impact of achieving programmed religious activities. To support the success of Islamic Religious Education learning among religious activities carried out at State High School (SMA) 3 Panyabungan is carried out scheduled on a daily, weekly, monthly and yearly basis, such as: daily religious programs namely dhuha and zuhur prayers in congregation, weekly religious programs, namely religious Fridays filled with activities; recitation of holy verses of the Qur'an and sari

⁵Eka Yuliana, "Implementasi Program Keagamaan dalam Meningkatkan Kecerdasan Spiritual Peserta Didik (Studi Multisitus di MI Miftahul Falah Sukarejo Karangrejo dan MI Mifahul Huda Dono Kecamatan Sendang Kabupaten Tulungagung", (*Tesis*, IAIN Tulungagung, 2020).

⁶Mesra Murni, Guru Pendidikan Agama Islam, *Wawancara dan Observasi*, di Sekolah Menengah Atas (SMA) Negeri 3 Panyabungan, Jum'at 10 Februari 2023.

⁷*Observasi* di Sekolah Menengah Atas (SMA) Negeri 3 Panyabungan, Jum'at 17 Februari 2023.

tilawah, recitation of istighfar, sholawat and asmaul husna, memorization of suroh, entertainment filled with qasidah/nasyid, poetry, Musabaqah Sharhil Qur'an (MSQ), religious songs, direction and guidance from the homeroom teacher and closed with prayer, the monthly religious program namely Wirid Yasin at school and at the students' homes is carried out once a month in rotation for each class and the annual religious program is the commemoration of Isra' Mi'raj, Mawlid Prophet Muhammad SAW and pesantren kilat.⁸

METHOD

This study uses a qualitative approach with a focus on in-depth description and analysis related to the implementation of religious programs and their impact on the spiritual intelligence of students at SMA Negeri 3 Panyabungan. The subjects of the study involved the Principal, Religious Program Guidance Teacher, Islamic Religious Education Teacher, and students of SMA Negeri 3 Panyabungan who were involved in religious programs. The Daata Collection Method involves observers who directly observe the implementation of religious programs in schools to gain a contextual understanding and dynamics of activities. Interviews were conducted directly with school principals, religious program guidance teachers, Islamic religious education teachers, and students to gain insight and in-depth information regarding program implementation and its impact. Documentation data is by analyzing documents related to religious programs, such as activity plans, meeting notes, photographs, or presentation materials, to strengthen findings. Qualitative Descriptive Analysis Using Miles and Huberman's qualitative descriptive analysis model, which involves data reduction, data presentation, and inference. GPDCA Cycle Analysis Uses GPDCA Cycle to analyze the implementation stages of religious programs, namely Goal, Plan, Do, Check, and Act.

RESULTS AND DISCUSSION

The Nature of Religious Programs

Religious Program consists of two words, namely program and religious. A program is a plan that involves various units that contain policies and a series of activities that must be carried out within a certain period of time.⁹ Rusydi Ananda and Tien Rafida explained that a program is defined as a unit or unit of activity that is the realization or implementation of a policy, takes place in a continuous process and occurs in an organization involving a group of people.¹⁰ A program is an activity plan that is formulated operationally by taking into account all factors related to the implementation and achievement of the program.¹¹

Miftahul Fikri et al said the program is a unity of several parts or components that are interrelated to achieve the goals determined by the system.¹² In other sources, it is explained that the program can be interpreted as everything that is done by someone in the hope that it will bring results or influence, while Ika Wiranti states that the program is a type of plan that is clear and concrete because it has listed targets, policies, procedures, budgets, and implementation times that have been set.¹³ From some of the definitions above, it can be concluded that the program can be interpreted as a series of activities that have been planned and prepared in an organized manner involving a group of people and carried out within a certain period of time with the aim of providing good results or influence.

⁸Observasi dan Dokumentasi di Sekolah Menengah Atas (SMA) Negeri 3 Panyabungan, Jum'at 17 Februari 2023.

⁹Miftahul Fikri dkk, *Pelaksanaan Evaluasi Program Pendidikan* (Jakarta: Nulis Buku, 2019), hlm. 7.

¹⁰ Rusydi Ananda dan Tien Rafida, *Pengantar Evaluasi Program Pendidikan* (Medan: Perdana Publishing, 2017), hlm. 5.

¹¹Rusydi Ananda dan Tien Rafida, *Pengantar Evaluasi...*, hlm. 5.

¹²Miftahul Fikri dkk, *Pelaksanaan Evaluasi...*, hlm. 7.

¹³Ika Wiranti, "Implementasi Program Kegiatan Keagamaan...", hlm. 13-14.

Religion comes from the root word religion which gets a prefix to and suffix which means things related to religion and becomes a guide for life in the natural world to achieve happiness hereafter.¹⁴ Religion etymologically means belief or belief, religion in terminology is as a relationship between beings and their khalik, this relationship is manifested in their mental attitudes and appears in their worship, and is also reflected in their daily attitudes. M.Quraish Shihab as quoted by Mustika Abidin explained that religion means Allah's rule that He revealed to humans with the intermediary of His Messenger to be a guide for humans in carrying out life and livelihood in all aspects in order to achieve glory in life outwardly and mentally as well as the world and hereafter.¹⁵ From some of the definitions above, it can be concluded that religion is matters related to religion and contains guidelines for the implementation of human life and livelihood in all its aspects and aims to make humans achieve the glory of life outwardly and mentally as well as the world and the hereafter.

The definition of religious programs according to Muhaimin in Afifaturodiah et al explained that religious programs are the creation of an atmosphere of life based on religious values whose impact is the development of a life animated by Islamic religious teachings and values, which can then be realized in daily life by school / madrasah residents.¹⁶ Ika Wiranti defines that a religious program is a series of carefully planned activities that will later bring results and influences, these activities are in the form of words and deeds born and inner a person based on values or norms based on religious teachings.¹⁷ It can be concluded that religious programs are activities that are related and religious in nature and in accordance with Islamic religious teachings that are expected to provide good results and influence for every student who runs it.

Objectives of Religious Programs

Everything that is carried out certainly has a goal to be achieved. The objectives of holding religious programs in schools are:

- a. Building student awareness that religious programs will motivate good and continuous religious attitudes
- b. Building student personalities who are accustomed to carrying out worship
- c. Improve students' abilities in cognitive, affective and psychomotor aspects
- d. Creating a generation with a good level of spiritual intelligence (SQ), so that it will give birth to a generation that upholds ethics, morals and religious values
- e. Can know, remember and distinguish the relationship of one lesson to another¹⁸
- f. Improve good morals for students and instill spiritual values in students so that students acquire new attitudes and habits that are more appropriate and positive in the sense of being in harmony with applicable moral norms, both religious and traditional and cultural.¹⁹

Forms of Religious Programs

There are several forms of religious activity programs, including:

- a. Training for individual worship or congregation The worship referred to here includes activities included in the pillars of Islam, namely reading two sentences of shahada, prayer, zakat, fasting and hajj and added with other forms of worship that are sunnah in nature.

¹⁴Ika Wiranti, "Implementasi Program Kegiatan Keagamaan...", hlm. 14.

¹⁵Mustika Abidin, "Pengaruh Penerapan Kegiatan Keagamaan...", hlm. 573.

¹⁶Afifaturodiah dkk, "Implementasi Program Keagamaan...", hlm. 5.

¹⁷Ika Wiranti, "Implementasi Program Kegiatan Keagamaan...", hlm. 15.

¹⁸Ika Wiranti, "Implementasi Program Kegiatan Keagamaan...", hlm. 20-21.

¹⁹Afifaturodiah dkk, "Implementasi Program Keagamaan...", hlm. 5.

- b. Tilawah and tahsin al-Qur'an The program of recitation and tahsin al-Qur'an activities here is an activity or training program for reading the Qur'an with emphasis on the correct reading method, and reading fluency, as well as the beauty (melodiousness) of reading.
- c. Appreciation of Islamic art and culture
Appreciation of Islamic art and culture is activities held in order to preserve, introduce, and live the traditions, culture and religious arts that exist in Islamic society. includes various activities such as calligraphy competitions, Qur'an reading art competitions, Islamic poetry reading competitions, Marawi music competitions or performances, gambus, kosidah, tambourines and so on.
- d. Commemoration of Islamic holidays Commemoration of Islamic holidays means activities carried out to commemorate and celebrate Islamic holidays as organized by Islamic communities around the world related to historical events such as the anniversary of the birthday of the Prophet Muhammad SAW, the commemoration of Isra' Miraj, the commemoration of 1 Muharram and so on.
- e. Tadabbur and tafakkur
Tadabbur and tafakkur are field trips to certain locations to make observations, appreciation and deep contemplation of the creation of Allah SWT which is so great and amazing.
- f. Pesantren kilat The flash pesantren in question is an activity held during the fasting month which contains various forms of religious activities such as iftar, religious studies and discussions or certain books, congregational prayers, tadarus al-Qur'an and others.²⁰

In general, extracurricular activities are divided into two parts, which are as follows. Compulsory extracurricular is an extracurricular program that must be followed by all students, except for students with certain conditions that do not allow them to participate in these extracurricular activities. Extracurricular activities must be carried out by each educational unit and followed by all students. These activities take the form of scouting education. Optional extracurricular is an extracurricular program that can be followed by students according to their respective talents and interests. Optional extracurricular activities adjust the talents of each learner on the basis of the interests and talents of learners. Therefore, elective extracurricular activities are aimed at training students' interests and talents.

Understanding Spiritual Intelligence

Spiritual intelligence consists of a combination of the words intelligence and spiritual. Intelligence comes from the word intelligent, which is the perfect development of the mind to think and understand. Spiritual comes from the word spirit which comes from Latin, namely spiritus which means breath. In modern terms it refers to non-physical inner energy including emotions and character.²¹ Spiritual intelligence which is often referred to as Spiritual Quotient (SQ) is the third level of intelligence after Intelligence Quotient (IQ) and Emotional Questionnaire (EQ). It is said to be the third spiritual intelligence because according to chronology, there is spiritual intelligence after the other two. In terms of language, the word "intelligence" means intelligent, while "spiritual" is interpreted as something related to the concept of psychology (spiritual, mental). Therefore, in spiritual terms, what is taught is based on the main teachings of God Almighty and is related to the spiritual as well as the mind.²²

²⁰ Kementerian Agama RI, *Panduan Kegiatan Ekstrakurikuler*, hlm.13-31.

²¹Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, hlm. 186.

²²Rahmat Rifai Lubis, "Optimalisasi Kecerdasan Spiritual Anak (Studi Pemikiran Nasih Ulwan dalam Kitab Tarbiyatul Aulad)" *Jurnal Al-Fatih*, 2018, hlm. 4.

Ary Ginanjar Agustian defines that spiritual intelligence is the ability to give meaning to worship in every behavior and activity through steps and thoughts that are natural towards a whole person hanif and have a monotheistic (integralistic) mindset and principled only because of Allah.²³ Danah Zohar and Ian Marshal state that spiritual intelligence is the intelligence to deal with behavior or live in the context of a broader and richer meaning, the intelligence to judge that one's life is more meaningful when compared to others. Spiritual intelligence is the foundation needed to function the Intelligence Quotient (IQ) and Emotional Questionnaire (EQ) effectively even the Spiritual Quotient (SQ) is the highest human intelligence.²⁴ Spiritual intelligence is the ability to live a life using spiritual resources for someone who has high abilities. Spiritual intelligence is used to overcome everyday problems and maintain spirituality. Therefore, one can establish a good relationship with God, man, the environment, and oneself.²⁵

Spiritual intelligence as intelligence to face and solve problems of meaning and value, namely intelligence to place one's behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or life path are more meaningful compared to others.²⁶ A spiritually intelligent person is one who is able to actualize divine values as a manifestation of his activities in daily life and seeks to maintain harmony and harmony in his life, as a manifestation of his experience of the demands of his nature as a being who has dependence on a power beyond his reach, namely the Supreme Creator. It can be understood that spiritual intelligence is the highest intelligence, even this intelligence is considered to play a role in the functioning of the Intelligence Quotient (IQ) and Emotional Questionnaire (EQ) intelligence. Spiritual intelligence is also an intelligence that has existed in every human being since birth that makes humans live this life meaningfully, always listen to the voice of their conscience, everything they live is always valuable so that with spiritual intelligence it is expected that children / students are not only intellectually intelligent but also spiritually intelligent as well.

So it can be concluded that spiritual intelligence is the ability of a person to believe and cling to Islamic spiritual values, always behave in accordance with Islamic values in his life, and be able to place himself in self-meaning, namely worship by feeling himself always seen by God, so that he can live by having a path and meaning that will lead him to true happiness and harmony.

Characteristics of Spiritual Intelligence

A spiritually intelligent child will be seen in some of the traits possessed by the child. Among the characteristics of children who have spiritual intelligence is to have a clear purpose in life. Vision is the best embodiment of creative imagination and is the primary motivator of human action.²⁷ Vision is the primary ability to see the reality experienced at the moment in order to create and discover what does not yet exist. Human life is actually not only meeting physical needs such as: eating, drinking, sleeping, loving and so on, but further than that, humans also need spiritual needs such as getting closer to God by worshipping whose ultimate goal is to achieve tranquility and tranquility in life.

His perception of his life goals is greatly influenced by his views on himself, if a person is always pessimistic in carrying out the activities that are his goals, then he will also get

²³Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ* (Jakarta: Agra, 2001), hlm. 57.

²⁴Danah Zohar dan Ian Marshal, *SQ Memanfaatkan Kecerdasan Spiritual dalam Berfikir Integralistik dan Holistic untuk Memaknai Kehidupan* (Bandung: Mizan, 2001), hlm. 4.

²⁵Wahyudin Siswanto, *Membentuk Kecerdasan Spiritual Anak* (Jakarta: Amza, 2010), hlm. 10.

²⁶Danah Zohar dan Ian Marshall, *SQ: Kecerdasan Spiritual* (Bandung: PT. Mizan Pustaka, 2009), hlm. 4.

²⁷Toto Tasmara, *Kecerdasan Ruhaniyah...*, hlm. 10.

unsatisfactory results. Vice versa, people who are always optimistic in life, then success will also always be close to him. The Word of Allah in Qs. Fusshilat:46:

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَمِيدِ

Meaning: Whoever does righteous deeds Then (his reward) for himself and Whoever does evil deeds, Then (his sin) for himself; and not once did your Rabb persecute his servants.²⁸

Next is to have a principle of life. A principle is a natural consciousness that holds fast to the eternal creator, the One Principle. The power of principle will determine every action taken in achieving the desired goal, which path to choose, whether the right path or the wrong path. Everything depends on his firmness in holding the principles he has set. The Word of Allah in Qs. ash-Shams:8-10:

فَاللَّهُمَّا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ رَكَاهَا

Meaning: So Allah inspired the soul (the way) of ungodliness and piety. Verily fortunate is he who purifies the soul, And verily it is the one who defiles it.²⁹

Based on God's words above, humans have been given potential that leads to goodness by God, it remains only how someone makes that potential as a provision to always hold on to the right principle, which is in accordance with the call of his conscience. A spiritually intelligent person is one who relies his principles on Allah alone, and he has no doubts about what he has believed in according to divine provisions.

People who have spiritual intelligence always feel the presence of Allah, that in every activity they do nothing escapes the supervision of Allah SWT. With that awareness, good moral values will be born because all actions or deeds are based on the call of his holy soul, so that individuals who firmly hold the principles of their faith will be born. The feeling of always feeling God's presence in the soul, of course, does not come out of thin air, without a process first, but through cleansing the soul by increasing worship to God. Word of Allah Almighty in Qs. al-Imran:191. The form of the presence of Allah SWT in human life includes welfare, joy and renewal of faith. The purpose of the presence of Allah Almighty in human life as a guide to man to the straight path, the guide of human life, protecting man from human danger and Satan's misleading temptations.³⁰

People who have spiritual intelligence will always be motivated to uphold good moral values in accordance with their religious beliefs and will stay away from all possibilities and traits that are destructive to their personality as religious people. Allah says to Qs. at-Tawbah:71 Man who has spiritual or spiritual intelligence, will be sportsmanlike and easily correct himself and admit his mistakes. This kind of human being is very easy to forgive and apologize if he is guilty, even he will become a character with a personality who prioritizes the public interest of himself.³¹

People who also have spiritual glory are people who are sensitive and have subtle feelings, like to help ease the burdens of others, easily touched and sympathetic to the circumstances and sufferings of others. The above expression at a glance about spiritual characteristics becomes an understanding, that each human person must have a different spiritual intelligence. But with the difference in spiritual intelligence itself, it can be seen where a personal figure is classified as a human being who has religious spiritual intelligence. Related

²⁸Tim Penerjemah Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, hlm. 481.

²⁹Tim Penerjemah Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, hlm. 595.

³⁰Diakses di <https://brainly.co.id> Pada Rabu, 31 Mei 2023 Pukul 14.02 WIB.

³¹Toto Tasmara, *Kecerdasan Ruhaniab...*, hlm. 16.

to the above characteristics, it can be understood that every human being who has a soul that feels the presence of Allah SWT in every action is proof that the person has religious spiritual intelligence.³²

Implementation of Religious Programs

State High School (SMA) 3 Panyabungan carries out religious programs that have an impact on students' spiritual intelligence. The planned religious program is an agreement of school residents, namely the principal and teachers as well as the implementation of an independent curriculum that emphasizes students to be more active in learning (student oriented). The implementation of the religious program for students at SMA Negeri 3 Panyabungan seems to follow the flow of the GPDCA Cycle. The purpose of the religious program at SMA Negeri 3 Panyabungan is to prepare students who are devoted to God Almighty, have noble morals, instill Islamic values, develop students' talents and interests, train students' mentality to be better able to convey the goodness of Amar Ma'ruf Nahi Munkar, as an application of the independent curriculum, and the flagship program of driving schools.

The above objectives are in line with the vision and mission of the school, namely the realization of human resources who are noble, knowledgeable, skilled and competitive, improve the quality of faith and piety to God Almighty, improve ethical education, improve teacher discipline, administration and students into a personality, improve the quality, creativity and innovation of the learning process, improve academic coaching programs, Improving extracurricular development programs, optimizing partnerships, fostering the spirit of brotherhood and self-integrity of all school residents, improving school facilities and infrastructure.

As a form of commitment of school residents in carrying out religious activities, an implementation team was formed that has the responsibility to implement religious programs in schools. The principal as the leader functions all structurally starting from the deputy head of student affairs, deputy head of curriculum, religious guidance and Islamic Religious Education teachers. For religious activities carried out in the school mosque and coordinated by religious program supervisors. The schedule of religious activities is as follows:

- 1) Daily religious programs;
 - a) Congregational dhuha prayers are held in the mosque at the first break time at 09.30-10.15 WIB and congregational zuhur prayers are held at the mosque at the second break time at 12.30-13.00 WIB.
 - b) Weekly religious programs; Religious Friday is held at the mosque on Friday morning at 07.30-08.50 WIB.
 - c) Religious Fridays are conducted in rotation per class. All activities are coordinated by homeroom teachers, religious program supervisors and Islamic Religious Education teachers and are followed together by all school residents.
- 2) Monthly religious programs;
 - a) Wirid yasin in school is routinely held once a month in the mosque, the implementation rotates per class carried out during religious Friday activity hours, namely on Friday morning at 07.30-08.50 WIB.
 - b) Wirid yasin at the students' home is held once a month on Friday afternoon. If at the beginning of the semester it is done at the beginning of the month, then the next month is still done at the beginning of the month. The

³² Toto Tasmara, *Keberdasan Rubaniyah...*, hlm. 18.

implementation rotates per class and is attended by several teachers who have the opportunity to attend.

- 3) Annual religious program;
 - a) Isra' Mi'raj is held once a year in the mosque in the month of Rajab, an event coordinated by the vice principal for student affairs assisted by the student council. The series of events such as tabligh akbar there are recitations, entertainment from students then sermons by speakers about the events of Isra' Mi'raj.
 - b) The Birthday of the Prophet Muhammad SAW is held once a year in the mosque in the month of Rabiul Awal The event coordinated by the vice principal for student affairs assisted by the student council is filled with displaying various creations from students and competitions between classes as additional events, such as Musabaqoh Tilawatil Qur'an (MTQ) competitions, smart meticulous, barzanji, cult, memorizing suroh, and azan competitions and Islamic studies. The competition was held before D-day, the announcement of winners in each competition activity was announced during the Mawlid of the Prophet Muhammad SAW.
 - c) Pesantren kilat is held once a year for a week in the mosque during Ramadan, its implementation collectively for all students of State High School (SMA) 3 Panyabungan followed and monitored by teachers and staff of State High School (SMA) 3 Panyabungan.

Religious programs are carried out on a daily, weekly, monthly and annual basis, described as follows:

- 1) Daily religious programs, namely dhuha prayers and zuhur prayers in congregation
- 2) Weekly religious programs, namely religious Fridays filled with activities; recitation of the holy verses of the Qur'an and sari tilawah, recitation of istighfar, sholawat and asmaul husna, memorization of suroh, entertainment filled with qasidah/nasyid, poetry, Musabaqah Sharhil Qur'an (MSQ), religious songs, direction and guidance from homeroom teachers and closed with prayer The monthly religious program of wirid yasin at school and at students' homes is held once a month in rotation for each class
- 3) The annual religious program is the commemoration of Isra' Mi'raj, Mawlid Prophet Muhammad SAW, and pesantren kilat

State High School (SMA) 3 Panyabungan evaluates religious programs including the following:

- 1) Inadequate infrastructure facilities such as mosques and bathrooms The use of time in religious activities has not been effective Religious programs that have been running have never been neatly recorded Evaluating religious activities is carried out through 3 domains, namely:
- 2) Cognitive domain, evaluation of religious programs in the cognitive domain is carried out through oral tests on memorization of surah Juz 30, Prayers and remembrance finish the dhuha and zuhr prayers, as well as selected suras such as yasin, al-Waqiah, and al-Mulk.
 - a) Affective domain, evaluation of religious programs in the affective realm is carried out daily observation at school through teacher observation of student behavior, habituation of routine worship such as dhuha prayers and zuhur prayers in congregation, attendance

attendance to religious activities, and student character book liaison books .

- b) Psychomotor domain, evaluation of religious programs in the psychomotor realm seen from the results of competitions and performances during events at schools such as tahfiz, tilawah, hadroh/nasyid, barzanji, cult/oratory, calligraphy, and involvement in the celebration of Islamic Holidays (PHBI).

Follow-up religious programs at SMA Negeri 3 Panyabungan include:

- 1) Infrastructure facilities and the use of religious activity time are followed up by disbursing BOS Funds donated by the Government to expand mosques and bathrooms so that religious activities run effectively and efficiently again.
- 2) Religious programs that have been running are neatly recorded which discuss the foundation and management of religious programs complete with documentation of student achievements in the religious field.
- 3) The proceeds of religious activities are used for school program development, school promotion, and participating in competitions.

CONCLUSION

This study succeeded in providing a comprehensive picture of religious programs implemented in schools. In analyzing the results of the study, this study adopts the qualitative descriptive analysis method of the Miles and Huberman model, which includes data reduction, data presentation, and conclusion. The main findings of this study indicate that the implementation of religious programs at SMA Negeri 3 Panyabungan follows the GPDCA Cycle pattern, including the stages of Objectives, Planning, Implementation, Evaluation, and Follow-up. The four stages are carried out in an integrated and comprehensive manner. The impact of the implementation of religious programs on the spiritual intelligence of students is very positive. Some aspects of spiritual intelligence observed involve students having an Islamic vision of life, wider and deeper religious knowledge, stronger faith and piety, honest behavior, responsibility, discipline, high self-confidence, and religious creativity. The results of this study contribute significantly to our understanding of how religious programs can be an effective means of improving students' spiritual intelligence in the school environment. The implications of these findings create a basis for other schools to design and implement religious programs appropriate to the context and values held by each school.

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