



PERSAMI MI Nurussalam: Strategies for increasing students' spiritual intelligence based on natural activities


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| ARTICLE INFO | ABSTRACT |
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| <p>Article history Received: 2023-07-12 Revised: 2024-01-06 Accepted: 2024-01-16 Published: 2024-03-28</p> <p>Keywords Natural Activities PERSAMI Spiritual Intelligence</p> | <p><i>Spiritual intelligence is an important dimension in the holistic development of students. Although intellectual intelligence (IQ) is often the main focus in education, spiritual intelligence also has a significant role in shaping character, morality, and emotional well-being. Islamic Religious subject is one way to develop spiritual intelligence, a phenomenon that occurs at MI Nurussalam. Islamic Religious subject is given at a percentage of 10% of the general subjects' hours so that religious subject study hours only last for three meetings a week. Universitas Darussalam (UNIDA) Gontor Women's Campus Postgraduate Community Service Team organized PERSAMI at MI Nurussalam which aimed at increasing student's spiritual intelligence through fun natural activities, namely Saturday and Sunday Camps (Saturday and Sunday Camps – PERSAMI). The method used is PAR (Participatory Action Research), in partnership with MI Nurussalam teachers and students. This community service has succeeded in carrying out a series of activities which generally includes camps, cross country, and happy bonfires with a series of religious subjects in each activity. PERSAMI of MI Nurussalam activities succeeded in increasing students' spiritual enthusiasm and increasing their understanding of religion through fun nature camp activities.</i></p> |
| <p>Kata Kunci Kecerdasan Spiritual Kegiatan Alam PERSAMI</p> | <p>PERSAMI MI Nurussalam: Strategi untuk meningkatkan kecerdasan spiritual siswa melalui kegiatan alam. Kecerdasan spiritual merupakan dimensi penting dalam perkembangan holistik pada siswa. Meskipun kecerdasan intelektual (IQ) seringkali menjadi fokus utama dalam pendidikan, kecerdasan spiritual juga memiliki peran yang signifikan dalam membentuk karakter, moralitas, dan kesejahteraan emosional. Materi agama Islam menjadi salah satu cara untuk mengembangkan kecerdasan spiritual. Fenomena yang terjadi di MI Nurussalam, materi agama Islam diberikan dengan persentase 10% dari jam pelajaran materi umum sehingga jam belajar materi agama hanya berlangsung selama tiga pertemuan dalam satu pekan. Tim Pengabdian Masyarakat Pascasarjana Kampus Putri Universitas Darussalam (UNIDA) Gontor menyelenggarakan PERSAMI MI Nurussalam yang ditujukan untuk meningkatkan kecerdasan spiritual anak melalui kegiatan di alam terbuka yang menyenangkan yaitu Perkemahan Sabtu dan Minggu (Perkemahan Sabtu dan Minggu–PERSAMI). Metode yang digunakan dalam pengabdian masyarakat ini adalah PAR (Participatory Action Research) bermitra dengan guru dan siswa MI Nurussalam. Pengabdian masyarakat ini telah berhasil melaksanakan rangkaian kegiatan yang secara umum meliputi perkemahan, jelajah alam, dan api unggun bahagia dengan rangkaian materi religi dalam setiap kegiatan. Kegiatan PERSAMI MI Nurussalam berhasil meningkatkan semangat spiritual siswa dan meningkatkan pemahaman agama mereka melalui kegiatan <i>fun nature camp</i>.</p> <p style="text-align: right;">Copyright © 2024, Ihsan, et al This is an open access article under the CC–BY-SA license</p> <div style="text-align: right;">  </div> |

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INTRODUCTION

Madrasah Ibtidaiyah (MI) is a basic-level formal education institution characterized by Islamic-based education (Hasanah, 2021). MI carries out educational tasks that provide students with an introduction and basic knowledge of religion regarding worship, attitudes, and behavior according to religious guidance. Teaching is carried out to guide students toward strengthening their spiritual potential (Rauhah et al., 2021). Through guidance and teaching, children are supposed to comprehend, live, and implement religious teachings properly and correctly. In the context of worship, it implies that children can exercise in accordance with the guidelines for application.

One of the subjects taught from elementary school through higher education is Islamic religious education (Yuliyanti et al., 2022). Islamic religious education performs a very strategic and important part in transforming students into moral, educated, and authentically Muslim individuals (Qolbiyah et al., 2022). According to the National Education System, education is intended to unleash students' abilities to become humans of a democratic nation who are healthy, knowledgeable, capable, creative, and independent as well as have a strong sense of faith and devotion to God Almighty (Lestari & Maunah, 2022). Improving quality education is also in line with the spirit of succeeding Sustainable Development Goals (SDGs) number 4 in ensuring inclusive and equitable education for all. To realize this goal, a severe struggle is needed through educational institutions. Madrasah Ibtidaiyah is one of the educational institutions responsible for learning Islamic religious education, with three hours of lessons per week (Sa'diyah, 2022). The number of hours only partially guarantees the realization of national education goals because the learning material for Islamic religious education is comprehensive, complex, and universal.

In everyday life, we see much negative behavior from students (Herawati, 2020). Among others are lying, speaking harshly, smoking, stealing, and many other despicable acts. The moral decline that occurs at all levels of society is due to a lack of solid moral education at an early age (Rusli, 2021). This behavior indicates less-than-optimal Islamic religious education in schools and, simultaneously, a challenge for educational institutions, especially for Madrasah Ibtidaiyah, which is systematic and in character from an Islamic perspective.

The inability of Madrasah Ibtidaiyah to realize many factors causes effective Islamic learning. One of the factors that has a strong influence is the limited allocation of PAI (Pendidikan Agama Islam) subjects implemented in schools (Ismail & Hasan, 2022), hence, it is difficult for the school to complete Islamic religion learning material as a whole and intact. Thus, the subjects given emphasized specific material on dogmatic Islamic teachings (Jamhuri, 2017). It is not uncommon for PAI teachers to get stuck delivering material that places more emphasis on cognitive aspects (Johansyah, 2017). The inculcation of Islamic values in everyday life cannot be carried out by PAI teachers solely within the allotted time. Therefore, PAI optimization must be carried out in an integrated manner.

Implementing Islamic religious education at MI Nurussalam still shows a tense situation. Many factors cause concern, among others: first, in terms of school hours formally provided by the school, students are calculated to only have 3 hours of lessons per week. There is a contrast compared to other subjects, which can reach 6–8 hours per week (Prihatmojo & Badawi, 2020). The implication for students is that their learning outcomes are minimal and limited. The material is theoretically not mastered by students to the maximum. As a result, students cannot practice Islamic religious material in class daily.

Islamic religious education is implemented in a variety of ways, not just through official teaching methods (Nurmiati, 2021). However, implementing Islamic religious education can be done outside the formal learning process. PERSAMI (Perkemahan Sabtu dan Minggu) is a technique for practical education that takes place outside of school and the home (Afdal & Widodo, 2020). Fun activities with a fun design are used as learning tools. PERSAMI aims to give students high intelligence, morals, and spirituality early on. Permendikbud No. 63 of 2014 describes scout training as an extracurricular interest that must be implemented and exists in primary and secondary education. PERSAMI is carried out to increase students' values of divinity, leadership, culture, togetherness, love of nature, social responsibility, and independence.

Based on the importance of Madrasah Ibtidaiyah as an institution for increasing students' spiritual intelligence, it is necessary to pay special attention to this problem (Abidin, 2019). Meanwhile, there is a gap in the non-optimal learning of Islam studies at MI Nurussalam due to limited study hours. So, the community service team of postgraduate students at UNIDA Gontor was moved to help with problems at MI Nurussalam by making PERSAMI a means of community service. Service activities target are (a) participants having a passion for worship, especially for fardu prayers in Jama'ah, (b) participants being able to memorize prayers recited in prayer, daily prayers, and several short letters in Juz 30 of the Qur'an.

It is important to create a supportive, positive, and inclusive environment during PERSAMI so that students feel safe to explore and express their emotions. By supporting the development of emotional intelligence through camp activities, children can develop essential skills to overcome the challenges of everyday life. PERSAMI activities can provide benefits to MI Nurussalam to always improve and provide evaluations of the learning carried out, especially on PAI subject that learning objectives can be carried out well and students can put them into practice in everyday life. This activity also has benefits for the UNIDA Gontor Women's Campus Postgraduate Community Service Team because this service aims to provide solutions to problem-solving and empower potential in the environment (Saepudin et al., 2022).

The relationship between community service and the quality of education is close and influences each other. Community service can contribute positively to the quality of education, and conversely, quality education can encourage and facilitate the practice of community service. By building a positive connection between education and community service, we can create an environment that supports holistic growth and development for students while making a

positive contribution to the surrounding community. In addition, empowerment in achieving quality education is supporting one of the Sustainable Development Goals (SDGs) which strives to promote lifelong learning opportunities for all. Efforts made to achieve quality education are not only carried out by the government, but other parties also participate in efforts to improve the quality of education, including the private sector, educational institutions, and even the public (Nurfatimah et al., 2022).

METHOD

The Saturday-Sunday Camp (PERSAMI) activity was held at MI Nurussalam. MI Nurussalam's address is located at Dadung, Sambirejo, Mantingan, Ngawi, East Java 63257, Indonesia. Participants in this activity were students from grades one to six at MI Nurussalam. The venue used for PERSAMI was Wisma Gontor Putri Field Campus 1. The implementation date was December 17–18, 2022. This community service was carried out in a PAR (Participatory Action Research) through partnerships with teachers and students in planning and implementing agreed-upon activity programs together (Fitrah & Luthfiah, 2017). To achieve the expected goals, the stages of activities were pre-implementation (preparation), implementation, and activity evaluation (Figure 1).

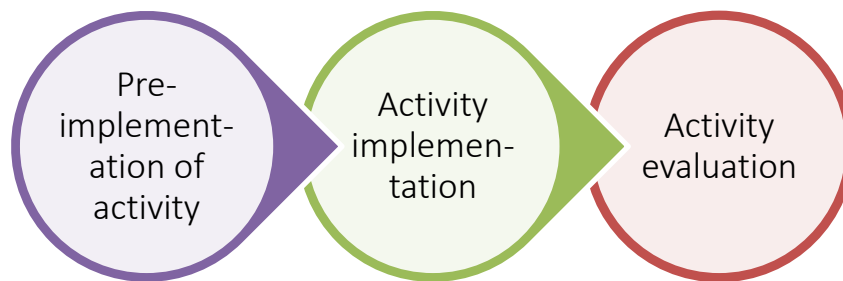


Figure 1. Stages of the Community Service Program

Pre-implementation of Activity

The pre-implementation of the activities carried out were:

- 1) Observation at partner locations, namely MI Nurussalam, Dadung, Mantingan, and Ngawi, to obtain more detailed information related to problems faced by partners.
- 2) The survey where PERSAMI MI Nurussalam was held was at the Wisma Gontor Putri Campus 1 Field, Sambirejo-Mantingan-Ngawi.
- 3) Conduct a pre-test with a practical exam to determine the ability of the students who will attend the camp.
- 4) Making activity material in the context of increasing spiritual intelligence through Saturday-week camps based on nature activities.
- 5) Make a PERSAMI activity schedule.
- 6) Preparing tools for events in PERSAMI activities and setting up tents.

Activity Implementation

The implementation phase of the activities carried out was shown in Tabel 1.

Activity Evaluation

The evaluation phase was divided into two parts (Yusanto, 2020). First, evaluate the results of increasing spiritual intelligence with a post-test on PERSAMI participants. Second, evaluation of the results of PERSAMI's activities with the committee consisting of a community service team of postgraduate students at the UNIDA Gontor Women's Campus with MI Nurussalam teachers and students. Spiritual intelligence involves a deep understanding of oneself, life goals, values, and connection with the higher or inner self. The questions asked can help detect and explore the spiritual intelligence of MI Nurussalam students in the activities they participate in, namely PERSAMI. This activity opens up space for self-reflection and helps someone explore the dimensions of their spiritual intelligence. Spiritual intelligence is a highly personal experience and understanding, therefore, the questions are designed to stimulate deep reflection. Apart from that, after evaluating the activities, several supporting criticisms and suggestions were obtained so that they could become lessons for following up on future PERSAMI activities. The existing goodness will be maintained and if there are some mistakes they will be corrected so that they will bring valuable experiences and lessons.

Table 1. Schedule of Activity Implementation

| Day and date | Activities | Time |
|-----------------------------|---|---------------|
| Saturday, December 17, 2022 | Opening ceremony | 13.00 – 13.30 |
| Saturday, December 17, 2022 | Competition among groups | 13.30 – 15.00 |
| Saturday, December 17, 2022 | Praying Ashar in the congregation | 15.00 – 15.15 |
| Saturday, December 17, 2022 | Rest and preparation for Maghrib prayer | 15.15 – 16.30 |
| Saturday, December 17, 2022 | Read the Qur'an and memorize short surahs | 16.30 – 17.30 |
| Saturday, December 17, 2022 | Praying Maghrib by <i>jama'ah</i> | 17.30 – 17.45 |
| Saturday, December 17, 2022 | Monitoring and memorizing short <i>surahs</i> | 17.45 – 18.30 |
| Saturday, December 17, 2022 | Dinner | 18.30 – 19.00 |
| Saturday, December 17, 2022 | Praying Isya' by <i>jama'ah</i> | 19.00 – 19.30 |
| Saturday, December 17, 2022 | Happy Campfire Night | 19.30 – 21.30 |
| Saturday, December 17, 2022 | Night ceremony and preparation before bed | 21.30 – 22.00 |
| Saturday, December 17, 2022 | Sleeping time | 22.00 – 04.00 |
| Sunday, December 18, 2022 | Praying Shubuh by <i>jama'ah</i> | 04.00 – 04.30 |
| Sunday, December 18, 2022 | Post-test | 04.30 -06.00 |
| Sunday, December 18, 2022 | Breakfast | 06.00 – 07.00 |
| Sunday, December 18, 2022 | Cross country | 07.00 – 10.00 |
| Sunday, December 18, 2022 | Rest time | 10.00 – 12.00 |
| Sunday, December 18, 2022 | Praying Dhuhur by <i>jama'ah</i> | 12.00 – 12.15 |
| Sunday, December 18, 2022 | Lunch | 12.15 – 13.15 |
| Sunday, December 18, 2022 | Tent Dissolution | 13.15 – 15.00 |
| Sunday, December 18, 2022 | Praying Ashar in the congregation | 15.00 – 15.15 |
| Sunday, December 18, 2022 | Closing ceremony and prize distribution | 15.15 – 16.00 |

RESULTS AND DISCUSSION

Overall, all planned events went smoothly and successfully. A meeting of the service party was conducted with the administration of MI Nurussalam, the principal, to kick off the Community Service Program. An agreement was reached at the inaugural meeting to arrange a Saturday-Sunday camp (PERSAMI) to increase students' spiritual intelligence outside of Islamic learning sessions. This program aims to boost students' intelligence by extending Islamic religious education outside the classroom through camp activities. So far, the school has taught Islamic religious topics in class without knowing how to apply learning outcomes outside the classroom. For example, the school has yet to learn how eager pupils are to worship in a congregation outside of school hours.

Another simple example is the number of daily prayers remembered and their use in daily life. As a result, this activity assisted the school in improving students' spiritual intelligence through enjoyable outdoor activities. There were two types of activities: primary activities and secondary activities. Camping was the main activity, whereas ceremonies, communal prayers, competitions, joint Al-Qur'an activities, cheerful bonfires, cross country, and post-tests were among the supporting events.

As the main activity, the camp intends to establish several Islamic boarding schools to accommodate students' 24-hour learning outside of the classroom (Figure 2). The Milieu must be designed playfully. As a result, the camp design was appropriate for primary school pupils. The camp activities, which all MI Nurussalam students attended, were divided into 20 plots. Each plot to develop leadership education (*imamah*) was chaired by two sixth-grade pupils. Meanwhile, the camp model's design of *pesantren* living educates pupils to be social. The layout of the *pesantren* across the camp was a microcosm of social life. The program also aims to improve pupils' discipline in under 24 hours. Student discipline was taught during school hours and from when they woke up until bed.

The first supporting activity was the ceremony. The ceremonies in the PERSAMI MI Nurussalam activities consisted of the opening ceremony (Figure 3), the night call before going to bed, and the closing ceremony. The ceremony aims to increase the students' obedience to the rules (Audina et al., 2022). Obedience to shared rules will train students to obey all commands of Allah SWT, parental orders, and teacher orders and comply with shared rules. In addition, students can foster the spirit of *ukhuwah Islamiyah* through ceremonies and gatherings. Solidarity and togetherness will be established under the auspices of *Ukhuwah Islamiyah* (Amin, 2018). Starting from a sense of *ukhuwah Islamiyah*, it will positively impact various aspects of life, including increasing love for Allah SWT and Rasulullah SAW. So that it will have a long-term impact, namely increasing the solidity and trustworthy of the Muslim Ummah and making one's piety more perfect (Herwani, 2020).



Figure 2. Camping as the main activity



Figure 3. The opening ceremony

The subsequent supporting activity was praying in *jama'ah*. This activity was vital to instill a spirit of *jama'ah* (Yusrie et al., 2021). The spirit of praying in *jama'ah* is essential to convey the understanding that prayer is a servant's need. Thus, students can understand that prayer is not just a ritual (Zarkasyi, 2020). In addition, through fardu prayers in *jama'ah*, it

will teach students about the importance of unity to carry out the Shari'ah of Allah SWT. Understanding the importance of *jama'ah* prayers will make students aware that Islam is strong and victorious because it starts with *jama'ah*. Thus, cultivating this understanding is essential to create future formidable cadres of Islamic generations (Putra, 2016).

The competition, as depicted in Figure 5, was a supporting activity that must be connected to the aim of increasing spiritual intelligence (Putri, 2023). The competition consisted of Islamic competitions, namely quiz contests about Islam, primary sermon writing competitions, speech competitions, recitation competitions of the Qur'an (MTQ), Islamic music hadrah competitions, and poetry chain competitions about the struggle of Islam. The competition's feel adds to students' enthusiasm to explore Islamic religious material with a fun design. Participating in competitions is not only about developing intellectual abilities. Participating in competitions also honed soft skills (Puspaningrum et al., 2021). The soft skills include accepting defeat, being sportsmanlike, learning discipline, and mutual respect between participants. In addition, the main benefit of participating in competitions is to grow and train a champion's mentality (Anindyarini & Wijayanti, 2019). However, what is meant by a winning mentality is not a student who wants to always win and be a champion, no matter what conditions and methods he uses. But to instill the spirit of *al-tasabufi al-khairat* (Amirrudin et al., 2017).



Figure 5. The Islamic competition

Al-Qur'an activities were also the main supporting activities of the PERSAMI program (Figure 6). This activity consisted of reading the Qur'an using the listening method, *tahsin* reading the Koran, and memorizing short *surah*. This activity focused on instilling the spirit of learning the Qur'an. Al-Qur'an activities were carried out three times, namely before and after the Maghrib prayer and after the Shubuh prayer. The implementation of this activity aims to instill spiritual values based on the Qur'an (Anjarsari et al., 2017). Intense assistance from the Community Service team and teachers will increase students' enthusiasm to learn the Qur'an. So, at the end of the activity, there were significant results from this joint Qur'an activity. Joint Qur'an activities have proven effective in instilling religious values in students by applying habituation. Among the good habits of this activity are the habituation of *tadarus* al-Qur'an, daily prayers, chanting *asmaul husna*, always behaving well and responsibly, carrying out Allah's commands, and avoiding all prohibitions (Susetyo, 2016). However, the primary goal of this exercise was to encourage a love for the Qur'an. Thus, everything done with the Qur'an was not interpreted as a ritual (Zarkasyi, 2020).



Figure 6. Al-Qur'an Activities

A happy bonfire was a supporting event that was the main spirit for students. Bonfires in scouting are a form of outdoor activity, especially at night (Erliani, 2017). Bonfire activities can develop psychological aspects in students to be used as a scouting education tool. This activity motivated the children because it was filled with performances from each lot. The appearance of each plot was directed by a teacher's supervisor so that it remains following Islamic teachings. Appearances can be an effective means of moral learning because every element that students see hear, and feel must contain educational values in accordance with Islam. So, the role of the mentor was needed to produce a good performance, educate, and entertain. In addition, the bonfire aims to increase a sense of courage and self-confidence, create an atmosphere of joy and freedom, develop talent and creativity, and foster discipline for performers and spectators (Yuliani, 2016).

Cross-country was an activity aimed at increasing students' love for nature (Figure 8). Through this activity, students were taught to be able to be appreciative of all that Allah SWT has created in nature (Juwantara, 2019). In addition, cross-country made students appreciate nature and the environment more. Cross-country also increased students' togetherness and cohesiveness. Through cross-country, students will gain experience, increase their courage, and hone their social lives (Taubah & Chasanah, 2018).

The post-test, as shown in Figure 9, was the last activity to measure PERSAMI's success in increasing spiritual intelligence (Magdalena et al., 2021). The post-test was a practice exam that consists of reading the Qur'an, practicing prayers, practicing ablution, memorizing short *surah*, and memorizing daily prayers. The competency-standard questions on the pre-test and post-test would be the same. As a result, the comparison of post-test and pre-test scores will show the effectiveness of PERSAMI's efforts. By using pre-test and post-test effectively, PERSAMI activities could be designed to be more focused, maximize the effectiveness of activities and improve the quality of activities. It also gave participants and education providers a better understanding of the impact of activities that have occurred.



Figure 8. Cross-country



Figure 9. Post Test

An integral part of Community Service activities was an evaluation, which was intended to measure the results of the training that has been conducted (Agustianti et al., 2022). The evaluation was carried out through a post-test in the form of a practical exam (Ricci et al., 2019). Looking at the post-test results of students, it appears that there was a significant

effect on increasing spiritual intelligence. This could be seen from the increased competency to read the Qur'an, the increasing number of students who practice ablution and prayer correctly, the increased memorization of short surahs in the Qur'an, the memorization of daily prayers, changes in morals, and being kinder to friends, teachers, and parents. Students also became more familiar with and love nature as a form of gratitude for Allah SWT's creation. The success of the PAR method could be measured from a number of factors involving active participation and positive impact on the problem being addressed. The success of PAR can be measured in a variety of ways, regular evaluation and continuous learning are an integral part of this approach to ensure that the actions taken achieve the desired positive impact.

CONCLUSION

The PERSAMI community service program has added a new dimension to MI Nurussalam's ongoing endeavors to enrich religious education. Efforts to integrate natural camp activities and educate Islam outside of the classroom demonstrate innovation. Students' enthusiasm for understanding Islamic religious themes and spiritual intelligence improved due to this innovation, which was particularly good for instilling a sense of worship. As a result, from a young age, it was established in them that worship is more than just a ritual. Several attempts have been made to ensure the continuity of the PERSAMI program, including making PERSAMI a mandatory annual event at MI Nurussalam. Based on PERSAMI's success in boosting students' spiritual intelligence and raising enthusiasm for understanding the Islamic religion, this program is worthy of serving as a model for MI and other similar educational institutions. The quality of Islamic religious education has a very important role in shaping the character and morals of Muslim individuals, understanding Islamic values, and providing a solid spiritual foundation. Quality Islamic religious education plays a major role in forming individuals with good character, responsibility, and spiritual awareness. It provides a strong moral and ethical foundation for everyday life as well as a positive contribution to society and the world at large. Quality education helps shape the character and morals of students. The moral and ethical values taught in schools help develop good attitudes and behavior.

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