

IMPROVING SPIRITUAL INTELLIGENCE THROUGH ROLE PLAY

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Abstract: *In general, the purpose of this study is to obtain data about the spiritual intelligence of children aged 5-6 years in the center of al Islam KB & TK Bunga Bangsa Islamic School through role play. This research was conducted at KB & TK Bunga Bangsa Islamic School Bekasi which is located on Jl. Kh. Agus Salim Number 206, Kelurahan Margahayu, District of East Bekasi, Kota Bekasi, West Java Province. Specifically this research will see how big role play can improve every aspect that exist in spiritual intelligence for children aged 5-6 years at KB & TK Bunga Bangsa Islamic School Bekasi. This research was conducted in second semester of academic year 2016/2017. This action study was conducted using a cycle model from Stephen Kemmis and Mc Taggart. Action research is carried out through planning, implementation, observation and reflection. This research was conducted in two cycles and started with pre-research activities. The average praintervensi result is 57%, in cycle 1 the result is 65,5% and cycle 2 reaches 80% on average. From the data there is a significant increase in each cycle. Improvement is seen in every aspect that depicts children's spiritual intelligence such as self-awareness, spontaneity, internally motivated, seeing life from vision and based on fundamental, holistic values, seeing system and universality, compassion (sense of community, sense of following the flow of life) diversity, independent, firm against the majority, fundamentally questioning, rearranging in the big picture, and steadfast in difficulty. Thus, the learning process through the role play to improve spiritual intelligence is said to have been achieved because most of the indicators in the competence of the ability of spiritual intelligence has increased. The implication of this research is that role playing can be one strategy to improve spiritual intelligence.*

Keyword: *Spiritual Intelligence, role play, action research*

Abstrak: Secara umum tujuan penelitian ini yaitu untuk mendapatkan data data tentang kecerdasan spiritual anak usia 5-6 tahun di sentra al Islam KB & TK Bunga Bangsa Islamic School melalui bermain peran. Penelitian ini dilakukan di KB & TK Bunga Bangsa Islamic School Bekasi yang berlokasi di Jl. Kh. Agus Salim Nomor 206, Kelurahan Margahayu, Kecamatan Bekasi Timur, Kota Bekasi, Propinsi Jawa Barat. Secara khusus penelitian ini akan melihat seberapa besar bermain peran dapat meningkatkan setiap aspek yang ada dalam kecerdasan spiritual untuk anak usia 5-6 tahun di KB & TK Bunga Bangsa Islamic School Bekasi Penelitian ini dilakukan pada semester II tahun ajaran 2016/2017. Penelitian tindakan ini dilaksanakan dengan menggunakan model siklus dari Stephen Kemmis dan Mc Taggart. Penelitian tindakan dilaksanakan melalui tahap perencanaan, pelaksanaan, observasi dan refleksi. Penelitian ini dilaksanakan dalam dua siklus dan diawali dengan kegiatan pra penelitian. Hasil rata-rata praintervensi sebesar 57 %, pada siklus 1 hasil rata-rata 65,5 % dan siklus 2 mencapai rata-rata 80 %. Dari data tersebut terlihat adanya peningkatan yang signifikan di setiap siklus. Peningkatan terlihat disetiap aspek yang menggambarkan kecerdasan spiritual anak seperti kesadaran diri, spontanitas, termotivasi secara internal, melihat kehidupan dari visi dan berdasar nilai-nilai fundamental, holistik, melihat sistem dan universalitas, kasih sayang (rasa berkomunitas, rasa mengikuti aliran kehidupan), menghargai keragaman, mandiri, teguh melawan mayoritas, mempertanyakan secara mendasar, menata kembali dalam gambaran besar, dan teguh dalam kesulitan. Dengan demikian, proses pembelajaran dengan melalui bermain peran untuk meningkatkan

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kecerdasan spiritual dikatakan sudah tercapai karena sebgayaan besar indikator dalam kompetensi kemampuan kecerdasan spiritual telah meningkat. Implikasi hasil penelitian ini adalah bahwa bermain peran dapat dijadikan salah satu strategi untuk meningkatkan kecerdasan spiritual.

Kata Kunci: Kecerdasan spiritual, bermain peran, penelitian tindakan

BACKGROUNDS

Spiritual spirits are one of the intelligences possessed by every human being as creatures of Allah SWT. This intelligence has been given since God in the womb. Even God has conferred spiritual intelligence long before the fetus in the womb is formed. This is described in Sura Al-A'raf: 172 which reads: "*Do you testify that I am your Lord. Yes I testify that You are my Lord*".

The testimony of this human spirit denotes the purity or originality of human beings who have the basic potential to acknowledge and submit to God's Supreme Being. In addition to these basic potentials, God has given two potential trends when the soul is breathed into each fetus (infant: according to some experts at the age of fetus 4 months), namely the spiritual tendency of getting closer to Allah SWT (*Taqwaha*) and spiritual tendency that away from Allah SWT (*Fujuroha*).

These two tendencies are portrayed by Allah in the letter of Ash-Sham verses 7-8, which reads: "*And for the soul that is in the process of perfection. So we inspire (exhort) the tendency to do fujur and taqwa*".

Various information or basic information provides a picture that the potential of spiritual intelligence has been implanted by Allah SWT since humans have not formed as a fetus and after becoming the fetus This intelligence that distinguishes between humans with other creatures. Spiritual intelligence is the provision of every person in personal relationship with Allah SWT.

The development of the spiritual intelligence of every human being depends on the environment. Moreover, if

the meaning is the children, then the parents and the family environment that became the basis pendasi spiritual development. It has been mentioned in the Prophet's Word that "*Every human being is born in a state of fitrah. It is both his parents who can direct him or make him a Jew, a Christian or a Magian*" (HR Bukhori). The parents referred to in the context of the hadith can be extended to each adult who has a responsibility to a child. Parents in question can be tangent parents, adoptive parents, grandmother or grandfather, uncles, aunts, teachers and other adults. The hadith cue is very clear that the potential for religious intelligence will develop if the social environment (Social Context as proposed by Vygotsky) will have a very strong and enormous impact. This is also illustrated in a study by Saggaf S. Pettalongi (2013) in his journal entitled *Islam and Humanist Education in Social Conflict Resolution*, saying social conflicts that occur in a plural society can be resolved by humanist education.¹ Humanis education is the education that develops spiritual intelligence so that education can humanize humans, the human who has the criteria as a wise leader, wise and fair. Not just know about religious knowledge, more important is how the application of religious knowledge and implied in attitudes and behavior in everyday life.

On the basis of such thinking, it is necessary to trace the concept and application of ways of developing the potential of spiritual intelligence in children from an early age. In this study, efforts to improve spiritual intelligence is done by playing a role.

LITERATURE REVIEW

EARLY CHILDHOOD

Early childhood is the most important and fundamental beginning period throughout the range of growth and development of human life. Seen from the sense of development according to Santrock (2002) is the pattern of movement or change that begins from fertilization and continues throughout the life cycle.² However, among human life spans, early childhood is the most fundamental period. Even Hurlock (1997) says the early age is a critical moment in human development.³ At this time is marked by various important periods that become fundamental in the life of the next child until the end of its development. One of the periods that characterized the early ages was the Golden Ages or the golden period. Many concepts and facts are found to give an explanation of the golden period in early childhood. Some concept labels are juxtaposed in early childhood such as explorations, identification / imitation period, sensitivity period, playing period and trozt alter period 1 (defiant phase 1).

The concept label is reinforced by the fact found by the Neurologist who stated that at birth the baby's brain contains 100 to 200 billion neurons or nerve cells that are ready to connect between cells. As Dr. Keith Osborn, a child development expert from the University of Georgia, says that about 50% of human intelligence capacity has occurred when the age of 4 years, 80% has occurred when he was 8 years old, and reached a 100% culmination point when aged 8 to 18 years.⁴ The functional growth of these nerve cells requires a variety of educational situations that support both the educational situation of the family, community and school. Educational experts also agree that if the golden period only lasts one time throughout the human life span. This

shows that the harm of a family, society and nation if ignore the important periods that occur in early childhood. Like the tabula rasa theory put forward by John Lock, where this tabula rasa theory means that children are outwardly like empty paper.⁵ Experience experienced with family and society that will fill the blank paper. Given the importance of this period, the role of stimulation in the form of providing a conducive environment must be prepared by educators, whether parents, teachers, carers or other adults around the child, so that children have the opportunity to develop all of its children potential. This is in line with what Papalia (2008) says that one's cognition and personality are more often influenced by the experience, the type of family, the school and the people they meet.⁶ This confirms that every child not only brings the talent or potential that God has given, but the development of each child will be colored by the external pharmacist of the family and the environment.

SPIRITUAL INTELLIGENCE

Every religion has a doctrine about instilling faith in its adherents and reflection of faith is reflected in attitudes and actions. Islam as a perfect religion has given an early picture of how the process began to develop spiritual intelligence from pre-conception to fetal growth in the mother's womb. The Prophet gave direct teachings and examples of ways of engaging in marital relations as a form of learning to prepare intelligent children at the time of conception of the fetus and after birth into a human child. Among the teachings of rosullah is praying before the marriage of husband and wife takes place. At the time of conception, Rosulullah teaches consistency to pray before intercourse after the fetus. This emphasizes the discussion in the previous section that the potential of spiritual intelligence has been given long before the womb. When in the womb parents

provide strengthening spiritual intelligence by providing halal food and chant verses of the holy Qur'an.

One form of spiritual intelligence is a sense of deity visible from the words and actions of children. This God-given sense plays an important role in the child's self. This divine feeling at this age is fundamental to the development of the next divine feeling. Along with the development of children's cognition, emotion, and language, parents become the first environments to assist in the development of diverse awareness. In other conceptions, Abin Syamsuddin (as dictated by Syamsu Yusuf, 2002) expressed religious awareness in children 2-6 years old characterized by the following characteristics:⁷ (1) His religious attitude is receptive (receptive) despite many questions, (2) his divine view (3) Spiritual awakening is still superficial even though they have performed or participated in various ritual activities, (4) Divinity is understood ideosyncritically (according to personal fantasy) according to its still egocentric level of thought (looking at everything from the corner of himself).

Early spiritual development of bibagi into several parts. As summarized in the opinion of Abin Syamsudin in Joseph Samsu about the spiritual stage of children as follows:⁸

a. 0-2 Years

At the age of 0-2 years, children's religious intelligence is generally in the receptive stage (accepting) all forms of knowledge, experience and various religious values.

b. 2-4 years

The child's religious intelligence begins to develop in line with the breadth of social interaction, language development and cognitive development. At this age, the child has begun to believe in the existence of things unseen (such as ghosts, pocong or vampire).

c. 4-6 Years

Various fantasies about God, Angel, Satan and other supernatural beings will be imagined according to the level of knowledge and religious experience that the child receives. The process of developing such religious intelligence is at the same time the beginning of the development of Ikhsan,

d. 6-8 Years

Despite the dominance of imitation periods, religious identification and imagination are still going on at this age but movements that demonstrate the development of more complex religious intelligence have begun to appear. The children have begun to argue about the greatness of God, the Angel, the beauty of heaven and the badness of hell despite being still dominated by the various powers of imagination and imagination.

More specifically, the Zohar (2001) identifies ten criteria of measuring one's religious intelligence:⁹ (a) Self-Awareness, (b) Spontaneity, Internally Motivated, (c) Looking at life from vision and based on fundamental values, (d) Holistic, seeing (f) Respect for diversity, (g) Mandiri, firm against the majority,

(h) Questioning basically, (i) Reorganizing in the big picture, (j) True in difficulty.

ROLE PLAY

Achievement of learning objectives can not be separated from the way of delivery of the materi. How teachers transfer their knowledge to be understood by learners. The number of ways teachers use to convey material, one of which is playing the role. Playing the role according to Miftahul Huda is a way of mastery of learning materials through the development of imagination and appreciation of students.¹⁰ Giving children a chance to imagine and express their imaginations is a fun thing for children.

Role play (role play) can improve various aspects of development such as language,

cognitive, social, religious and moral values as well as motor. Not just playing a role, but the child will observe, analyze and perceive the character, activity or even events that will be played. Therefore, according to Syaodih role play is a method often used in teaching values and solving problems encountered in social relationships and people within the family, school and community.¹¹ By playing the role of the child is given experience that has been conditioned as expected in the learning process. If they find the same situation in society, they have been given experience to deal with it.

RESEARCH METHODOLOGY

This research will be done with education setting of KB & TK Bunga Bangsa Islamic School Bekasi. This region setting was chosen taking into account the learning center model applied in this kindergarten. With the center model applied in KB & TK Bunga Bangsa Islamic School, the research on the field of spiritual intelligence development will be more focused and visible. Researchers chose the center of Al-Islam as a place of research because Al-Islam center characteristics of the development of spiritual intelligence. The place of research that is used very enables researchers to build various forms of improvement of educational programs at Bunga Bangsa Islamic School because it has access to the guidance of teachers and principals.

This research was conducted using action research method (Action Research). This method is considered in accordance with the purpose of research that directs research activities on efforts to find prototypes and strategies in improving religious intelligence at the age of kindergarten. In addition, the research emphasizes more on the process of studying the kindergarten learning program and playing a role in the development of religious intelligence. This process requires a working procedure

with various stages. This is in line with the Action Research concept developed by Kemmis and Taggart in Jean McNiff (1992) that describes the stages of the process into four stages:¹² 1) program is in line with the planning, 2) action, 3) observation and 4) reflection and revision.

RESEARCH RESULT AND DISCUSSION

The research process undertaken by researchers and collaborators on improving spiritual intelligence by playing roles at KB & TK Bunga Bangsa Islamic School has taken approximately two months. Begin with observation, ask permission, test instruments, then proceed with research. Research conducted has been through several stages of pre-intervention, cycle 1 and cycle 2. Here's the data analysis conducted in each cycle.

Before the researcher performs cycle 1, the researcher prepares to do pre intervention that is collecting the data of the child to be studied through direct observation and do pretest to know condition of the crew of the child. After preparing the respondent, the researcher with the center teacher as a kolaboator prepares the instrument to retrieve the pre-intervention data. In the pre- intervention process, researchers looked at a monthly child development report called a child development chart (GPA). From the data table results of pre intervention above it can be seen that the spiritual intelligence of children is still low. It can be seen from 13 children in one class there are 12 children who are still below the target achievement standard of 71%. The average percentage obtained in pre intervention was 57%. For that researchers and teacher centers as a collaborator will take action on cycle 1.

After observation in cycle 1, there are 9 children who have not reached 71% in accordance with the expected target achievement and 1 child who did not experience improvement. Average

achievement in cycle 1 is only 65.5%. Based on the results in cycle 1, the ability to question fundamentally such as questioning the existence of God, angels and prophets is still low. Similarly, rearranging in the big picture like giving the argument of God's attributes is still low. Thus the researcher with the collaborator will continue the action back to cycle 2 in the hope that there will be an increase in accordance with the expected target.

Looking at the results in cycle 2, it can be said that the target has been reached is expected in this study. The enhancements shown in each indicator present in the instrument in each cycle are an illustration of the success of role playing in improving the spiritual intelligence of group B children in KB & TK Bunga Bangsa Islamic School. As stated in chapter 2, the target of achievement in this research is 71%. While the average grade results in cycle 2 has reached 79, 68. Thus the cycle is stopped.

At the time the researcher designed the activity for the 2nd cycle by involving the teacher in role play. Establishing active interaction and providing opportunities for children to explore will help children to develop their potential. In addition, teacher participation in role playing activities will motivate the children in expression and more deeply into the role played so as to capture the meaning of the role playing activities. Thus, children are also more active and confident in giving opinions. In cycle 2 this shows a significant improvement that is with an average of 80%. With the details of all the children (10 children) has increased.

Looking at the data in each cycle, it can be said that role play can improve the spiritual intelligence of children aged 5-6 years. In this study, researchers found an analysis that role playing can provide a fun learning situation and can improve spiritual intelligence. Many other aspects

will develop one of them language and social intelligence.

Based on the results of the above research, spiritual intelligence in children aged 5-6 years will be increased when using the right activity. Researchers choose to play the role of role play is very interesting for children to feel and expression in accordance with the conditions raised. Playing the role according to the active early childhood learning stages, fulfilling her great and enjoyable taste. Play a role to make children actively do (learning by doing).

CONCLUSIONS

During the research process took place there are some things that the researchers note. One of the factors causing the spiritual intelligence of group B children (age 5-6 years) in KB & TK Bunga Bangsa Islamic School Bekasi is still low, the assessment of spiritual intelligence is still seen from the academic learning, such as memorizing the letter of the Koran (juz 30), hadith, prayer readings and prayer readings. While the intended spiritual intelligence is not only that but more on the understanding that is applied in a religious attitude. In cycle 1 reach the expected result.

In cycle 1, the first meeting still encountered difficulties by the teacher. Especially when directing children to express opinions and answer questions. The situation at the first meeting still tends to be passive and only a few children look prominent. This is because the material in cycle 1 that discusses the fire. Teachers rather difficult to enter the instrument into the learning process, so that there are some instruments that seem somewhat forced into the material.

In cycle 2, researchers change the learning pattern even though with the same activity that is role play. Researchers try to play a role by involving the teacher as one of the characters. This is to further motivate children in the expression of the role of the existing characters. This is seen

when children interact more expressively with other figures such as bu guru. Children directly see the teacher who exemplifies how to portray a character. Thus the children more dive into the characters played and dive the story. So when at the end of the activities (evaluation) children can answer questions asked by the teacher. Based on the results of research qualitatively, seen an increase in spiritual intelligence through role play.

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