

The Practice Of Hasting Religious Values In Honing Children's Spiritual Intelligence RA Wadas Kelir

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Abstract. Entering the era of society 5.0, Indonesian education has seen more and more phenomena of sexual violence that have penetrated from adulthood adolescence to the age of children. Sexual behaviour occurs because the family room as the primary responsibility does not provide religious education services. Children in the adolescent phase fall into activities that are not useful but detrimental to their psyche and physical. So the purpose of this study is to instil attitudes and forms of spiritual intelligence through habituation of religious values from an early age in early childhood education institutions. The object of this research was carried out at Raudhatul Athfal Rumah Creative Wadas Keller, which conceptualizes Islamic-based religious activities. While the research subjects to children aged 5-6 years and teachers. This research method uses qualitative research with a case study approach-data collection techniques using observation and in-depth interviews. The data collected was then analyzed using interactive techniques, namely, reduction, data presentation, and concluding. The research results obtained in sharpening intelligence are, (1) Forms of religious habituation; giving gifts, giving punishments, giving advice, habituation by example, and conditioning, (2) the practice of religious habituation through methods; smile-greet-greeting habituation, memorization refraction, Islamic story habituation, Islamic pat and song habituation, and worship practice habituation. (3) Implications of Children's Spiritual Intelligence Development. The data collected found that the practice of habituation of deep religious values can be implemented to hone children's spiritual intelligence.

Keywords: Habituation of Religious Values, Spiritual Intelligence, Early Childhood.

INTRODUCTION

The rise of the phenomenon of educational problems in Indonesia, one of which is sexual violence, both in the family room, schoolroom, and community space. It starts from the issues that deviate from sexual behaviour. Every day, the Indonesian Broadcasting Commission provides information on sexual violence in writing, which is still being investigated (Nurjanah, 2021). For example, in Tegal, there were cases of 14 children being victims of sexual violence consisting of 8 boys and six girls. Furthermore, the sexual case against children committed by the biological father emerged in early November 2021. This case was revealed after it was discovered that the victim's mother, who is also the perpetrator's wife (*Ministry of PPPA: Child Violence Cases Increase, Most Sexual Violence*, nd).

The following problems are staying up late and hanging out without clear goals and benefits, skipping school, free sex, stealing, committing suicide, taking drugs, and so on. These behaviours are teenagers whose religious beliefs are not strong. Their parents are not able to educate, nurture, and take care of them properly, so that the juvenile phase children fall into activities that are not useful but detrimental to their psyche and physical (Suryati and Salehudin, 2021). . The problem above is the key to educators, parents, and teachers who must instil religious and moral values in children so that there are preventive efforts that can be done in honing spiritual intelligence from an early age.

Spiritual intelligence is the human ability to give meaning and value to what he has done. Meaning and value are obtained from human beliefs that he believes in. Usually, this faith comes from a human belief which is considered the truth and a guide in life (Utama, 2018). The basis of spiritual learning is marked by the human ability to control the passions caused by the existence of which is not following the values that he believes in. Spiritual intelligence (SQ) to answer meaningful events related to religion. Because SQ is a human condition searching for meaning in a better life, SQ is significant to be honed from early childhood because there are billions of neurons and a trillion cells in the baby's brain after birth. This is called the *synapse junction* of various networks between neurons. There are brain cells that function properly when an event occurs when a response occurs and stimulus from external events (Utama, 2018). From here, the child's development phase requires the right inspiration and stimulation to perfect the child's growth and development to be optimal.

Sharpening spiritual intelligence certainly requires a religious habituation program, whether carried out in the family room, schoolroom, or community space. Religious habits need to be taught from an early age by guiding them to introduce who God is, what God is, and the human obligation to God (Fuadah, 2013). This knowledge of God can get used to introducing worship practices such as teaching prayer procedures, how to perform ablution, how to pray, and practice goodness. This religious habituation activity can counteract wrong values for violations of values or norms that hurt children's growth and development. Zurqoni concluded that strengthening religious values to children can be done through habituation integrative and holistic learning strategies to support maximum growth and development (Zurqoni & Musarofah, 2018).

Children get religious experience and knowledge as provisions in their lives; Yasin Nurfalah argues that the emergence of child delinquency as a type and form is not just a mistake but the negative impact of an uneducational environment (Nurfalah, 2018). So Hasmiati and his research say everything that we make, whether we think or act, will be a vibration in belief, as a religious meaning in a person. (Education et al., 2019) . For further research, Eka Cahya Maulidiyah, the world of children's education, especially in religious values, is found in the family room where parents are obliged to educate, nurture, look after, assist in preparing children in this era of disruption that is snowballing (Maulidiyah, 2018). According to Islamic law, religious values increasingly erode if parents do not hone and develop habituation of religious values. The importance of this religious value as a change in children's behaviour related to environmental space as the ability to understand and avoid good or bad behaviour based on Islamic teachings that he believes in. According to Zurqoni and Musarofah, strengthening religious values within the PAUD scope is; (1) *The fairy tale stage*, namely children aged 3-6 years knowing God more by being influenced by emotions and fantasies, in this phase, children experience a fantasy life filled with fairy tales that make sense; (2) *The realistic stage*, namely when elementary school children occur, children already reflect concepts based on reality or reality, this concept arises when children enter religious education institutions, then they are encouraged to learn, forge, seek experience so that they have strong emotional and spiritual attitudes. ; and (3) *The individual stage*; namely the level of emotional sensitivity of the greatest in line with the child's development. Because, starting from early childhood, it has been formed from patterns of behaviour, beliefs, positive thinking, and skills to hone imagination through a creative base (Zurqoni & Musarofah, 2018). stories of prophets and apostles, every activity is always explained by including short prayers, and every child activity is always accompanied so as not to be carried away by negative environmental behaviour.

The National Education System confirms Early Childhood Education in Law Number 20 of 2003 that children from birth to the age of six years are given the education to increase mature physical and spiritual growth and development as readiness for further education (Anggia Frastica et al., 2021). Even article 28 strengthening PAUD is held before the basic education level (Nurjanah, 2021). PAUD designs children to have good potential through skills, knowledge, and character attitudes according to the school institution's curriculum, vision, and mission. Children's spiritual intelligence is one of the goals of teachers, parents and educators to implement activities that hone children's spiritual base in implementing the curriculum in PAUD schools.

Based on this preliminary observation, the researcher found an exciting thing, namely the Raudhatul Athfal (RA) Rumah. Institution Creative Wadas Keller is engaged in children's

education under the Indonesian Ministry of Religion. Home RA Wadas Keller is located near the city where the Wadas Keller community always supports educational activities. This study focuses on the practice of habituation of religious values in the development of children's spiritual intelligence that applies strategies that (1) form religious habituation at RA Wadas Kelir, (2) practice religious habituation through methods at RA Wadas Kelir, (3) Implications of Spiritual Intelligence Development of children in RA Wadas Kelir. This research is expected to complement the previous study conducted by Atika Fitriani and Eka Yuniarti, who examined the efforts of Islamic religious education teachers in growing spiritual intelligence. From his research, schools program through; read the Qur'an and explain the meaning of life, invite discussions with an Islamic perspective, involve children in religious activities, invite them to enjoy the beauty of nature, invite children to places where people suffer, and participate in social activities, and form a vast team. Previous research has become a scientific reinforcement in early childhood education in future research (Fitriani & Yanuarti, 2018). A subsequent study will examine how the practice of habituation of religious values in the development of children's spiritual intelligence in RA Wadas Kelir by applying forms of habituation of religious importance in honing spiritual intelligence, the practice of religious habituation through methods, and the implications of developing children's spiritual intelligence.

RESEARCH METHOD

This research is classified as qualitative field research in which the researcher goes directly to research on the spot. Field research using data collection techniques with observations and interviews. The object of this research is at Raudhatul Athfal Wadas Kelir, focusing on the practice of habituation of religious values in developing children's spiritual intelligence during learning. The subjects of this study focused on children aged 4-6 years with ten children, consisting of 4 girls and six boys. Then, this study uses a purposive sampling technique by relying on self-assessment through methods that cannot be separated from interviews and observations according to the field (Sugiyono, 2010).

In the observation technique, this study was shown to observe children in the practice of religious habituation at RA Wadas Kelir. Furthermore, the researcher used two online interviews and offline interviews with the target teachers and children for the interview technique. Then, the researcher carried out the stages of finding the source of the data, which was carried out by data reduction in classifying the data according to the purpose of this study. Data reduction is a way of finding data obtained through finding values to develop significant theories.

The findings that emerge will be presented through a brief description, chart or table. Through the presentation of the data, a short description of the practice of habituation of religious values will be given to children. Starting from observing how teachers practice habituation of religious importance to children, teachers program religious habituation activities to what implications children get from children's spiritual intelligence. The next stage is drawing conclusions or verification, drawing findings into the process of concluding the source of the data obtained in sentence statements with precise data (Meleong, 2004).

RESULT AND ANALYSIS

According to Ary Ginanjar (Triantoro Safaria, 2007), Spiritual Intelligence is to understand one's feelings and understand the feelings of others, motivate oneself, and carry out the basic spiritual principles with the pillars of Islam, the pillars of faith, and the values of sincerity. This spiritual basis is applied to build children who can be Islamic, independent, and have character. RA Wadas Kelir conceptualizes Islamic activities according to its vision, intelligent, creative, and Islamic. In this case, the habituation carried out by the teachers towards the children of the Wadas Kelir on a religious basis, through this religion the children receive a habituation program every

day, namely as follows, (1) Forms of religious habituation, (2) religious habituation practices through the method, (3) Implications of Spiritual Intelligence Development of children.

Forms of Habituation of Religious Activities in honing Spiritual intelligence

RA Wadas Kelir makes it a habit for every child to enter until after school; the children will receive a policy system from the RA Wadas Kelir school on a non-programmed basis. This habituation occurs by giving something good and evil while at school, such as giving gifts, giving punishments, giving advice, habituation by example, and conditioning. These six essential points were carried out by the RA Wadas Kelir, which had been mutually agreed upon, these will be described as follows

a. Gift-giving

Gift giving is an effort made by the teacher to provide something fun to the child as an implication of the child's good behaviour (Susanti & Yasin, 2020). The gift can be material or non-material. It is better if the gift given is in the form of non-material gifts such as giving praise for children's success in good behaviour. The results of the interview with Cecilia Prawening as the teacher of the Wadas Kelir, there is a gift that children get every day if the child has completed the tasks from the teacher and is disciplined, the child will definitely get a prize, if the teacher's orders are not obeyed, they will get a progress note, not a reward. The rewards that children get are in the form of star points to collect up to 50-star points which will be exchanged for an object, congratulations and good judgment notes, invited to eat together and others. A RA Wadas Kelir student, Kayla, said, *"I get 5 points every day, Sis, then I collect those points to exchange gifts for books and pony pencils"*. Children feel happy and happy when holding gifts while expressing to friends. From here, children get new experiences, from prizes the children will get the responsibility to achieve according to the child's potential abilities. The teacher will know the achievements of development during the activity.

b. Punishment

It is an effort made by the teacher to give something unpleasant as an implication of bad behaviour by the child. The punishment given can be in the form of physical punishment or psychological punishment. Corporal sentences can apply if the child is ten years old. The basis is the Hadith of the Prophet Muhammad SAW, which states, *"Order your child to pray at the age of seven, and beat him if he does not pray at the age of ten"* (Firdaus, 2015). RA Wadas Kelir applies psychic punishment because the child's phase is 5-6 years old, where the child is exploring emotions, thinking imagination, and always actively asking questions. In psychic punishments that children do, such as children who do not follow the lesson, children like to be nosy to their friends; children are not obedient. So the child does not follow the class, the punishment is that the child must help the teacher clean the room, the child who likes to be nosy is given a warning or does not get star points, the child who does not obey will have his points deducted. From here, children will learn discipline, a good attitude, self-confidence, and independence to explore missions, so they don't get punished, and their points are not deducted.

c. Giving advice

Efforts made by teachers to children to give positive messages to children (Nurfalah, 2018). There are two purposes of providing advice to children. *First*, give children good behaviour and bad behaviour to distinguish between them and explain the effects of good behaviour and bad behaviour. *Second*, to provide motivation or encouragement to children to be willing and able to behave well.

Giving advice can be done directly when the child displays good and bad behaviour. It can also be conveyed by the teacher in learning activities in the provision of stories and stories by utilizing various educational media.

The RA teacher at Wadas Kelir did not get bored and gave up when the children ignored the advice, let alone did not implement it. Teachers often introspect themselves; why do children not heed the advice, lest something is incorrect when the teacher advises, then when the child gets advice. There are six essential things that the teacher of RA Wadas Kelir says, namely, first, children are advised when they are experiencing failure or feeling the consequences for their violations. For example, a child falls out of a chair, even though the teacher has warned him because the chair is already fragile. As a result, the child still chuckles until he falls. From here, the teacher is always patient, not angry, so that independent children have felt the consequences of their actions.

Second, there is also an adequate time to advise children, namely during the middle of the material. Third, advise children when chatting with the teacher or outside class hours. Fourth, when the child is happy, fifth, give advice when the child succeeds in doing something, and sixth, there is a good time when the child wants to sleep. From here, advising children is quite effective by looking for the right conditions so that nothing is in vain and makes children only feel scolded.

d. Habituation with Exemplary

Moral habituation, namely habituation activities to optimize children's spiritual intelligence, will be more effective if equipped with good habituation. Habituation of exemplary is an effort to provide examples of good behaviour to children carried out by teachers consistently to carry out good behaviour as exemplified (washing, 2018). Prophet Muhammad SAW succeeded in perfecting the morals of his people by setting an example for his people. Even Allah SWT mentions that the Prophet Muhammad is the best role model. Habituation of exemplary through the teacher's attitude who is the first example in school so it should not be forgotten that children who are sensitive to the five senses are ready to imitate various things that teachers do. So the habituation of exemplary applied by RA Wadas Kelir is, using an attitude of helping when you see a child in trouble, apologizing first when you make a mistake, and saying thank you when you are given something or supported by a friend. For example, Adeeva, when arranging the beams into a tower, had a hard time then. There was Denish beside her helping to organise and install the beams to be high. From here, the habit of straightforward exemplary attitudes applied at RA Wadas Kelir is to build healthy religious characters and values and hone children's spiritual intelligence.

e. Conditioning

Conditioning is setting an environment that can stimulate children to do good behaviour. In habituation activities, it is necessary to carry out conditioning activities, both infrastructure and conditioning the students themselves (Khor, 2016). Conditioning of the children of RA Wadas Kelir when starting the lesson, material or content, and closing. In the learning, there are various conditioning methods with variations, such as the lesson's opening that the teacher of RA Wadas Kelir did first was praying, singing while clapping Islamically and playing in absentia to ask the children for news.

This conditioning teacher RA Wadas Kelir does so that children are not bored, bored, and in a bad mood when learning begins. Children need a fun learning system, good infrastructure facilities to learn safely comfortably, and impact children's growth and development. From the researchers' observations, there were two teachers during the class, namely the core teacher, Cecilia Prawning, and the accompanying teacher, namely Chamdiyati. One room contains ten children, with six boys and four girls. Then one room is standard for learning to begin. This conditioning deals with less

enthusiastic, less motivated children who have problems in the room. From here, the teacher of RA Wadas Kelir is always active no less than the children, creative in providing innovative learning solutions, skilled at responding and diverting children's attention so that children learn again, which is called conditioning.

Religious Habituation Practices Through Methods

The habituation of religious values cannot be separated from the curriculum rules applied at RA Wadas Kelir, which refers to the basic concepts of early childhood education, namely six aspects of child development, indicators, age, and child information. The habituation of religious values is one of the main developments implemented at RA Wadas Keller. Through the practice of worship, namely by habituation of greetings, smiles, and greetings, habituation of memorization, habituation of Islamic stories, habituation of Islamic songs and pats, and habituation of worship practices. Six methods are applied and carried out by the RA Wadas Keller teacher as an Islamic base point. Habituation of religious values can optimally internalise children's spiritual intelligence development. The following is an explanation of the six habituation methods at the Wadas Kelir RA

a. Habituation Smile Greetings

The habit of smiling, greeting, and greeting is the Wadas Kelir culture when meeting face to face directly or indirectly (online), which aims to establish friendship by creating communication between individuals and others (Silvia et al., 2019). The uniqueness of the greeting and greeting smile applied at the RA Wadas Kelir became a tradition for teachers who started it; then, the children imitated the teacher's actions to be done. Researchers observed the habit of smiling, greeting, and greeting when children left for school with bright facial expressions, good speech, greeted with "*Assalamu alaikum warohmatullahi wabarokatuh*", the teacher's first words while smiling mode to the children. The act of smiling, welcoming, and greeting is continued until the learning activity is over or the children return home.

The purpose of habituation is to smile as a form of greeting each other while smiling. Because, there is a hadith "Smile is part of alms". By training children to smile, the learning process can strengthen love and create peace in the classroom. Then "Greeting", namely the culture when meeting with friends, brothers and sisters, teachers, and other people will greet with a language that can familiarize themselves. The RA teacher Wadas Keli Creative House did it by calling the name followed by the word news to the child, for example "*Hello Mas Ilham, how are you?*" until the children reply to the teacher's questions. The last is greetings, the culture of Muslims when meeting with teachers is mandatory greeting. The teacher also met with other teachers to say hello. Before learning and ending the lesson, say hello. Because greeting is a culture of RA Wadas Kelir that cannot be forgotten as a sign of respect before conveying other things

b. Memorization Habituation

Habituation of memorization is a learning method for RA Wadas Kelir children by memorizing short letters, Asmaul Husna with movements, short prayers, and short hadiths (Retnowati PAUD Terpadu Jogja Citra Yogyakarta, 2019). Researchers observed that this memorization habit was carried out after conditioning the children to learn. There are stages that the teacher does to the child. Namely, the teacher pronounces the sentence many times with clear and loud pronunciation and intonation, introduces the child and gives him an understanding of punctuation until the child adjusts the reading correctly.

The rote method will be seen from the child's ability during learning. This can be seen from the achievement of children's development to monitor memorizing short letters, Asmaul Husna, short prayers, and short hadiths. The following data were obtained by the researchers ;

1.1
Children's Memorization Achievement Data

Student Name	Age	Description
Adeva Ayunda Inara	5 years	Already able to memorize short letters, Asmaul Husna with movements, short prayers, and short hadiths.
Alfan April Syahputra	5.4 years	Already able to memorize short letters, Asmaul Husna with movements, short prayers, and short hadiths.
Denis Ardiansyah	6 years	Not able to memorize short letters, asmaul husna with movements, short prayers, and short hadith
Derosa Hafizha Abror	5 years	Not able to memorize short letters, asmaul husna with movements, short prayers, and short hadith
Ifat Maulana Ramadhan	5.5 years	Already able to memorize short letters, Asmaul Husna with movements, short prayers, and short hadiths.
Indah Nur Cahya	5 years	Already able to memorize short letters, Asmaul Husna with movements, short prayers, and short hadiths.
Kemilau Setanggi Timur	5 years	Already able to memorize short letters, Asmaul Husna with movements, short prayers, and short hadiths.
Khaerul Ilham Ramdani	5 years	Not able to memorize short letters, asmaul husna with movements, short prayers, and short hadith
Muhammad Al Fatih	6 years	Already able to memorize short letters, Asmaul Husna with movements, short prayers, and short hadiths.
Nasywa Aisyah Putri	5 years	Already able to memorize short letters, Asmaul Husna with movements, short prayers, and short hadiths.

Notes:

1. Memorizing the letter, the child masters the memorization of the letter Al-Fatihah, An-nas, Al-Falaq, Al-Ikhlas, Al-Lahab, An-nasr, Al-Kafirun.
2. Memorizing asmaul husna which is 99 attributes of Allah SWT with movement.

3. Memorize short prayers, prayers before and after eating, prayers before and after bed, prayers to leave, prayers for both parents, prayers to ride in a vehicle, prayers to study, prayers to go to the toilet, and prayers to visit the sick.
4. Memorize short hadith, hadith do not be angry, hadith do not eat while standing, hadith demand knowledge.

Four notes that become habitual memorization that the teacher will record as material for the development of children to learn and understand, and memorize everything he controls. If there are children who have not been able to master their memorization, then the child will be transferred to the course room which will be guided intensely by the teacher. The memorization habituation program is held three times a week, Monday, Tuesday, and Wednesday from 08.00 to 08.30 WIB.

a. Habituation of Islamic Stories

Habituation of Islamic stories is a tradition of literacy to children by reading aloud through the media of children's books. The books provided include the exemplary story of the Prophet Muhammad, the story of the Prophet's companions, the story of the privileges of the prophets, and other Islamic stories (Fuadah, 2013) . RA Wadas Kelir applies reading aloud before the child does the lesson, the child comes to read the literacy bag containing the borrowed book, then the child takes the storybooks that have been supplied by the teacher. The teacher gets ready to take and open the pages of the book one by one, the children sit in a circle, the teacher reads with a loud intonation, in simple language, and looks at the children one by one. The teacher expresses the tone when the content contains dialogue. From here, children will be surprised, imitate his voice, laugh, and be happy. It is as if the child is exploring the world of the Prophet's time.

Cecilia Prawening said, *"We read aloud every morning, taking 15 minutes to condition the children so that the morning spirit does not fade"*. Children who are read Islamic storybooks will internalize religious characters and values from the context of the book's contents. This is because the books you read are packed with attractive illustrations, simple language sentences , and easy to understand. Through habituation of Islamic stories, children can enrich vocabulary, children have high intelligence, children learn imagination, and children learn to remember. From here, the habit of reading aloud by the teacher of RA Wadas Kelir is implemented through the literacy movement, namely, reading, writing, and arithmetic.

b. Habituation of Islamic Songs and Applause

The habit of Islamic songs and pats is an opening and closing learning habit that is quite effective in conveying positive messages to children (Kusumawati et al., 2019) . The habituation of Islamic songs and clapping teachers RA Wadas Kelir is applied to condition children, to convey knowledge through songs and clapping. Like songs, what is the name of your God, the pillars of Islam, prayer movements, ablution movements, pillars of faith. Meanwhile, pat Islamic, such as clap Islamic, pat pious children, clap willing to learn, pat smart children.

The existence of Islamic songs and pats is associated with the system of developing children's religious and moral values. Because there is the existence of Islamic songs and pats with positive rhythms and children are easy to remember. From here, children will know about the attitudes, speech, and habits of Muslims that he does through Islamic songs and pats taught by the teacher. Children will easily imitate styles, movements, and sounds so that they can be re-expressed outside of class.

c. Habituation of Worship Practices

Habituation of worship practices is a habit of religious learning related to sub-themes of worship practices, for example, the practice of praying, ablution procedures, learning to pray, and the call to prayer (Anggia Frastica et al., 2021) . This practice of worship habituation is implemented at the Wadas Keller RA Creative House with the aim of children internalizing religious values and fostering children's spiritual intelligence. Researchers observed the process of habituation of worship practices, namely, children followed the ablution movements taught by the teacher, children recited prayer sentences, children imitated short prayers, children practiced worship taught by the teacher. From here, the worship habituation process that the RA Wadas Keller teacher does every week is done twice a week.

The habit of worship is also connected with daily activities through learning about worship practices that are simulated, simulations are accompanied by the teachers of the Wadas Kelir, the children are free to explore worship practices but are still under the guidance of the teacher. The teacher also observes the children's abilities while the children are practicing worship at school. The results of the interview with Cecilia Prawening *"Children aged 5-6 years can practice the movements well, but the reading is still not fluent, we have to provoke them so that the children can remember"* Seeing from the notes on the development of the children, the teacher already knows which children will get intensive guidance where children are continuously monitored in habituation of worship practices. From here, the routine of carrying out worship practices that are inherent from religious study habits, prayer practices, procedures for ablution, until the children can call to prayer.

Implications of Sharpening Children's Spiritual Intelligence

Sharpening spiritual intelligence will bring individuals into healthy spirituality, namely spiritual ones that give respect to personal, autonomy, self-esteem including also inviting individuals to carry out their social responsibilities (El et al., 2014) . This sees the positive impact of the children of RA Wadas Kelir which is conceptualized in an Islamic way with the habituation of religious values in honing children's spiritual intelligence. Healthy spirituality does not deny human humanity, does not ignore conscience, and in fact always invites children to compassion, love and peace. This is evidenced by observations and interviews with the children of RA Wadas Kelir, teachers as instructors and companions, as well as both parents who always take good care of them from an early age. From here, there are several important implications in honing spiritual intelligence, namely,

First, through prayer and worship. Prayer is an act of worship to Allah SWT in asking what children teach so that there is a sense of soul in spiritual enlightenment. So the children of the Wadas Kelir RA apply short prayers, memorize short letters, Asmaul Humana, and others to increase the child's spiritual understanding through the child's relationship with God. Through the prayers that are recited, they will be felt in the soul of the child. This prayer that permeates the soul will eventually become a guide and strength to resist every negative temptation of the environment (Character et al., 2020) . Through prayer and the implementation of habituation of these religious values, one will get a spiritual appreciation that leads to spiritual meaning. Because, prayer becomes the strength of the child's calm in the face of all obstacles and challenges in his life.

Second, through love and affection. Sufficient affection is the first source for the development of spiritual intelligence in children. Love is the source of life for children. Love is given to children with a sense of peace and support that allows them to grow and develop. Without love, children will slowly die. Because, love makes children will continue to grow and develop their own identity. This is evidenced by the Wadas Keller RA Creative House program in which children are conceptualized by smiling, greeting, and greeting. Then the children practice the words "Sorry, please, and thank you" which the children experience continuously every day. Fromm said in a quote from Triantoro Safari's book that love and affection are based on four dimensions, namely, full attention, responsibility, respect, and knowledge (Triantoro Safaria, 2007) . These four must be instilled in children in the family room, schoolroom, and community space. Giving encouragement to love and affection efforts makes the child's identity more confident. Confident in learning, playing, worshipping to the fullest.

Third, through the example of parents. The example of parents becomes the fulcrum to guide children to increase their spiritual meaning. Parents are examples for children and the closest figures (Nurfalah, 2018) . If parents are diligent in worship, the children will also be affected by these habits more or less. On the other hand, if the parent does a lot of bad deeds, the child will eventually imitate the style of the act. From here, the children of RA Wadas Kelir limit it by educating the importance of applying religious and moral values. Through habituation of polite actions, good morals, learning worship, until children reflect in their home space to parents to remember the importance of religious and moral values. This is a sign of the implication that the concept of honing children's spirituality has entered the child.

Fourth, through fairy tales that contain wisdom. Children's spiritual intelligence can be conveyed through fairy tales, stories, Islamic stories that can instill values and spiritual meaning in children (Zurqoni & Musarofah, 2018) . This is implemented by the children of RA Wadas Kelir who get children used to reading Islamic books, fairy tales, and books about prophets and prophets. Through Islamic stories read can add valuable learning, children have positive spiritual values, children have examples and guidelines for behavior in their daily lives, children see life in a meaningful and better way, and children have a well-honed conscience.

Fifth, sharpen and sharpen conscience. Children's conscience needs to be sharpened through prayers and religious activities. If children lack affection and love, the child will suffer (Character et al., 2020) . As a result, the child's soul will be controlled by hatred which will hinder the development of conscience. So the RA Wadas Kelir teaches religious and moral values by way of children learning about noble values, teachers and parents providing good examples and examples. For example, there is a friend who does not bring lunch, then the teacher approaches to ask, offer, and buy or invite to eat together. Through dialogue and reasoning to understand life wisely and wisely. Then, through education and understanding taught by Islam.

Five implications in honing spiritual intelligence that are applied through the practice of habituation of religious values to the children of RA Wadas Kelir. RA Wadas Kelir provides Islamic, intelligent, creative children's education services to hone children's intelligences, especially children's spiritual intelligence. Through honing this spiritual intelligence, children have the potential to believe in faith, have a good conscience, and always give kindness to others.

CONCLUSION

The application of the practice of habituation of religious values can hone children's spiritual intelligence. Children's spiritual intelligence is meaningful events related to religion. This was implemented by Raudhatul Atfhal Wadas Kelir as an anticipatory step against religious values and norms, so the researchers obtained three important things, namely, (1) Forms of religious habituation; giving gifts, giving punishments, giving advice, habituation by example, and

conditioning, (2) the practice of religious habituation through methods; smile-greet-greeting habituation, memorization refraction, Islamic story habituation, Islamic pat and song habituation, and worship practice habituation. (3) Implications of Children's Spiritual Intelligence Development. These three, children can hone spiritual intelligence with Islamic designs from teachers at schools who then collaborate with parents.

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