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The Development for School Program in order to Encourage Students' Spiritual Intelligence

ABSTRACT: Modernity has caused crises of meaning and value. The indictment for productivity, effectiveness and efficiency, material, and instant process is the main characteristic of modern life which has led to the fading of family educational meanings and social values. The development for spiritual intelligence program is expected to decrease the effects of those meaning and value crises. This paper tries to elaborate the roles of educational institution in facing the challenges of modernity in the era of globalization. The research focussed on the Primary School of Al-Azhar Syifa Budi Parahyangan in West Bandung Regency, West Java, Indonesia that has developed a school program named "Mumtaz" School. This program consists of 15 activities relating to the indicators for students' spiritual intelligence, which are the ability to draw meaning from an event, the willingness to serve in religious activities, expression of gratitude, the ability to develop social values, the implementation of good deeds, finding and determining life goals, honesty, and patience. Advanced spiritual intelligence will result a noble character of students who serve God, perform social responsibility to themselves, people, and their surroundings. Finally, all stakeholders are responsible to build several characters related to spiritual intelligence, namely politeness, happiness, humbleness, respect, spirit, and discipline.

KEY WORD: School programs, spiritual quotient, modernity, moral crisis, primary school, teaching-learning process, and nobility values.

IKHTISAR: Artikel ini berjudul "Pengembangan Program Sekolah untuk Mendorong Kecerdasan Spiritual Siswa". Modernitas telah menyebabkan krisis makna dan nilai. Tuntutan terhadap produktivitas, efektivitas dan efisiensi, kekayaan materi, dan proses instan adalah ciri utama kehidupan modern yang telah menyebabkan pudarnya makna pendidikan dalam keluarga dan nilai-nilai sosial. Pengembangan program kecerdasan spiritual diharapkan dapat mengurangi dampak yang timbul dari krisis makna dan nilai tersebut. Tulisan ini mencoba untuk menguraikan peran lembaga pendidikan dalam menghadapi tantangan modernitas di era globalisasi. Penelitian ini difokuskan pada Sekolah Dasar Al-Azhar Syifa Budi Parahyangan di Kabupaten Bandung Barat, Jawa Barat, Indonesia yang telah mengembangkan program sekolah bernama Sekolah "Mumtaz". Program ini terdiri dari 15 kegiatan yang berhubungan dengan indikator kecerdasan spiritual siswa, yang berkemampuan untuk menarik makna dari suatu peristiwa, kesediaan untuk melayani dalam kegiatan keagamaan, ungkapan rasa syukur, kemampuan untuk mengembangkan nilai-nilai sosial, melakukan perbuatan baik, menemukan dan menentukan tujuan hidup, kejujuran, dan kesabaran. Kecerdasan spiritual selanjutnya akan menghasilkan akhlak mulia siswa yang bertakwa kepada Allah, mampu melakukan tanggung jawab sosial untuk diri mereka sendiri, orang lain, dan lingkungan mereka. Akhirnya, semua pihak bertanggung jawab untuk membangun beberapa karakter yang berhubungan dengan kecerdasan spiritual, yaitu kesopanan, kebahagiaan, rendah hati, saling menghormati, semangat, dan disiplin.

KATA KUNCI: Program sekolah, kecerdasan spiritual, modernitas, krisis moral, sekolah dasar, proses belajar-mengajar, dan nilai-nilai mulia.

INTRODUCTION

In general, there are three kinds of human quotient, namely: Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ). Among those three, Spiritual

Quotient is the highest one, because it bounds both other quotients.

D. Zohar & I. Marshall explain that spiritual intelligence can be performed in the following occasions: (1) to encourage an individual to

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be creative, graceful, and knowledgeable; (2) to deal with existential problems when an individual feels down, and stuck in their routine, anxiety, and unresolved past; (3) to become a guide for an individual in facing the unresolved problems; (4) to become spiritually intelligent in religion; (5) to connect intrapersonal and interpersonal matters, and also the gap between themselves and others; (6) to help an individual to live their life in the deeper meaning; and (7) to deal with various problems, good and evil, life and death, and the true origin of suffering and despair (Zohar & Marshall, 2007:12-13).

The preceding argument shows that spiritual intelligence can be used by humans in dealing with life-related problems. Therefore, spiritual intelligence is essential to teach even at the early age so that they can use it effectively.

However, the challenge for the development of spiritual intelligence is getting more complex as the world advancing. The development modernity causes parents spending more time at work to earn material and positional needs leading to the abandonment of family education. Children become uncontrolled, and parents are absent when they need attention and nurture causing the children to lose themselves, pull themselves from social life, and alienate themselves from their spiritual life.

The effects of modernity, as explained above, have caused a society lacking attention for children's spiritual quotient. The tendency, as said by Alimuddin Baharuddin (2013), appears in the consequences of weak spiritual intelligence in students, such as anxiety, agony, laziness in studying, panic, suicidal tendency, aggressiveness, and juvenile delinquency. In this context, schools are responsible to build several characters, namely politeness, happiness, humbleness, respect, spirit, and discipline.

Hester Lacey (2000), in his review on a book about spiritual intelligence, reveals a fact that people shuffle because they do not have spiritual values at all, in particular to the youth generation that grows up without supervision and guidance. They endure emptiness, become disoriented, consume drugs, get drunk, or break things. This kind of behavior is shown

in society in the form of motor gang joined by students. The members of the gang tend to be violent and destructive. They have become problem and concern for parents and society.

The explanation above shows that it is urgent to save the life from meaning crisis by increasing spiritual intelligence through the appropriate programs. Thus, this research focuses on two issues. *First*, on how school develops the right programs to enhance students' spiritual quotient; and *second*, on how the results of those programs to the students' nobility.¹

LITERATURE REVIEW

Various previous researches show that students' spiritual intelligence, in an educational institution, needs to be developed. The results are: (1) it is necessary to develop an education that concerns to the perfection of humanity with spirituality as the main element; (2) an education should have main goals in optimizing spiritual quotient, self-control, love for Allah, and knowing themselves; (3) it is important to practice a family educational system which is based on spiritual quotient; and (4) it is necessary to create educational curriculum to build a noble character (Basukiyatno, 2005).

The development for spiritual intelligence today, however, only focuses on particular subjects, such as Civics and Religion, while other subjects are developed spontaneously depending on the teacher's creativity (Abdul Hakam, 2010). Accordingly, spiritual intelligence needs to be developed in primary school level, because it is an important phase and a basis for the next phases of life. This foundation has to be built strongly, so that students will possess adequate learning experiences to continue their study to the next level and live in their society.

According to D. Zohar & I. Marshall (2007:2), spiritual intelligence is a quotient to behave and live in a wider and richer meaning, and also to pose judgment that somebody's behavior

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or path of life is more meaningful than others. A.Z. Azzet (2010:31) explains also that a quotient, which lift the function of soul as self-internal system, has the ability and sensitivity in seeing meanings behind a reality or particular occurrence.

K. Ummah *et al.* (2005:20) argue that spiritual intelligence is human ability to give meanings to what they have endured and undergone. While A.G. Agustian (2009:57) explains that ESQ (Emotional Spiritual Quotient) is an ability to give religious meanings to every behavior and action through several steps and thinking with character, to become a noble human being (*hanif*), and to have integrality in thinking pattern, to act "solely because of Allah".

From the explanation, it can generally be concluded that spiritual intelligence is human ability to give meanings to their life. Those meanings include self-awareness to understand, maintain, preserve, develop, and present human life to God Almighty. It is needed for humans to grow up and give meaning to every aspect of life to become a successful, wealthy, harmonious, and happy individual. An individual who use their spiritual intelligence will lead them to both good and bad sides.

D. Zohar & I. Marshall (2007:13) again explain that humans can perform with SQ (Spiritual Quotient) to deal with problems both in good and evil, life and death, and true origins of suffering and despair. They tend to rationalize these kinds of problem, or are dragged emotionally or crumble because of them. To have a complete spiritual intelligence, sometimes they have to see the face of hell, to be aware of the possibility of despair, suffering, pain, and loss, and to be able to face it firmly.

Utilizing spiritual intelligence in learning process will help students not to be desperate when they obtain low score, fail in performing their task, unable to fulfill the unexpected target, and other fiascos. Consequently, they will not stop trying and treat the failure as a lesson to start over and fix it preventing it to happen in the next time. They will make effort to evaluate and find the cause of the failure, as well as understand that failure has made them realize that they have to be more persevering and diligent in studying to get achievements.

It is important to nurture spiritual intelligence at the early age, so that it becomes their behavior which will build such character. This kind of individual will be able to help others from many dire characteristics. The signs of an individual who develop their spiritual intelligence, as presented by D. Zohar and I. Marshall, include: (1) Flexibility, (2) Self-awareness, (3) Capacity to face and use suffering, (4) Capacity to face and transcend pain, (5) Quality of being inspired by visions and values, (6) Reluctance to cause unnecessary harm, (7) Tendency to see connection between diverse things, (8) Tendency to ask why and what if and seek for answers, and (9) Facility to work against convention (Zohar & Marshall, 2007:14).

The development for spiritual intelligence in school program is one way to practice and habituate students to find meanings of life. First, they have to seek the philosophical foundation and values as the basis of learning process. Then, second, it is materialized in teaching system and program to build the expected behaviors. The point of the development for students' spiritual intelligence is an effort to help students to understand the meaning behind every event to build their character.

Based on the exposition above, the indicators for students' spiritual intelligence are: (1) Ability to find meanings behind event and their own experience; (2) Willingness to perform religious activities; (3) Gratitude for God's gift and blessing; (4) Ability to develop social values; (5) Kindness to fellow schoolmates, teachers and school employees, parents, and society; (6) Capacity to find and determine life goals; (7) Honesty to result in integrity; and (8) Patience in dealing with problems.

The expected outcomes for the program are students with nobility. Permendiknas RI (*Peraturan Menteri Pendidikan Nasional Republik Indonesia* or Regulation of the Minister of National Education of the Republic of Indonesia) No.20 Year 2007, on the Standard for Educational Assessment, states that the dimension of nobility includes discipline, cleanness, health, responsibility, politeness, confidence, competitiveness, social relation,

honesty, and observance (Depdiknas RI, 2007). Whereas in Islam, as stated by H.M. Saelan (2002:80-81), nobility includes three relations: to God, to other people, and to self.

RESEARCH METHODS

On the Location and Subjects of Research.

This research was conducted at the Primary School of Al-Azhar Syifa Budi Parahyangan in West Bandung Regency, West Java, Indonesia. The consideration for choosing the location for research is because the school possesses the expected quality which is developing a school program relevant to the advancement of students' spiritual intelligence.

The subjects of the research include the Head of Foundation, School Supervisor, Headmaster, and Teachers. Head of Foundation is a person responsible for educational management, while School Supervisor performs the educational management, particularly in the advancement of learning quality. Headmaster is responsible for the educational programs related to the teaching-learning process at school. Teachers are the cutting edges of success in school program.

Data Collecting Techniques. Data are collected with questionnaires, documental studies, and interviews. Data collecting with questionnaires is conducted to obtain general primary data, while documental studies are related to the data for school program which includes curriculums, school reports, assessment results, and other written documents. Interviews are carried out to confirm the data from the other two techniques more accurately. They are also necessary to check the validity of the primary data to strengthen the existing ones (Moleong, 2000).

Data Processing and Analysis Techniques.

Data processing is conducted in three steps, which are: (1) orientation or field observation; (2) exploration or data collecting related to the subject; and (3) data recording. Then, the collected data are analyzed with the following steps: *first*, data reduction to process, classify, and abstract the data; *second*, data display to summarize the findings systematically and to classify the data to see the pattern and model of the program; and finally, *third*, data

verification to test the concluded results and to analyze them related to the relevant theories in order to produce design of scientific substances (Sukmadinata, 2005).

RESULTS AND ANALYSIS

On the Results. The program developed by the school through Mumtaz School Program summarizes the educational aspects performed at school in four visions (*catur tunggal*) which are: faith (*aqidah*), nationalism, science, and technology. Through the program, the school teaches the students to become a generation with Islamic faith (*aqidah Islamiah*) based on regulation in Al-Qur'an and Al-Hadist, love for the Republic of Indonesia, and capacity in science and technology as the requirement to compete in a global scale (interview with Headmaster, 17/4/2012; and interview with Teacher, 20/4/2012).

Primary School of Al-Azhar Syifa Budi Parahyangan in West Bandung Regency, West Java, Indonesia, has had 15 programs. This program consists of regular activities such as follows:

First, Educational Spiritualizing Program.

This program aims that students will have a faith in Islamic manners, proven orally, and shown in their daily behaviors. Shortly, they are included in integrated entity which consists of: *I'tiqadul qaib* (performed in soul), *Iqra'ur lisan* (spoken), and *Smal bil-arkan* (physically conducted). The three manners are integrated in an entity of behaviors, both as an individual or *fardiyah* and as a member of a community or *jama'iah* (interview with School Supervisor, 30/4/2012).

Second, Reciting and Memorizing Al-Qur'an or Tadarus wa-Tahfizul Al-Qur'an. The program aims at instilling love for Al-Qur'an in students, working out on their pronunciation with the right *tajwid* and *makhraj*, and memorizing verses in Al-Qur'an starting with short chapters (*surah*) in Juz 'Ammah. From that, students will continue their memorizing to the other chapters and verses. It is encouraged for students to study the meanings of the verses. This activity is held every morning before the class begins and right before Dzuhur pray (interview with Headmaster, 17/4/2012; interview with Teacher, 20/4/2012; and interview with School Supervisor, 30/4/2012).

Third, Bilingualism. It is conducted to accelerate students' ability in commanding English as an international language. It is a form school's responsibility to compete in a global scale. School attempts to make English as a language used in daily conversation in learning activity.

The program is guided by a native speaker who also has knowledge in international education system. It is started from the first grade to the sixth grade by using English in classes, textbooks in English, and the final evaluation. The fifth and sixth grade students do not use English because the tests in national examination are not in English (interview with Headmaster, 17/4/2012; interview with Teacher, 20/4/2012; interview with Head of Foundation, 25/4/2012; and interview with School Supervisor, 30/4/2012).

Fourth, Life Skill. This program is performed in scout activity or *kepramukaan* which is one of extracurricular activities at the school. The aims of the program are to guide, train, and adapt the students to be competent and skilled in their daily life, as well as to build independence and other positive characteristics (interview with Teacher, 20/4/2012).

Fifth, Computer Program. The school has made the computer subject as part of intra-curricular programs since the beginning. The aim of the program is so that students will employ computer as a facility to help them to learn effectively and efficiently and to gain more knowledge (interview with Headmaster, 17/4/2012).

Sixth, Special Treatment Program or Talent Development and Acceleration. This is specially organized for students with above-average academic capacity, compared to their fellow schoolmates. Talent development program is carried out without specific period of time. The acceleration program is a special treatment program which allows students to finish their education at primary school one year earlier than usual. This is not held in the time being, but it will be put in the agenda for the next year (interview with School Supervisor, 30/4/2012).

Seventh, Ramadhan Integrated Learning and Pesantren Training Program. Both

programs are designed by combining Islamic learning system with creativity, so that the students will not be bored in learning Islam, as well as be still in spirit while fasting in *Ramadhan* month, and increase their religious activities as taught by Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam*). The programs are annually held every *Ramadhan* in Lunar Year of Islam or *Hijriyah* which are expected to increase their observance and independence (interview with Head of Foundation, 25/4/2012).

Eighth, Remedial Teaching and Enrichment Program. This program is part of teachers' responsibility to the completion of their students' study. They perform remedial teaching for students who still need more time to master a subject in a determined time outside the class. This remedial program is only given not more than two times. On the other hand, students with faster learning ability than their fellow classmates, with their parents' approval, will be given enrichment program to prepare them to gain more achievements in the future (interview with Teacher, 20/4/2012).

Ninth, Five-Day School Program. While most schools have 6-day school policy, Primary School of Al-Azhar Syifa Budi Parahyangan has only five days in school per week. This aims to allow students to have more harmonious communication with their parents which is expected to ensure their educational success. This program is organized based on the fact that 90% of the parents work in private sector from Monday to Friday, so that they will have more quality time spent with their children (interview with Head of Foundation, 25/4/2012; and interview with School Supervisor, 30/4/2012).

Tenth, General Skills Requirement Program or Program Syarat Kecakapan Umum. This is a special curricular program designed for Islamic subject which aims to evaluate and increase students' capacity in understand, memorize, and practice Islamic activities in their daily life. The materials range from studying short chapters in Al-Qur'an along with the meanings, praying or *shalat* practice, to learning *thoyibbah* or good verses and prayers (interview with Headmaster, 17/4/2012).

Eleventh, Philanthropy Program. This is school's regular program so that students

will have: (1) Generosity for fellow human beings; (2) Solidarity and kindness; and (3) Consciousness in practicing the command in religion to help and donate part of their possessions or *infaq* and *sadaqah* to those in need or *dhuafa* (interview with Head of Foundation, 25/4/2012).

Twelfth, Field Trip or Study Tour Program. This is also part of curricular program which is projected to enrich students' learning experiences by having activities outside the school. This recreational activity is held to have a relaxation after spending so much time at school, and also to strengthen relationship among school community members.

This program has proven to result in: (1) Independence, bravery, and confidence; (2) Creativity; (3) Nature exploration to make students close to the nature; (3) Enrichment in learning experiences by connecting with a topic or subject in their learning, so that students can see or practice it in real life; and (4) Stronger relationship, solidarity, tolerance through activities designed by teachers (interview with Head of Foundation, 25/4/2012; and interview with School Supervisor, 30/4/2012).

Thirteenth, Extracurricular Program. This is not a mandatory program and held after school which aims to develop students' interest and talent, and also to support the curricular activities. The activities for this program include: (1) Religion, such as Al-Qur'an learning or *qiro'atil Qur'an*; (2) Sports, such as futsal, basketball, swimming, *aikido*, and badminton; (3) Arts, such as painting, dance, musical ensemble; and (4) Language program and academic supporting program in preparation (interview with Headmaster, 17/4/2012; and interview with Teacher, 20/4/2012).

Fourteenth, Environmental School Program. This program is projected as an early awareness for students to help maintaining the environment and to provide comfort. It includes seeding, horticultural planting, herbal planting, organic waste management, and organic fertilizer management to be used for plants in their surroundings (interview with Head of Foundation, 25/4/2012; and interview with School Supervisor, 30/4/2012).

Fifteenth, School Health Unit. This program includes health education, health service, and

health management and report. It aims to teach students to understand and practice healthy life for their daily life (interview with Headmaster, 17/4/2012; and interview with Head of Foundation, 25/4/2012).

On the Analysis. School program to increase students' spiritual intelligence is a series of activities organized to involve all school elements, including parents, to participate in building a character which possesses knowledge and ability as stated in the aim of education. The aim of education in the Primary School of Al-Azhar Syifa Budi Parahyangan, according to Headmaster, is following here:

to prepare a generation of Muslim scholars with strong faith, nobility, competence, self-confidence, and contribution to religion, society, and the nation of Republic of Indonesia, as well as the capacity to exercise Islam and science in maintaining and developing the nation. To accomplish the aim, school has developed *Mumtaz School Program* which summarizes educational aspects. This program provides knowledge, training, adaptation, practice, real-life experience, and guidance in implementing the indicators of spiritual intelligence (interview with Headmaster, 17/4/2012).

Besides that, it is also related to the growth and development of students' knowledge for spiritual meanings and values. The relation shows in the following table.

The table above shows that school program results in students who are capable of drawing positive meanings and values. Those meanings and values are attached to the students because they are continuously practiced until they become a certain character.

This is important to educate students, as explained by Thomas Lickona, that the reasons to understand meanings, values, and characters taught in school are: (1) there is an urgent and essential need for preventing the negative impacts of modernity in students; (2) the process of connecting values and socialization is important to save and fix social life; (3) the role of school as an educational outlet for increasing spiritual intelligence then becomes crucial when students accept family education from their parents and when the essential meanings gained from religious activities start to be meaningless and

Table 1:
Relation of Spiritual Intelligence and Mumtaz School Program

Students' SQ Indicators	Program	Developed Meanings and Values
1. Drawing meanings in every event/phenomenon around them	<ul style="list-style-type: none"> Educational spiritualization Ramadhan integrated learning and Pesantren training program 	<ol style="list-style-type: none"> Understanding faith Believing in God's existence Behaving because of God Relying on God Making Al-Qur'an and Al-Hadist as the guidance in life.
2. Willing to serve in religious activities	<ul style="list-style-type: none"> Tadarus and Tahfizul Qur'an SKU (Syarat Kecakapan Umum or General Skills Requirement) 	<ol style="list-style-type: none"> Doing God's command Resisting temptation for sins Adapting to serve in religious activities.
3. Being grateful	<ul style="list-style-type: none"> Field trip or study tour 	<ol style="list-style-type: none"> Preparing for expressing gratitude Being grateful for God's creation in nature Being grateful for God's gifts Being grateful for society's uniqueness and beauty
4. Developing social values	<ul style="list-style-type: none"> Philanthropy 5-Day School 	<ol style="list-style-type: none"> Helping friends in need Helping other people in need Building solidarity Building a harmonious relationship with family and society
5. Being kind	<ul style="list-style-type: none"> Environmental school program School health unit 	<ol style="list-style-type: none"> Stimulating kindness Keeping the environment clean and healthy Stimulating health care Stimulating solidarity to help those in unhealthy condition
6. Finding life goals	<ul style="list-style-type: none"> Extracurricular activities Talent development Life skills Computer 	<ol style="list-style-type: none"> Stimulating in finding life goals Stimulating in finding self-potency Finding talent and ability Developing skills Encouraging capacity
7. Being honest	<ul style="list-style-type: none"> Bilingualism 	<ol style="list-style-type: none"> Encouraging honesty Building a truthful character Resisting dishonesty Encouraging self-integrity
8. Being patient	<ul style="list-style-type: none"> Remedial teaching and enrichment 	<ol style="list-style-type: none"> Encouraging patience Discouraging rush in learning Encouraging spirit and motivation

(Source: Adapted based on the interview with Headmaster, 17/4/2012; interview with Teachers, 20/4/2012; interview with Head of Foundation, 25/4/2012; and interview with School Supervisor, 30/4/2012).

fading away from their life; (4) fundamental opposition in viewing ethics in modernity appears; (5) democracy has a special place in moral education which includes meanings and values of mutual concern to other people's rights; (6) there is absolutely nothing to be considered meaningless education. In class, teachers will always insert meanings and values in teaching, and this is also practiced by other educational staff members. Every schools expects to result in successful students with noble character as expected by parents and society; (7) spiritual intelligence is related to the question of to whom this life is worth

living. In other words, human beings should live their life in harmony with other people and their environment solely because of God; (8) meanings and values have a strong foundation in supporting the progress of education and they are needed in solving problems caused by the negative impacts of modernity; (9) meanings and values are taught at school but the more important thing is how teachers and other educational staff members become their role model; and (10) meanings and values can be taught at school, and through a precise program, students have not only exquisite academic capacity, but also meaningful and

Table 2:
Relation of Spiritual Intelligence, School Program, and Students' Morals

Spiritual Intelligence	School Program	Morals
Drawing meanings in every event or phenomenon	a. Educational spiritualization b. <i>Ramadhan</i> Integrated learning and <i>Pesantren</i> training program	Morals to Allah • Practice of religious rituals • Discipline
Willing to serve in religious activities	a. <i>Tadarus</i> and <i>Tahfizul Qur'an</i> b. SKU (<i>Syarat Kecakapan Umum</i> or General Skills Requirement)	
Being grateful	Field trip or study tour	
Developing social values	a. Philanthropy b. 5-day school	Morals to fellow humans and other creatures:
Being kind	a. Environmental school program b. School health unit	• Cleanness • Health • Politeness • Social relation
Finding life goals	a. Extracurricular activities b. Talent development c. Life skill d. Computer	Morals to self: • Responsibility • Confidence • Competitiveness • Honesty
Being honest	Bilingualism	
Being patient	Remedial teaching and enrichment	

(Source: Adapted based on the interview with Headmaster, 17/4/2012; interview with Teachers, 20/4/2012; interview with Head of Foundation, 25/4/2012; and interview with School Supervisor, 30/4/2012).

essential values and character (Lickona, 2012:31-35).

Meanings and values, as explained in the previous table, can be guidance for students in living their life which will make them a noble human being. According to H.M. Saelan, morals or *akhlak* in Islam, as presented by Prophet Muhammad, includes three kinds, namely: (1) morals to Allah which regulates how humans connect to their Creator; (2) morals to fellow humans and other creatures; and (3) morals to self, which focuses on self-management, even though it is never really separated from the other two (Saelan, 2002:80-81).

Based on the previous argument, if studied more thoroughly, school program in Primary School of Al-Azhar Syifa Budi Parahyangan is an effective model to encourage spiritual intelligence. The relation of spiritual intelligence, school program, and students' morals are depicted in the below table.

From the table, it can be concluded that students' morals to God is seen in the practice of religious rituals and discipline in daily basis. The effort can start by educating students to draw meanings in every event or phenomenon

in their life, guiding them to be willing to practice the rituals, and encouraging gratitude for every gift.

To impose morals to fellow humans and other creatures, students are introduced to cleanness, health, politeness, and social relation in their interaction with other people and creatures. It is carried out by educating and guiding them to develop their social values and solidarity and adapt in being kind. Morals to self is developed by teaching them the importance of finding life goals, being honest, and being patient. The Primary School of Al-Azhar Syifa Budi Parahyangan has all the programs to encourage and develop those values for the students.

CONCLUSION

The development for school program in order to encourage students' spiritual intelligence is embodied in eminent programs included in *Mumtaz* School Program. The program contains trainings, adaptations, practices, and guidance in implementing the indicators for spiritual intelligence. It consists of: Educational Spiritualization Program;

Ramadhan Integrated Learning and Pesantren Training Program; *Tadarus* and *Tahfizul Qur'an*; *Syarat Kecakapan Umum* or General Skills Requirement; and Field Trip or Study Tour to impose moral values to God.

To encourage morals to fellow humans and other creatures, school has provided programs, such as: Philanthropy; 5-Day School; Environmental School Program; and School Health Unit. Finally, students are taught to have morals to themselves by joining programs, such as: Extracurricular Activities; Talent Development; Life Skill; Computer; Bilingualism; and Remedial Teaching and Enrichment.

Those programs have proven effective to increase students' spiritual intelligence. As the spiritual intelligence developed, students will have nobility to God (faith and devotion), to other people and creatures (social ethics), and to themselves (existence).

Based on the findings explained previously, it is recommended for the continuous researches, program development systems and strategies, as well as development for educational staff members, in particular for the teachers.

First, this research focuses on eminent school programs, and does not include structure and curriculum design. Therefore, it is important to continue this research to enrich studies on the topic and other related issues. It is also suggested that the researches are carried out in various locations and subjects with distinctive characteristics, such as public schools or schools in rural areas.

Second, the success of a school program has impact on students' capacity. Thus, it is essential to work on full efforts in developing the right systems and strategies, so that the program can be carried out effectively.

Third, a successful school program can also be a model for other schools; however, it is similarly important to notice that the success relies on educational staff members, especially teachers. Hence, a development program for educational staff is crucial, as well as awards for their achievement in order to elevate their skill and motivation.

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The Field Trip Program in Indonesian School
(Source: ASPENSI Photo Album, 16/7/2012)

Field trip or study tour program is also part of curricular program which is projected to enrich students' learning experiences by having activities outside the school. This recreational activity is held to have a relaxation after spending so much time at school, and also to strengthen relationship among school community members.