Promoting Children's Spiritual Intelligence and Personality Development

Sri Wahyuningsih
State Islamic Institute of Kudus Central Java Indonesia
wahyuningsih@stainkudus.ac.id

Abstract:

This present study aims to explore the urgency of promoting the spiritual intelligence of children in a family setting and its implications for the children's development. A qualitative descriptive design was employed in this study. Three female and two male lecturers of Institut Agama Islam Negeri (IAIN) Kudus were recruited in this research. The study used in-depth interviews to collect the data. The findings demonstrate that the lecturers enhanced their children with Islamic education to shape their spiritual awareness. This study also highlights a wide array of reasons for the urgency of fostering the children's spiritual intelligence attempted by the lecturers. Firstly, this kind of intelligence constitutes the value and meaning of spirituality. Secondly, it represents the nature of faith (spirituality) for human beings. Lastly, spiritual intelligence reflects the meaning or core of the whole intelligence that plays a pivotal role in the basis for intelligence quotient (IQ) and emotional quotient (EQ). The internalization of spiritual intelligence in children can be fostered when they are in the womb until adulthood through habituation, good modeling, and consistency from their parents. Furthermore, the implications of spiritual intelligence for children cover their character, emotional, psychological, and physical development.

Keywords: *Spiritual Intelligence, Character Education, Children's Development*

INTRODUCTION

A surge of spiritual intelligence has received a wide array of attention from researchers for recent years. Supriyanto & Tronea (2012: 695) promote that spiritual intelligence gives a significant effect on transformational leadership, job satisfaction, and work performance. Sabiq's study (2012: 53) exposes that there is a positive relationship between spiritual intelligence, emotional intelligence, and social behavior. Moreover, spiritual intelligence has a significantly positive effect on auditor performance (Choiriah, 2013: 3). Similarly, Diponegoro & Trihandini (2005) argue that an employee who gets a high Spiritual Quotient (SQ) test score at the process of recruitment turns out to show better work performance. It might occur when the employee frequently acquires new knowledge and skills from some training provided. This finding also emphasizes that the employee attaining a high score of Emotional Quotient (EQ) test tends to demonstrate better performance. It can be noticed on how the quality and quantity of the employee are. Lastly, Sina & Noya (2012: 185) reveal that spiritual intelligence possesses a positive, but not significant effect on personal financial management.

The research findings presented above suggest that spiritual intelligence gives a positive, even significant, effect on social behavior, work performance, and personal financial management. Regarding the behavior affecting an individual's quality, Bolghan-Abadi, Ghofrani, & Abde-Khodaei (2014: 79) propose that spiritual intelligence plays a role of a benchmark in establishing quality in life. Nonetheless, other studies prove that teenagers may perform moral decadence, and it is due to the decline of their spiritual intelligence. The 2010 Basic Health Research (Riskesdas) reports that premarital sex, risky sexual behavior, is committed by adolescents ranging from 10 to 24 years old (http://health.kompas.com). Additionally, there was an increase in brawl cases among students that occurred in Jakarta, in which 26 incidents of the student brawl occurred in East Jakarta, eight cases in Central Jakarta, 13 brawls in South Jakarta, 2 cases in North Jakarta and eight ones in West Jakarta (http://megapolitan.kompas).

Besides, a survey conducted by the United States Bureau reported that 60 percent of the adolescents were exposed to acts of violence committed either by themselves (brawls and other self-crimes) or by other people such as rape, violence, and so on. Roni in Unayah & Sabarisma (2015: 122) collected the data obtained from the Jakarta's Center for Social Disorders Control. The survey exposed that in 2009, there were 0.08 percent or 1,318 of 1,647,835 elementary, junior, and senior high school students in Jakarta engaged in brawls, and this number increased from the previous years.

The empirical data portray that there has been the decadence of morals and ethical values among the Indonesian young generations. The fading of their awareness of character values, such as religious values, shame, honesty, politeness, and social care, causes them to be negligent and not to act based on well-determined rules so that they have a negative impact on themselves and others. Those cases also depict that the education prioritizing cognitive, affective, and psychomotor domains without being balanced with fostering spiritual intelligence has not been able to make human beings superior in knowledge and morality. For this reason, enhancing religious education and promoting spiritual intelligence in children, especially in a family setting, is completely urgent and pivotal. Tasmara (2001: 47) points out that the so-called 'plus' spiritual intelligence refers to the ability of a person to listen to his/her conscience or the divine whisper of truth in decision-making, empathizing, and adapting.

In line with the Tasmara's point of view, Agustian (2001: 14) asserts that spiritual intelligence deals with the problem of meaning. This kind of intelligence enables to place human behavior and life in a variety of contexts such as family, community, and corporate. It implies that spiritual intelligence pinpoints the human's ability to judge that his/her actions or ways of life are more meaningful than others. From the given notions, it can be defined that spiritual intelligence relates to the capacity in deeming to the quality of the meaning of life and to what extent the individual is able to put behavior and life at a wider, richer level of meaning-giving context. Likewise, spiritual intelligence constitutes an important aspect in addition to emotional intelligence and intellectual ability.

Education, particularly religious education, which does not develop spiritual aspects, tends to get a person's religious understanding trapped in a rigid understanding and the formalization of religion. Susanto (2018: 73) views one of the problematic factors of the radical Islamic movements is the entrapment of the people toward religious formalization. Further, Susanto explains that the rise of radical religious understanding

should be the concern of Islamic teachers/lecturers to teach religion which is more directed to substantive teachings in the form of the fundamental purpose of the Islamic teachings.

This study employed a qualitative descriptive approach aiming at exploring the urgency of promoting children's spiritual intelligence in their families and its implications for the children's development as well as the methods carried out by their parents to foster the spiritual intelligence. Three female and two male lecturers of Institut Agama Islam Negeri (IAIN) Kudus participated in this research. The study used in-depth interviews to collect the data. Meanwhile, the data were analyzed qualitatively by applying an interactive model, namely: data collection, data reduction, data display, and conclusion drawing.

DISCUSSION

Spiritual Intelligence

Spiritual intelligence represents a combination of various factors. Emmons (2000) regards that the factors cope with mysticism, transcendence, and the capacity to cultivate a high level of spiritual awareness, understand spiritual meaning in daily activities and use spiritual resources to solve problems yielding virtuous character. Emmons supports the viewpoint by drawing that spiritual intelligence includes the vision of life and not just the goals of life. In addition, this intelligence concerns the whole life and even the whole universe, so it requires deep self-awareness and reflection to figure out what and how spiritual intelligence is. It indicates that spiritual intelligence is a set of capacities that human beings use to apply, manifest and embody spiritual resources, values, and qualities in promoting their everyday functioning.

Interestingly, Zohar & Marshall (2007) define spiritual intelligence as the one that focuses on the inner part of the body which is related to wisdom outside the ego or the awareness of spirit. Spiritual intelligence is used not only to know the existing values, but also to discover new values in life. This form of intelligence assists human beings to take personal responsibility of meaning and value and to respond to behavior and live in a richer and broader context. It is an emerging concept in the realm of spirituality and a foundation for other intelligence. Spiritual intelligence is more concerned with the enlightenment of the human soul. Individuals who have a high score of SQ test tend to be able to interpret the suffering of life by giving positive meaning-making to every single event, problem, and even pain in life they experience. In other words, spiritual intelligence transforms them to make the best use of whatever setting they are in and creates insights into multiple levels of consciousness.

Zohar & Marshall, further, identify that the individuals with good SQ possess nine characteristics, namely: the ability to be flexible (spontaneously adaptive and active), a high level of awareness, the capacity to adapt while encountering problems in life, the ability to face and exceed pain, the quality of life inspired by vision and mission, the reluctance to cause unnecessary losses, the tendency to see the interrelationship between various things (holistically educated), the real tendency to ask "why or what if" for fundamental answers, and the responsibility as a dedicated leader. Jacobi (2004) views that individuals with high spirituality tend to perceive themselves to show better social skills, which can contribute to prosocial behavior. Thus, it proposes that spirituality plays a vital role in motivating human beings to engage their interest in antisocial behavior while causing them inclined to

prosocial behavior. This result is consistent with Berman in Diponegoro & Trihandini (2005) revealing that spiritual intelligence facilitates dialogue between mind and emotion as well as between soul and body. Berman also states that spiritual intelligence may assist someone to carry out self-transcendence.

Development of Spiritual Intelligence in Children

The era of globalization has characterized that people are faced with the phenomenon of prioritizing intellectual abilities and ignoring other aspects of intelligence, including emotional and spiritual intelligence. Most parents tend to show their higher pride as their children study at favorite schools and even international ones. It can be seen that lots of teenagers are competing to study at elite and modern higher education institutions to highlight the lifestyle of modernity so that most of them have the tendency to ignore aspects of character and spiritual education. More surprisingly, they deal with drugs, promiscuity, prostitution practices, liquor, brawls, and other juvenile delinquent acts so that their future success is threatened with failure. Considering this phenomenon, families, specifically for parents, play a very pivotal role in promoting spiritual intelligence and character education in children and not merely relying on intellectual aspects.

Likewise, developing positive psychology in children has a tremendous impact on their abilities to experience their lives and face emerging problems. Positive psychology, a scientific study, has a value of strength that allows individuals and communities to survive (Abdullah, 2014: 71). This form of psychology stimulates children to develop aspects of education, socialization, health, and so on optimally. In addition to parents, teachers and policy makers (government) also have responsibility for shaping their children's morality through character education. This point may speak to Narvaez & Lapsley (2008: 2) highlighting that the urgency of building character education denotes something that cannot be negotiated since this education constitutes an important sector and becomes the responsibility of policymakers and teachers/lecturers.

Based on the result of interviews with the lecturers of IAIN Kudus, there are several reasons for the urgency of promoting spiritual intelligence in children. First, spiritual intelligence is a manifestation of spiritual values and meanings. Parents instill spiritual intelligence to the children through habituation and modeling. The habituation can be done by enhancing positive values such as honesty, patience, perseverance, gratitude, many others. Second, it is the nature of faith (spirituality) for human beings. Third, this intelligence reflects the meaning or core of the whole intelligence that plays an important role in the basis for intelligence quotient (IQ) and emotional quotient (EQ).

Fa'atin, one of the lecturers, explained the urgency of fostering spiritual intelligence in children attempted by their parents in a family setting:

> "To me, spiritual intelligence is very important to instill in children. As a mother, I try to do it through habituation and good modeling so as to shape the values of honesty, patience, gratitude, and so on. For example, when my children's learning achievement is not optimal, I don't immediately scold them, but I keep appreciating their learning processed and motivate them to be a learning enthusiast. In other words, class ranking is not everything. The most important thing is that my children

have tried to do their best in the learning atmosphere and they got their scores in an honest way; they are not cheating." (Fa'atin, January 9, 2018)

Similarly, Fitri, another lecturer at the Islamic higher education institution, exposed that spiritual intelligence is the fundamental aspect of spirituality in every human being. If parents promote spiritual intelligence in children in the family setting, they are expected to be able to apply more about the meaning and nature of life in the future.

"Spiritual intelligence to me is the nature of faith (divinity). Therefore, the realm of spirituality needs to be promoted in children from early childhood. The method of its application can be adjusted to their age and character. For toddlers, habituation and modeling from parents are good ways to foster this intelligence. The parents, for instance, teach prayers before and after getting sleep and before and after eating. Besides, I usually teach my children to say *alhamdulillah* as an expression of gratitude, thank while receiving something from others, and apologize when making a mistake." (Fitri, January 9, 2018)

The statements given by the research participants suggest that promoting spiritual intelligence in children should take account of their character, age, and personality development. It can be done through positive habituation in everyday life and good modeling from both parents and other family members. In short, the parents' role is very pivotal for children's development regarding that they are the closest figure in the family.

Internalization of Spiritual Intelligence in Childen by Family Members

A family is the main place of education for children. The success or failure in children's development depends on the ability of parents to educate them. Not only does education prioritize intellectual aspects, but it also needs alignment with other aspects, including emotional intelligence and spiritual intelligence. It is worth noticing that Lestari (2012: 39) claims that the success of parenting in children is closely related to the systems engaged in, namely: macrosystem, mesosystem, microsystem, and chronosystem. Macrosystem refers to external aspects such as culture, politics, economy, and social which are deemed to contribute to the process of children's socialization and development. Mesosystem functions as a place/setting for children's education such as schools and communities that may affect parenting and cooperative ties with each other. Microsystem relates to parenting, socialization, and cooperation between parents and children in a family setting. Meanwhile, chronosystem draws the change in parenting style along with the development of technology and socialization. Thus, it assumes that the pattern of parenting can be considered successful if the four systems correspond with each other well.

In relation to promoting children's spiritual intelligence by family members, the domain of microsystems must be maximally regarded by parents. They and other family members should use appropriate methods for the development of each child. They, for example, can internalize spiritual intelligence in everyday activities as children have not been able to digest spiritual concepts or resources textually in early childhood. Instead of it, they tend to be easier to accept the values of spirituality through positive habituation and good modeling from their parents and other family members and religious practices through short prayers, various proper prayer movements, and so on. It demonstrates that

children may feel less interested in using coercive and textual methods when promoting spiritual intelligence in them. This agrees with Rahmawati's statement:

> "I foster spiritual intelligence in children through the internalization of positive habituation in daily life such as praying before and after sleeping, praying before and after eating, inviting them to pray together in the mosque, greeting, thanking, apologizing when they are guilty, shaking hands with parents when they want to go outside, helping us do domestic work, and so on." (Rahmawati, January 9, 2018)

It is in line with Miftah's (the lecturer) explanation stating that promoting children's spiritual intelligence in a family setting becomes the responsibility of parents. Moreover, internalization of spiritual intelligence in children needs to be instilled starting from the mother's pregnancy period to adulthood through positive habituation, good modeling, and consistency from their parents. The statement is presented as follows:

> "I have tried to build spiritual intelligence for my children since they were still in the womb such as reading the Qur'an and practicing him listening to sounds of the Qur'an recitation. After they were just born, I used to do *adhan* (the call to prayer) and *iqama* (the second call to prayer). In everyday activities, I invite my children to the mosque to know the importance of worship to Allah the Almighty, teach short prayers, and so on." (Miftah, January 9, 2018)

Another method to develop spiritual intelligence in children can be done by providing them with character education. Noble character and morality reflect the main and fundamental mission of the Prophet Muhammad (PBUH) which must be taught and built for Muslims so that they are capable of balancing the material and spiritual dimensions and becoming successful human beings in the world and the hereafter, as the Prophet Muhammad (PBUH) said in the hadith narrated by Abu Huraira:

انما بعثت لأتمم مكارم الأخلاق

Meaning: "I have been sent to perfect the best of conduct (your behavior and character)."

These findings demonstrate that Islam emphasizes both interpersonal and intrapersonal relationships in enhancing the character and moral dimensions. To realize these dimensions, it is necessary to purify the human soul through the application and practice of values, *Tawheed* (oneness of Allah) ethics and the teachings of the Prophet (PBUH). Not to mention, processing positive emotions is also part of the value of character education since good character development denotes a process of individuals' emotions in Islam.

It confirms Ryan & Lickona's (1992) statement in Lestari (2012: 94) describing that there are three components adhered to human's character. Firstly, moral knowing includes moral reasoning and cognitive strategies that are used to make decisions systematically. Secondly, moral affection involves moral identity, interest in goodness, commitment, conscience, and empathy; they are affection sides of morality in individuals. Thirdly, moral action consists of three components, namely: willingness, competence, and habits.

Regarding the importance of character education, parents have the primary responsibility in promoting it in children situated in a family setting because the influence of parenting and socialization between parents and children occurs starting from early childhood to adulthood.

Regarding parenting, Lestari (2012: 57) emphasizes important aspects of the process which cover parents' control, support and involvement, communication, closeness, and discipline. Similarly, when parents want to promote spiritual intelligence in children through the moral formation and character education, they should try to apply control and monitoring to whether the character values taught to their children are in accordance with the realization in the environment. It portrays that parents need to regulate, control, and supervise their children's behavior as well as they should be able to provide direction, rules, and signs for children's education.

Furthermore, to enhance spiritual intelligence in children, parents require to provide support and engagement in every positive child activity in the form of warmth, approval, and positive expressions. For instance, when children are able to imitate the prayer movement, they deserve praise and appreciation from their parents. Another example is that parents participate in accompanying when their children are learning so that they feel supported and enthusiast and parents should direct and give some advice when they make a mistake.

The next method to promote spiritual intelligence in children is to build positive communication between parents and children. Through parent-child communication, the psychosocial relationship between parents and children can be well-established, children will feel cared for by parents, and parents can supervise and provide direction to children. In addition, the closeness and discipline of parents also denote an essential factor in shaping children's character. The closeness of parents to children can make them feel comfortable and loved (positive affection). In addition to discipline, children are expected to be able to organize themselves, master a skill and expertise, and avoid negative attitudes and behavior. It aligns with Lestari (2012: 63) declaring that self-regulation or discipline promoted by parents in their children correlates with two dimensions of conscience, namely: moral affection and moral cognition. Further, Ryan & Lickona (1992) in Lestari (2012: 64) also assert that if high moral cognition is not accompanied by moral affection, it may not encourage the realization of moral behavior in children. It implies that in spite of knowing what is right and wrong, they tend to perform moral behavior if there is a figure who controls; they behave well based on obedience.

In contrast to Lestari who emphasizes character education and spiritual intelligence in children situated in a family setting, Almerico (2014: 3) puts more emphasis on the enhancement of character education in schools, in which the concept of character education can be taught in the context of literature. Accordingly, children may realize and understand character education values such as respect, honesty, courage, kindness, and other interesting dimensions in their surroundings. For instance, to increase children's interest in literature, teachers encourage students to prefer reading and discuss books with them so that the students can absorb and enhance their strong character values. Moreover, the selected literature should be in accordance with character development so that children are able to digest, understand, and manifest the fostered character values.

It is noteworthy that this finding synthesizes that promoting spiritual intelligence, shaping children's character, and nurturing children are not easily and instantly done parents, particularly in a family setting. There are several processes that should be carried out and require habituation, modeling, guidance, and consistency from parents so as to foster spiritual intelligence in children starting from childhood to adulthood to navigate their lives.

Implications of Spiritual Intelligence for Children's Development

Children who have been promoted with spiritual values and character by their parents in their families since their childhood tend to have better development than those who have not. It is pivotal to note that the implications of spiritual intelligence for children's development cope with character, emotional, psychological, and physical development.

Character Development

Children should be introduced and fostered with the values of spiritual intelligence by their parents so as to develop their character. The character development copes with a set of traits and positive values that are reflected in thoughts, feelings, and actions. Due to the fact that children begin to be able to distinguish which is wrong and right as well as which is good and bad, their parents may transmit values, role models, guidance to them through socialization. As a result, children could receive input and respond to socialized values. Parents, for this reason, should have guidelines or values that becomes the priority to disseminate them to their children. It affirms Lestari's (2012: 168) statement proposing that there are five prioritized values to be promoted by parents to their children in a family setting, namely: the importance of worship, honesty, respect, harmony, and learning achievement.

Based on interviews, most of the research respondents explained that the main value that needs to be instilled in early childhood involves the importance of worship. The parents firstly give role models in short prayers, worship movements, and positive deeds. When modeling the worship domains, parents' consistency and cooperation are completely required. If one of them is inconsistent with the values promoted, the children will be irresponsive and not pay attention to the parents' advice and guidance. It certainly hinders the parents to foster spiritual values and character building in their children. This is illustrated in Miftah's (2018), one of the university lecturers, statement:

> "When building character values to children, I focus on appropriate actions and modeling compared to words. The children tend to be better able to understand and imitate after they see the actions modeled by their parents. I always take them to a mosque when performing prayers. When I want to go for work or other activities outside the home, I always shake hands and kiss my parents' hand, whereas my wife kisses my hand, for example. This modeled action stimulates our kids to do hand-kissing with us when they want to go to school." (Miftah, January 9, 2018)

The result aligns with Lubab's (2018), another lecturer, emphasis on the importance of enhancing the value of spirituality:

> "I believe that spiritual intelligence is the foundation and provision for children to live their lives. Dealing with promoting the importance of worship, I try to model it to my kids. I, for example, ask them to pray together, recite the Qur'an verses after the *Maghrib* prayer as a routine, tidy up their bedrooms, and so on. Since it has become a habit, my kids have already known what time they must take five prayers." (Lubab, January 9, 2018)

The interview results figure out that the children who grow up from families emphasizing the importance of worship accompanied by direct role models of both parents adopt a strong character of worship as they experience modeling and habituation so as to build their character starting from early childhood to adulthood. It is consistent with Susanto (2017: 323) pointing out that one of the secrets of Walisongo's (nine Muslim saints in the Indonesian history) success in educating Javanese people about Islamic values was because of their good modeling in every aspect of life and caring to fulfill the basic needs of their communities or students.

In addition to the value of worship, honesty is also totally important to promote in children. Applying the value of honesty is not easy so that it requires parent-children close relationships and communication by giving advice. The close relationship encourages children to grow to be strong individuals in applying this value. It proposes that children who do not have a good relationship with their parents, the honesty value is not well-internalized in their daily lives. Another value to be fostered in children is respect. The internalization of this value aims to promote them to grow to be individuals with good manners and respect for others. Parents can enhance the respect value through using polite language when talking to children, greeting when meeting other people, doing hand-kissing when going outside, and so on.

Additionally, harmony and learning achievement values also need to be built in children. These value can be done by involving children to help parents when doing domestic works at home, sharing things with others, helping neighbors, and others. The value of learning achievement is interpreted that parents give appreciation to their children for the capacities that have been achieved by their children in accordance with the development stages. It implies that parents do not force or demand their children to get something good and perfect. As a result, children who are accustomed to being given appreciation or support by their parents tend to become figures who are confident, respect the process, and do not justify any means when they encounter life problems in the future.

It is noteworthy to portray that what parents foster in children has implications for their character and spirituality when they are in adulthood. Parents, therefore, significantly need to have insight, knowledge, and education about parenting methods, become a good role model and establish communication and harmony with family members.

Emotional and Psychological Development

Promoting spiritual intelligence in children may affect their emotional and psychological development in the future. Children with high spiritual intelligence in a

family setting could be able to manage emotions and solve faced problems. At this level, spiritual intelligence is closely related to emotional intelligence. It confirms Mashar's (2011: 60) view defining that this intelligence is the capacity to recognize, process, and control emotions so that children are able to respond positively to any condition that triggers the emergence of these emotions.

The integration of spiritual and emotional intelligence encourages children to grow into individuals with empathy, are able to adapt and work together with others, be independent, and face appearing problems in life. It suggests that intellectual intelligence (IQ) is still vital to be possessed by children to balance emotional and spiritual intelligence. It is relevant to Abdullah's (2014: 71) statement describing that positive emotions and psychology are important elements for human beings in the form of virtues rooted in a system of values such as the ability to love and work, courage, compassion, endurance, creativity, curiosity, integrity, self-knowledge, moderation, self-control, and wisdom. Consequently, parents are expected to be able to stimulate emotional intelligence in their children. Mashar (2011: 65) offers a number of ways for parents to develop their children's emotional intelligence. The ways include the parents' role in re-examining the pattern of parenting that has been done so far, paying attention to the development phases of emotional intelligence in their children, and training them to control and manifest emotions well.

The elaboration above illustrates that in the modern era, intelligence quotient (IQ) needs to be integrated with other kinds of intelligence. Individuals tend to be more physically and mentally stable if their IQ is positively supported with strong emotional and spiritual intelligence so that children may grow as physically and mentally intelligent individuals. Not only do children know something theoretical, but they also apply their cognition aspects in everyday life for it has been a system of values in themselves.

Physical Development

Promoting spiritual values in children has implications for their physical development. It can be noticed that when parents teach children to perform *wudhu* (ablution) before *salat* (praying), they are taught to always maintain cleanliness and health as suggested in Islam that it is part of the faith. A complete cycle of prayer movements and postures also gives its own effect on children's physical health. This is due to the fact that prayer is the most proportional worship for human physical anatomy, including children. Each prayer benefits the health of the human body.

For example, the movement of standing upright and raising both hands in *takbiratul ihram* (the takbeer just after niyyah) make the blood and lymph flow smoothly. The *rukuk* (bowing) movement can maintain the perfection of the position and function of the human spine. In addition, the hands placed on the knees when bowing make relaxation of the shoulder muscles down. The benefits of the *i'tidal* (movement after bowing and before *sujud*/prostration) facilitate the digestive area. The prostration movement benefits to smoothen the flow of oxygen to the brain so that it influences a person's thinking skills and increases the fertility and health of women's vital organs. The benefits of the sitting movement after *sujud* and the position of *tashahhud* (the part of salat where a Muslim sits and testifies concerning his belief in Allah and Muhammad) are preventing groin pain. If it is done in an appropriate position, it may prevent impotence (sexual problem) for men.

Meanwhile, the salaam movement by turning the head to the right and left can relax the muscles of the neck and head as well as prevent headaches.

Other spiritual values, likewise, can be realized through habituating children to always maintain cleanliness such as brushing their teeth before children sleep, washing their faces, hands, and feet before going to bed, washing hands before and after eating, tidying up the bed, and so on. The implications of habituation affect children to understand and manifest the importance of maintaining cleanliness and health in their daily lives.

Conversely, the children who are not taught hygiene values from their childhood, they tend to ignore cleanliness and do not know how to keep a healthy body so that they may contract childhood diseases. Further, children who are used to maintaining cleanliness tend to be more independent in doing work. They feel comfortable to do daily activities, including *salat*, because spiritual values **have been** ingrained in them. It concentrates that the sustainable internalization of spiritual values in children may provide tremendous benefits to strengthen faith and maintain their physical and spiritual health even when they are in adulthood.

The results presented above highlight that spiritual values fostered by the IAIN Kudus lecturers to their children in a family setting emphasize Islamic values in their daily lives. This point may speak to Andisti (2008) and Nasikhah (2013) summarizing that adolescents who possess a high level of religiosity tend to perform meaningful behavior that conforms to the values and well-established norms in society.

CONCLUSIONS

This present study demonstrates that all research respondents claimed the importance of promoting spiritual awareness in children. It also offers several reasons for the urgency of spiritual intelligence in children developed in a family setting. Firstly, spiritual intelligence constitutes a manifestation of spiritual values and meanings. Secondly, this intelligence denotes the nature of faith (spirituality) for human beings. Thirdly, it reflects the meaning or spirit of full intelligence as a basis for intelligence quotient (IQ) and emotional quotient (EQ). The internalization of spiritual intelligence can be fostered when children are in the womb until adulthood through habituation, good modeling, and consistency carried out by their parents. Furthermore, the implications of spiritual intelligence for children's development involve character, emotional, psychological, and physical development.

REFERENCES

Agustian, A. G. (2001). *Rahasia Sukses Membangun Kecerdasan Emosi & Spiritual: ESQ, The ESQ Way 165* (Jilid I*)*. Jakarta: PT Arga Tilanta.

Abdullah, F. (2014). Virtues and Character Development in Islamic Ethics and Positive Psychology. *International Journal of Education and Social Science*, *1*(2), 69–77.

Almerico, G. M. (2014). Building character through literacy with children's literature. *Research in Higher Education Journal*, *26*, 1–13.

Andisti. (2008) Religiusitas dan Perilaku Seks Bebas pada Dewasa Awal. *Jurnal Psikologi Universitas Gunadharma 1*(2).

Bolghan-Abadi, M., Ghofrani, F., & Abde-Khodaei, M. S. (2014). Study of the spiritual

intelligence role in predicting university students' quality of life. *Journal of religion and health*, *53*(1), 79-85.

Diponegoro, U., & Trihandini, R. a F. M. (2005). Analisis Pengaruh Kecerdasan Intelektual, Kecerdasan Emosi dan Kecerdasan Spiritual terhadap Kinerja Karyawan Program Studi Magister Manajemen Program Pascasarjana Universitas Diponegoro Semarang. *Unpiblished Doctoral Theses*, 1-94.

Emmons, E. R. A. (2000). Is spirituality intelligence? Motivation, cognition, and the psychology of ultimate concern. *International Journal of Psycholigical Religion, 10*(1): 3-26.

Jacobi, L. J. (2004). *Psychological Protective Factors and Social Skills: An Examination of Spirituality and Prosocial Behavior*. National Communication Association.

Jumlah Kasus Tawuran Tertinggi Kini di Jakarta Timur, accessed on December 30, 2017, retreived from http://megapolitan.kompas.com/read/2015/07/27/15520581/Jumlah.Kasus.Tawuran.Tertinggi.Kini.di.Jakarta.Timur

Lestari, S. (2012). *Psikologi Keluarga: Penanaman dan Penanganan Konflik dalam Keluarga*. Jakarta: Prenadamedia Group.

Mashar, R. (2011). *Emosi Anak Usian Dini dan Strategi Pengembangannya*. Jakarta: Prenadamedia Group.

Narvaez, D., & Lapsley, D. (2008). Teaching moral character: Two alternatives for teacher education. *The Teacher Educator*, 1–10. https://doi.org/10.1080/08878730701838983

Remaja SMP Berisiko Lakukan Seks Pranikah. Accessed on December 30, 2017, retrieved from http://health.kompas.com/read/2015/02/10/171500923/Remaja.SMP.Berisiko.Lakukan.Seks.Pranikah.

Nasikhah, dkk. (2013). Hubungan Antara Tingkat Religiusitas dengan Perilaku Kenakalan pada Remaja Awal di SMP di Kec. Kerek pada Siswa Kelas 3 SMP. *Jurnal Psikologi Pendidikan dan Perkembangan, Universitas Airlangga, 1*(2).

Studi, P., B., Islam, P., Ilmu, F., dan, D., Komunikasi, I., … Hidayatullah, S. (2013). Penguatan kecerdasan spiritual anak jalanan di pusat pengembangan pelayanan sosial anak (social development centre for children) bambu jalanan di pusat pengembangan pelayanan sosial anak (social development centre for children) bambu.

Sabiq, Z. (2012). Kecerderdasan Emosi, Kecerdasan Spiritual dan Perilaku Prososial Santri Pondok Pesantren Nasyrul Ulum Pamekasan. *Persona: Jurnal Psikologi Indonesia, 1*(2).

Sina, P. G., & Noya, A. (2012). Pengaruh kecerdasan spiritual terhadap pengelolaan keuangan pribadi. *Jurnal Manajemen Maranatha*, *11*(2).

Supriyanto, A. S., & Troena, E. A. (2012). Pengaruh Kecerdasan Emosional dan Kecerdasan Spiritual terhadap Kepemimpinan Transformasional, Kepuasan Kerja dan Kinerja Manajer (Studi di Bank Syari'ah Kota Malang). *Jurnal Aplikasi Manajemen*, *10*(4), 693-17.

Susanto, N. H. (2017). Reinterpretasi Konsep Bidah Menuju Islam Transformatif. *Jurnal Madania, 21*(2), 235-246.

Susanto, N. H. (2018). Menangkal Radikalisme Atas Nama Agama Melalui Pendidikan Islam Substantif. *Nadwa, 12*(1), 65-88.

Susanto, N. H. (2017). Walisongo's Educational Leadership through Modelling and Fulfilment of Human Basic Needs. *Jurnal Pendidikan Islam, 6*(2), 311-330.

Tasmara, T. (2001). *Kecerdasan Ruhaniah: Membentuk Kepribadian yang Bertanggung Jawab, Profesional, dan Berakhlak*. Jakarta: Gema Insani.

Unayah, N., & Sabarisman, M. (2015). Fenomena kenakalan remaja dan kriminalitas. *Sosio informa*, *1*(2).

Zohar, D. & Marshall, I. (2007). SQ: *Spiritual Intelligence (The Ultimate Intelligence)*. (Trans. Rahmani Astuti et al. Bandung: Penerbit Mizan Media Utama.

Fa'atin. (January 9, 2018). Interview with Fa'atin – Lecturer of IAIN Kudus, Central Java, Indonesia

Fitri. (January 9, 2018). Interview with Fitri – Lecturer of IAIN Kudus, Central Java, Indonesia

Lubab. (January 9, 2018). Interview with Lubab – Lecturer of IAIN Kudus, Central Java, Indonesia

Miftah. (January 9, 2018). Interview with Miftah – Lecturer of IAIN Kudus, Central Java, Indonesia

Rahmawati. (January 9, 2018). Interview with Rahmawati – Lecturer of IAIN Kudus, Central Java, Indonesia