

CULTURE INTERNALIZATION AT SMP ISLAM AL-AZHAAR TULUNGAGUNG IN FOSTERING THE STUDENTS' SPIRITUAL QUOTIENT

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Abstract

Tenacious culture of pesantren can foster the student's spirituality. The students' intelligence is not only in relation with intelligent quotient but also emotional quotient and spiritual quotient that take main roles in comprehensively building the intelligence. Spiritual quotient is a foundation to accelerate between intelligent quotient and spiritual quotient. This research employed qualitative method. The research data were gathered from interviews, observations and documentations. The process of data analysis encompass collecting the data, verifying the data and concluding the data. The result of the research exemplifies that 1) SMP al-Azhaar Tulungagung has positive pesantren culture, 2) SMP Islam al-Azhaar Tulungagung insert the pesantren culture into two ways by instilling the pesantren culture accommodated and integrated through school program, 3) condition of spiritual quotient of student has a significant change identified from the attitude and behaviour that are sustainably supervised by teacher committee during the learning and teaching process and the report of parents at home.

Keywords: *Pesantren Culture, Spiritual Quotient of Student*

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ملخص

إن ثقافة المعهد الإسلامي الطيبة تستطيع أن تنمي روحية الطالب. ولا يتعلق ذكاء الطالب بذكاء العقل فحسب، وإنما يكون لذكاء العاطفة والروحية دور مهم في بناء ذكاء الولد الشامل. فالذكاء الروحي أساس في توازن الذكاء العقلي والذكاء العاطفي. ويستخدم هذا البحث المنهج الكيفي. وتجمع البيانات في هذا البحث عن طريق الحوار، والملاحظة، والتوثيق. أما خطوات البحث فتشتمل على أنشطة جمع البيانات، وفحصها، وصياغة نتائج البحث. ونتائج هذا البحث هي: (1) تملك المدرسة المتوسطة الإسلامية الأزهر بتولونججونج ثقافة المعهد الإسلامي الإيجابية، (2) تغرس المدرسة المتوسطة الإسلامية الأزهر بتولونججونج ثقافة المعهد الإسلامي عن طريق تبنى ثقافة المعهد الإسلامي وعرسها بجعلها برامج في المدرسة، (3) وتتغير روحية الطالب بصورة إيجابية بالنظر إلى سلوكيات الطالب التي لاتزال تحت مراقبة هيئة التدريس مادام في المدرسة، ومن تقرير الوالدين أثناء وجوده في البيت.

مفتاح الكلمات: ثقافة المعهد الإسلامي، البناء الروحي للطالب

Abstrak

Kultur pesantren yang baik dapat meningkatkan spiritualitas siswa. Kecerdasan anak tidak hanya berkaitan dengan intelligent quotient saja. Akan tetapi emotional quotient dan spiritual quotient sangat penting dan berperan dalam membangun kecerdasan secara menyeluruh. Spiritual quotient merupakan fondasi dalam menyelaraskan antara intelligent quotient dan emotional quotient. Penelitian ini menggunakan metode penelitian kualitatif. Data dalam penelitian ini diperoleh melalui wawancara, observasi, dan dokumentasi. Adapun proses analisis data meliputi kegiatan

mengumpulkan data, memeriksa kembali data dan merumuskan kesimpulan. Hasil penelitian ini adalah: 1) SMP Islam Al-Azhaar Tulungagung memiliki kultur pesantren yang bersifat positif, 2) SMP Islam Al-Azhaar Tulungagung memasukkan kultur pesantren dengan dua cara yaitu penanaman budaya pesantren yang diakomodasi dan dilekatkan melalui program sekolah, 3) kondisi Spiritual quotient siswa mengalami perubahan yang signifikan dilihat dari perilaku dan sikap yang terus dipantau oleh dewan guru selama disekolah dan laporan pihak orang tua wali murid saat dirumah.

Kata Kunci: *Kultur Pesantren, Spiritual Quotient Siswa*

Introduction

Education takes pivotal role for human life because it has an effect on the human civilization and culture.¹ SMP Islam Al-Azhaar Tulungagung is one of State Junior High Schools that nuances Islam in Tulungagung of East Java, Indonesia. This school has established a system of education that highly recommends the teachers use instructional strategies so as to obtain the optimal objective of education. To plan the instructional strategy, the teachers have to master and employ appropriate methods. Method can be defined as a way to implement strategy.² As the result, learning strategy is potential to effectively reach the goals.³

¹ Ali Hasan dan Mukti Ali, *Kapita Selekta Pendidikan Islam* (Jakarta: Pedoman Ilmu Jaya, 2003), 1.

² Wina Sanjaya, *Strategi pembelajaran Berorientasi Standar proses Pendidikan* (Jakarta: Kencana, 2007), 125.

³ Ahmad Sabri, *Strategi belajar Mengajar dan micro Teaching* (Jakarta: Quantum Teaching: 2005), 1.

These educational goals are manifest in individual changes of students in all aspects. Therefore, the main focus is on the interest of students.⁴ In this case, the students can be the object in school production through the educational processes known as school management. It indicates that every effort of the school for the students is worthy for the output of the school.⁵

In the implementation of its educational system, SMP Al-Azhaar Tulungagung provides *pondok pesantren* (Islamic dormitory) as media to construct students' spirituality. This refers to the previous explanation that there is a relation between spiritual quotient (SQ) and the intelligence quotient (IQ). In this case, *pondok pesantren* in SMP Al-Azhaar Tulungagung does not only become the media to facilitate education but also the implementation of *pondok pesantren* culture in all educational aspects that are considered acceptably right with the vision and mission of SMP Al-Azhaar Tulungagung.

The majority of *pesantren* have partially applied the curriculum that teaches religious values only so as to be less able

⁴ Engkoswara, *Dasar-dasar Administrasi Pendidikan* (Jakarta: Dirjen Dikti, Depdikbud, 1987), 26.

⁵ Begitu beragam dan istimewa manusia, dan begitu banyak pula sisi-sisi lain yang belum terkuak. Sistem budaya dan pendidikan di Indonesia selama ini belum begitu memperhatikan jenis-jenis kecerdasan selain IQ, padahal manusia pada dasarnya selalu bersifat terbuka untuk cerdas sesuai dengan pilihan dan lingkungannya. Mereka berpikir dan berimajenasi merasa dan memaknai sesuatu realitas dan tindakanya dengan cara yang tidak mungkin semuanya sama. Awal abad ke-20, IQ sangat berkembang. Kecerdasan intelektual atau rasional adalah kecerdasan yang digunakan untuk memecahkan masalah logika atau strategis. Pada tahun 1990 Daniel Golemon mempopulerkan adanya kecerdasan emosional (EQ). EQ memberi kita rasa empati, cinta, motivasi, dan kemampuan untuk menanggapi kesedihan dan kegembiraan secara tepat. Reni Akbar Hawadi, *Akselerasi* (Jakarta: PT Grahasindo Perkara, 2004), 204.

to adjust with the globalization era. Although a few of *pesantren* insert the social science, the implementation degree is not optimal. Coming up to this issues, the researcher concerns in the process of culture internalization. Regarding to those aspects, researchers put deep interest to further study the process of internalization of *pesantren* culture that connects SQ and IQ in Islamic Junior High School Al-Azhaar Tulungagung to answer the needs of education in the modern era as stipulated in the national goals of education. In this study, researchers focused on what kind of *pesantren* culture and its internalization process that can affect the spiritual quotient of learners. In so doing, this becomes a difference from the previous studies.

In this study, researchers provide limits to the discussions in order to stay focused on the research foci. The delimitations include the aspects of internalization and *pesantren* culture. First, internalization is an appreciation of a doctrine, or a value, so that it is a belief or awareness of the truth, the doctrine or the value embodied in attitude and behaviour. In this research the internalization process focuses on incorporating religious values that are derived from the existing culture in *pesantren*. Secondly, *pesantren* culture that is used as a reference in this research is the *pesantren* culture as the identity of the institution and as the pattern of life. *Pesantren* culture is related to the process of education, values and lifestyle in *pesantren* that are hereditary and has become a distinctive characteristic.

Understanding Factors and Aspects of Spiritual Quotient (SQ)

Spiritual Quotient (SQ) is the intelligence to deal with and solve the problem of meaning and value. Simply said, the intelligence is used to put our behavior and life in the context of living a broader and rich meaning. The intelligence can judge that one's actions or way of life is more meaningful with others. SQ is the necessary foundation for effectively functioning Intelligence Quotient (IQ) and Emotional quotient (EQ). In the context of education, SQ is highly strived to be able to make students more intelligent in religion.

In terms of language, SQ consists of two words: "intelligence" and "spiritual". Intelligence is defined as the ability to solve the problems, especially the problems that demand the ability of the mind, the limits advanced by experts are based on their respective theories.⁶ While the meaning of the word spiritual is the doctrine that all reality is essentially spiritual. All that can be experienced with the five senses is the proof of the real fact.⁷

Based on Danah Zonar and Ian Marshal, the person who firstly came up with the concept of spiritual intelligence defines that spiritual quotient (SQ) is an intelligence based on the interior of human being that deals with wisdom beyond the ego or conscious soul. Intelligence is used not only to know the values that exist, but also to creatively discover new values.⁸ According to Sinetar, spiritual intelligence is intelligence that obtains

⁶ Munandir, *Ensiklopedi Pendidikan* (Malang: UM Press, 2001), 123.

⁷ Soegarda Poerwacaka, *Eksiklopedi Pendidikan* (Jakarta: Gunung Agung, 1976), 281.

⁸ Agus Germanto, *Quantum Quotient (Cara cepat melejitkan IQ, EQ, dan SQ secara harmonis)* (Bandung: Nuansa, 2001), 116.

inspiration, encouragement and effectiveness. Theis-ness or divine is devotion in which we all belong. While in ESQ, spiritual intelligence is the ability to give spiritual meaning to thoughts, behaviors, and activities, and be able to synergize IQ, EQ and SQ comprehensively.⁹

According to the psychology of the University of California, Davis Robert Emmons, the components of spiritual intelligence are as follows:

- a. Ability to transcend. Highly spiritual people absorb a reality that transcends beyond material and physicality.
- b. Ability to purify everyday experiences. Spiritually intelligent people have the ability to give sacred or divine meaning to everyday activities, events and relationships.
- c. Ability to experience peak awareness conditions. Spiritually intelligent people experience spiritual ecstasy. They are very enthusiastic on mystical experiences.
- d. Ability to use spiritual potentials to solve problems. Spiritual transformation often directs people to prioritize various goals.
- e. Ability to be seen in various virtues (do good).
- f. Spiritually savvy people have more ability to show forgiveness, express gratitude, feel humility, and show compassion.¹⁰

According to Professor Khalil A. Khavari, there are several aspects that form the basis of the spiritual quotient:

⁹ Ari Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual* (Jakarta: Arga, 2001), 47.

¹⁰ Agus Efendi, *Revolusi Kecerdasan Abad 21 kritik MI, EI, SQ, AQ & Successful intelligence atas IQ* (Bandung: Anggota IKAPI, 2005), 244.

- a. Spiritual-religious perspective, meaning the more harmonious our spiritual-religious relation to the presence of God is, the higher the level and quality of our spiritual intelligence are.
- b. The perspective of social-religious relations, meaning spiritual intelligence must be reflected in social attitudes that emphasize the aspect of togetherness and social welfare.
- c. The lens of social ethics. The more civilized human social ethics are the more qualified the spiritual intelligence is.¹¹

Internalization Process of *Pesantren* Culture at Islamic Junior High School Al-Azhaar Tulungagung

The word *pesantren* is derived from the word *santri*, with the prefix “pe-” and suffix “-an” which can be defined as a boarding place for students or where students learn to *mengaji* (reciting).¹² *Santri* is a person who deepens his or her understandings on Islam, or people who worship sincerely to be a righteous character.¹³ Johns quoted by Dhofier argues that the term *santri* comes from the Tamil language meaning recitation teacher. C.C. Berg argues that the term is derived from the term *shastri* which in the Indian language means one who knows the holy book of Hinduism, or a scholar of Hindu scriptures. The word

¹¹Sukidi, *Rahasia Sukses Hidup Bahagia “Kecerdasan Spiritual” mengapa SQ lebih penting dari pada IQ dan EQ* (Jakarta: PT Gramedia Pustaka Utama, 2002), 82-84.

¹² Tim Redaksi Kamus Besar Bahasa Indonesia, *Kamus Besar Bahasa Indonesia*, Edisi II; (Jakarta: Balai Pustaka, 1991), 762.

¹³*Ibid.*, 878.

shastri comes from the word *shastra* meaning holy book, religion book or book about science.¹⁴

Furthermore, internalization in popular scientific dictionary is meant as deepening or appreciation of a doctrine or value,¹⁵ so that it includes a belief or awareness of the truth of doctrine or values embodied in attitudes and behavior.¹⁶ Internalization is essentially a process of inculcating something which is the process of entering value into someone that can shape his mindset in looking at the meaning of the reality of experience. Islamic Junior High School Al-Azhaar Tulungagung systematically and thoroughly incorporates the values and culture of *pesantren* in formal education. In all aspects of education, *pesantren* culture that is positive and educative in accordance with Islamic teachings is incorporated into the teaching and learning process. It is aimed at creating the environment and the process of formal education that is Islamic and progressive.

¹⁴Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kiai dan Visinya Mengenai Masa Depan Indonesia*, Cet. IX; (Jakarta: LP3ES, 2011), 41.

¹⁵ Nilai adalah standar tingkah laku, keindahan, keadilan, kebenaran, dan efisiensi yang mengikat manusia dan sepatutnya dijalankan dan dipertahankan. Lihat, Mawardi Lubis, *Evalusi Pendidikan Nilai* (Yogyakarta: Pustaka Pelajar, 2011), 17. Artinya nilai itu dianggap penting dan baik apabila sesuai dengan kebutuhan oleh suatu masyarakat sekitar. Nilai-nilai tersebut dapat timbul dari berbagai aspek baik agama, budaya, norma sosial dan lain-lain. Pemaknaan atas nilai inilah yang mewarnai pemaknaan dan penyikapan manusia terhadap diri, lingkungan dan kenyataan disekelilingnya.

¹⁶ Dahlan dkk, *Kamus Ilmiah Populer* (Yogyakarta: Arkola, 1994), 267.

The Development Condition of Spiritual Quotient of Learners at Islamic Junior High School Al-Azhaar Tulungagung

In the early stages of the educational process at the time when students in grade VII come from various educational background, family, and spiritual level make a heterogeneous environment. The school tries to incorporate the values and culture of *pesantren* through a smooth and comprehensive way so that it is easily accepted by the students. By the second year or more precisely when learners enter class VIII, their spiritual condition tends to be equitable and stable. The learners who previously had a low spiritual level have shown an improvement and are approaching the spiritual level of other learners whose spirituality is higher. It indicates the gap between students began to decrease.

After the research data are presented, the research findings as the results of observation, interview, and documentation are systematically reported

1. Culture of *Pesantren* in Islamic Junior High School Al-Azhaar Tulungagung.

Pesantren culture in Islamic Junior High School Al-Azhaar Tulungagung has brought a positive and educative milieu. It is intended that *pesantren* culture can be synergized and applied to students with different backgrounds. This is inherent with the school activities in particular that can improve the spirituals of learners. Not only the students, but also the teachers mingle to form an environment with a strong *pesantren* culture. This makes the Islamic boarding school of

Islamic Junior High School Al-Azhaar Tulungagung similar to the *pesantren* in general from the side of the environment. The process of internalization of *pesantren* culture in Islamic Junior High School Al-Azhaar Tulungagung can enhance students' spirituality. There are 2 ways in this process, the first involves the main functions displayed by a manager/ leader namely planning, organizing, actuating and supervising. Therefore, this is defined as the process of planning, organizing, leading, and controlling for the success of organization can be effectively and efficiently achieved.

Secondly, the teachers can be role models that apply activities related to this *pesantren* culture. Besides, the students learn leadership, discipline, and involvement in every activity. It is that because a learner can be a motivator of other students. In extracurricular activities, students are given the freedom to develop their potentials in accordance with their interests and talents. The activities of *ubudiyah* are done through the prayers of *jama'ah* along with religious speech, *tahfidz* al-Qur'an, and commemoration activities. In so doing, the students of Islamic Junior High School are fostered, instilled and familiarized with the values of religiosity so as to elevate the students' personality and Spiritual Quotient.

2. Condition of Spiritual Quotient of Students in Islamic Junior High School Al-Azhaar.

Condition of *Spiritual Quotient* of students in Islamic Junior High School Al-Azhaar Tulungagung is good, because it is does not only prioritizes academic intelligence on

achievement, but also spiritual values are instilled that later there is an effort from school to implement the *pesantren* culture that can heighten *Spiritual Quotient*.

Children at the age of 6-18 years, a developmental level of child's age in the part of child's psychic and physical growth, this period can be characterized by unstable psychological conditions, high aggressiveness that is easily influenced by others. The support for internalization process of *pesantren* culture by internally improving *Spiritual Quotient* can be done from the pro-active teachers and learners as well as the motivation of both parents of learners. Teachers always accompany and direct all activities in school, parents give attention at home and encourage their children to always follow the activities in school. External factors are good support from the local community including the community around SMP Islam Al-Azhaar Tulungagung positively encouraging the school, particularly in activities that have been programmed into the students.

Analyzed from the conditions that exist in the field, the sufficiency of school facilities and infrastructure support the process of extracurricular activities and *ubudiyah* that are creative, effective and efficient. Although there are several factors that inhibit the internalization of *pesantren* culture in improving *Spiritual Quotient*, but school actively search other solutions or alternatives, so that activities can keep going.

a. Teachers as Role Models

A teacher is the exemplary source, a person that can be a proportional examples and role models for his students.¹⁷ Teachers at SMP Islam Al-Azhaar Tulungagung participate in providing a real example for students. This appears in many aspects related to student activities during school. Teachers participate and give exemplary to students during the teaching and learning activities, how to speak and in terms of doing worship such as praying, reciting and so forth. This school implements a system of teachers as top management, indicating that teachers directly become controllers and executors of school programs both in control and exemplary in terms of education. As an example the Qur'an learning activities are held from Monday to Friday in the Islamic Junior High School Al-Azhaar Tulungagung . The study of al-Qur'an is held from 07.00 to 08.00. The method of reading the Qur'an is *Yanbu'a*. It is a method of literacy and memorization of the Qur'an by reading. The students should not spell, but they must read directly quickly, accurately, smoothly and uninterrupted fitted to the rules of *maharijul huruf* (the letters). In the implementation system the teachers always meticulously handle and accompany the students.

b. Doing Five *Namaz* (Obligatory Five Prayers)

Prayer must be one of the activities that is monitored and made as habituation and evaluation in terms of worship.

¹⁷ Sojietno Irmin dan Abdil Rochim, *Menjadi Guru yang Bisa Digugu dan Ditiru* (Seyma Media, 2004), 66.

SMP Islam Al-Azhaar Tulungagung has applied a full day school system so that students perform *Dhuhr* and *Ashar* prayers at school. This worship is held in congregation followed by all teachers.

c. Prayer *Sunnah* as a Learning and Evaluation of the Ordinance of Worship

Praying is an important worship and should be taught very well in the Islamic Junior High School Al-Azhaar Tulungagung. This school requires students to perform *sunnah rowatib* prayer, *sunnah dhuha* prayer, *sunnah tahajud* prayer and *witr*. *Sunnah rowatib* prayer is used as a means of repairing the prayer movement that is monitored by teachers in Islamic Junior High School Al-Azhaar Tulungagung.

d. *Tahfidz* Program

Al-Quran memorization or *tahfidz* can facilitate the students' memory on the science they have learned. In general, Islamic Junior High School of Al-Azhaar Tulungagung implements *tahfidz* program through teacher and reciting teacher as a form of control and evaluation. For those who are intended to deeply gain are provided a certain time that has been designed in accordance with the existing material. The main objective of this *tahfidz* program is to provide a media for students who focus more on material of *tahfidz*.

e. Study of *Kitab Kuning* (Classical Book)

There are three educational goals in the world of education that are well known and recognized by educational experts, namely the realm of cognitive, affective, and psychomotor. Cognitive domain is a capability that is always required for students to be mastered because mastery of ability at this level becomes the basis for the mastery of science.¹⁸

SMP Islam Al-Azhaar Tulungagung has a certain curriculum that is designed like a boarding school to study classical book. The books vary according to the needs of students related to religious material that must be obtained by students as well as in boarding schools. However, the study of the book here has been classified into 3 types including books of *akhlak*, jurisprudence, and hadith. In the process of learning, this classical book forms the domain of cognitive, affective and psychomotor starting from how students ask, discuss with the teacher, and interpret the existing book.

f. Doing *Qiyamul Lail* Prayer

SMP Islam Al-Azhaar Tulungagung has a profound program for worship habituation known as *silaturahmi of qiyamul lail*. This program is implemented at the home of one of the students and on a schedule in turn. The interval of implementation is in a month and will be more frequent when the students move to the higher class of IX. Simply

¹⁸ Syaiful Bahri Djamarah, *Psikologi Belajar.*, 168.

said, the system of implementation is based on the competence in each level.

g. MAJLAZ (Association of *Dzikr* and Ta'lim Al-Azhaar)

SMP Islam Al-Azhaar Tulungagung has a monthly *dzikr* activity in the event MAJLAZ (Association of *Dzikr* and Ta'lim Al-Azhaar). This program is done every 3rd week at the end of the month. The implementation on Sunday morning at 06.00 pm. The activity is done by all students of Islamic Junior High School Al-Azhaar Tulungagung and parents, teachers and all of the academics of Al-Azhaar Tulungagung foundation.

h. Eating habits together

SMP Islam Al-Azhaar Tulungagung provides dining facilities during school. Each class will get lunch together in a big plate taken by the scheduled team on that day. Then, each student will take a meal in turn and eat together. There is no specific dose. All students obtain the appropriate portion that can emerge the sense of togetherness to share and grow in such a dietary.

As an Islamic-based educational institution, Islamic Junior High School Al-Azhaar Tulungagung is a community that possess its own values. Values are an integral part (hidden curriculum) of the implementation of the educational process in Islamic Junior High School Al-Azhaar Tulungagung. Its participation as a developing educational institution has given a lot of contribution in the construction of a religious Tulungagung society. This school can be an institution of Islamic education that has actively

introduced the culture of *pesantren* to the wider community as the part of worship to Allah SWT.

The concept of learning in Islamic Junior High School Al-Azhaar Tulungagung has important consequences for the students. It is a part of worship or obedience to Allah SWT, not merely to obtain a certificate of science. Moreover, SMP Islam Al-Azhaar Tulungagung has built the motivation of the learning process itself so that the learning result is part of *li'ilai kalimatillah* (uphold the religion of Allah SWT). In Islam there is a holistic approach to teaching, which does not distinguish "religious" and "general" teachings. Therefore, learning science at school is part of worship to God in a broader sense.

Internalization of *pesantren* culture in Islamic Junior High School Al-Azhaar Tulungagung is part of the education process. Teachers and existing programs in the school become a medium in this internalization process. This is in accordance with the notion that education is the effort undertaken by an educator against a learner in order to achieve a positively maximum development.¹⁹ Education in Islamic Junior High School Al-Azhaar Tulungagung is basically an effort to prepare learners to be able to live well in society and can provide a valuable contribution in developing and improving the quality of people welfare, nations, and country especially in religious matters.

The condition of students' Spiritual Quotient at Islamic Junior High School Al-Azhaar Tulungagung can be categorized at a

¹⁹Ahmad Tafsir, *Ilmu Pendidikan dalam Prespektif Islam* (Bandung: PT Remaja Rosdakarya, 2007), 28.

well-developed stage, by seeing the active students, in following the activities of KBM that has been programmed by the school, starting from Qur'an recitation, mandatory and *sunnah* worship, study of classical books (*kitab kuning*), extracurricular activities, daily *ubudiyah* activities and the commemoration of Islamic holidays.

In the Islamic concept it is said that spiritual intelligence is the ability to give meaning to the worship of every behavior and activity, through the steps and thoughts that embed *fitrah* to the whole human (*hanif*), and have the pattern of thinking *tauhidi* (*integralistic*) in which the principle is only directed to Allah. Religious people surely put definition on spiritual intelligence that takes a vertical method of how spiritual intelligence can educate our hearts to forge the intimacy of Allah's presence.

Pesantren culture in Islamic junior high school of Al-Azhaar Tulungagung reflects a *pesantren* culture applied to formal education so that not all culture in *pesantren* is internalized in Islamic Junior High School Al-Azhaar Tulungagung. It is only the educated culture related to Islamic character such as, teacher as role model, punishment by reading al-Qur'an, *sunnah dhuha*, *sunnah rowatib*, *sunnah tahajud*, al-Qur'an recitation, study of classical book, eating together and *jama'ah dhikr*.

The internalization process of *pesantren* culture in the Islamic Junior High School of Al-Azhaar Tulungagung is started in the early stage from the student's entrance to their graduation. The process is thoroughly embedded through various activities and conducted jointly by the teachers and all staffs in the Islamic

Junior High School Al-Azhaar Tulungagung. This process starts from the instilling of Islamic values such as honesty, obedience, respect, sense of togetherness, discipline and divine to Allah.

The condition of students' spiritual quotient in Islamic Junior High School Al-Azhaar Tulungagung has improved well. Based on the supervision of educational implementers in Islamic Junior High School Al-Azhaar Tulungagung and from the results of their learning achievement, it is seen that spiritual values can grow and develop well. In terms of behavior, it can also be concluded that the culture of Islamic boarding schools in this school provides additional value to the spiritual quotient of students.

Conclusion

Based on the research finding, the researcher can conclude that the SQ that is theoretically formed through the daily activities in relation to religion is gradually able to be embedded and grows in the soul of the students. By the building of qualified SQ, IQ and EQ also can greatly develop. This is in accordance with SQ theory proposed by Ian Marshall and Danah Zohar.

The students have the skills and awareness on the positive values from the *pesantren* culture that is applied in the Islamic Junior High School Al-Azhaar Tulungagung. This fact reinforces the opinion of Manfred Ziemek quoted by Mujamil Qomar in his book of *pesantren* from the transformation of methodology to institutional democratization that the purpose of *pesantren* is to

construct the personality of solidifying morality and equip it with knowledge.

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