

**THE EFFECTIVENESS OF PEDAGOGICAL COMPETENCY OF  
TEACHERS IN THE DEVELOPMENT OF STUDENT'S SPIRITUAL  
INTELLIGENCE AT SMK KESATRIAN PURWOKERTO**



**THESIS**

**Submitted to Faculty of Tarbiya and Teacher Training of UIN Prof. KH.  
Saifuddin Zuhri as a Partial Fulfillment of the Requirements for Achieving  
the Degree of Sarjana Pendidikan (S.Pd) in Islamic Education**

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*Assalamu'alaikum Wr. Wb.*

After conducting guidance, study, direction, and correction, then through this letter, I convey that:

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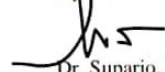
It can already be submitted to the Dean of the Faculty of Tarbiyah and Teacher Training of State Islamic University K.H. Saifuddin Zuhri Purwokerto to be tried to achieve the Degree of Sarjana Pendidikan (S.Pd) in Islamic Education.

So, for your attention, I thank you.

*Wassalamu'alaikum Wr. Wb.*

Purwokerto, 20 Mei 2022

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**MOTTO**

Grateful every day, everything

*Alhamdulillah*



## **DEDICATION**

*I dedicated this thesis to :*

*My beloved parents*

*(Cipto Suwarno and Almh. Supinah, Sutaryo and Siti Fathonah)*

*My beloved sisters and brothers*

*(Alm. Muhammad Rizky, Alfina Khairinnisa, Lia Syafiqoh, Arham Kurniawan*

*Irham Kurnianto)*

*My big family*

*All the readers of this thesis*

*All the people who have supported me*

*The people who always looking me down and judge me*

*Self who has fought so far*



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Purwokerto, 24 Mei 2022



Mila Elyzah  
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**ABSTRACT**

This research was conducted with the aim of determining the level of effectiveness of the teacher's pedagogic competence in strengthening the spiritual intelligence of students. This research was conducted at SMK Kesatrian Purwokerto. This research uses a descriptive quantitative approach with survey research methods. The population in this study was all students of SMK Kesatrian Purwokerto. Sampling was carried out by the Slovin formula, with a sample count of 319. The data collection techniques used are questionnaires, interviews, documentation and observation. While the data analysis technique used is a simple linear regression analysis.

The results of this study show from the results of a simple linear regression analysis test showing that the  $\text{sig} \leq 0.05$  with a sig value of 0.00, then  $H_0$  is rejected. This is also in accordance with the results of the coefficient of determination test showing that the value of R Square is 0.188. Thus the effectiveness of pedagogic competence of teachers in the development of the spiritual intelligence of students amounted to 18,8%. So it can be concluded that there is an effect of the effect of the pedagogical competence of teacher in the development of students's spiritual intelligence. Spiritual intelligence is significantly influenced by the compendium of pedagogic compensatory of the teacher.

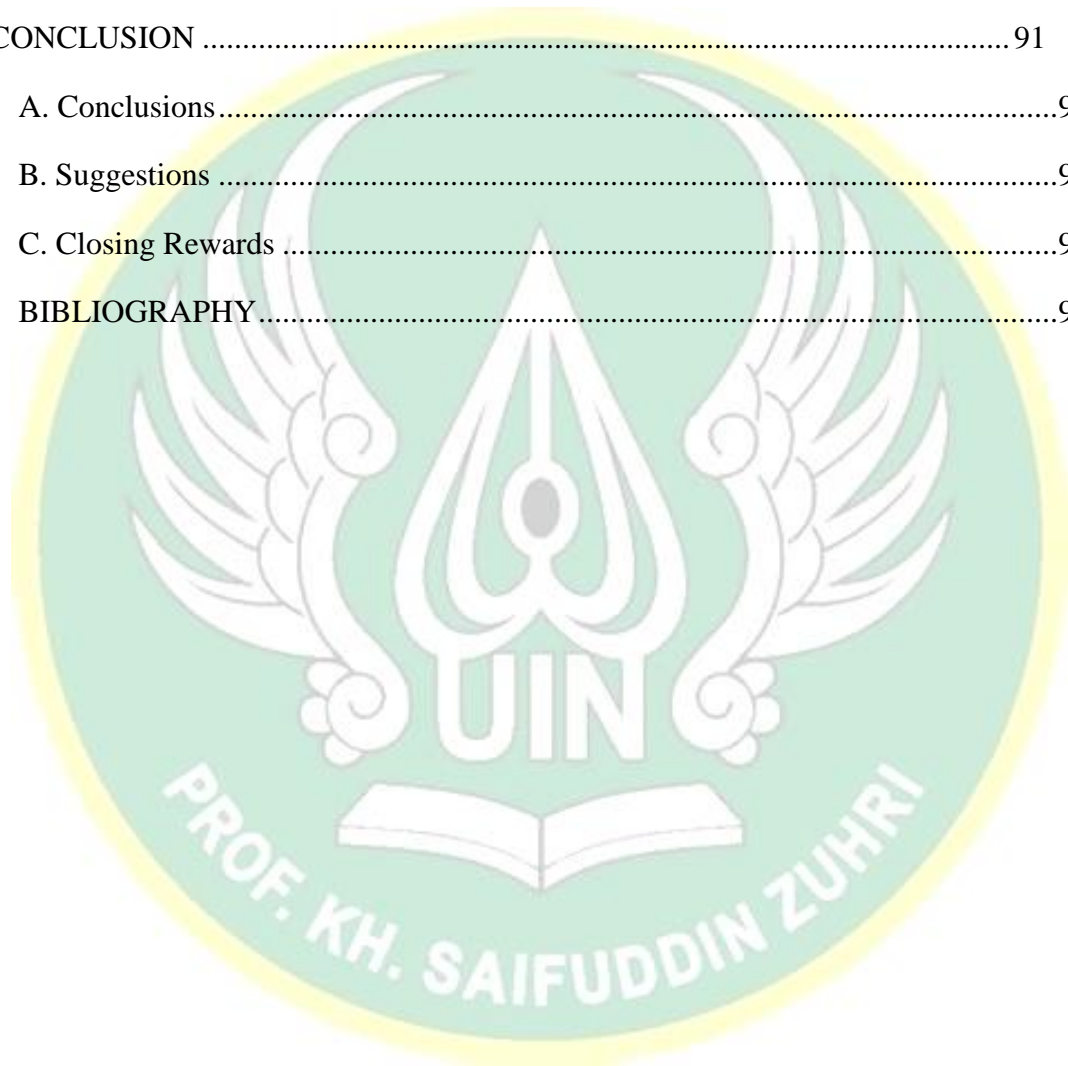
*Keywords: Effectiveness, Pedagogical Competence, Spiritual Intelligence*

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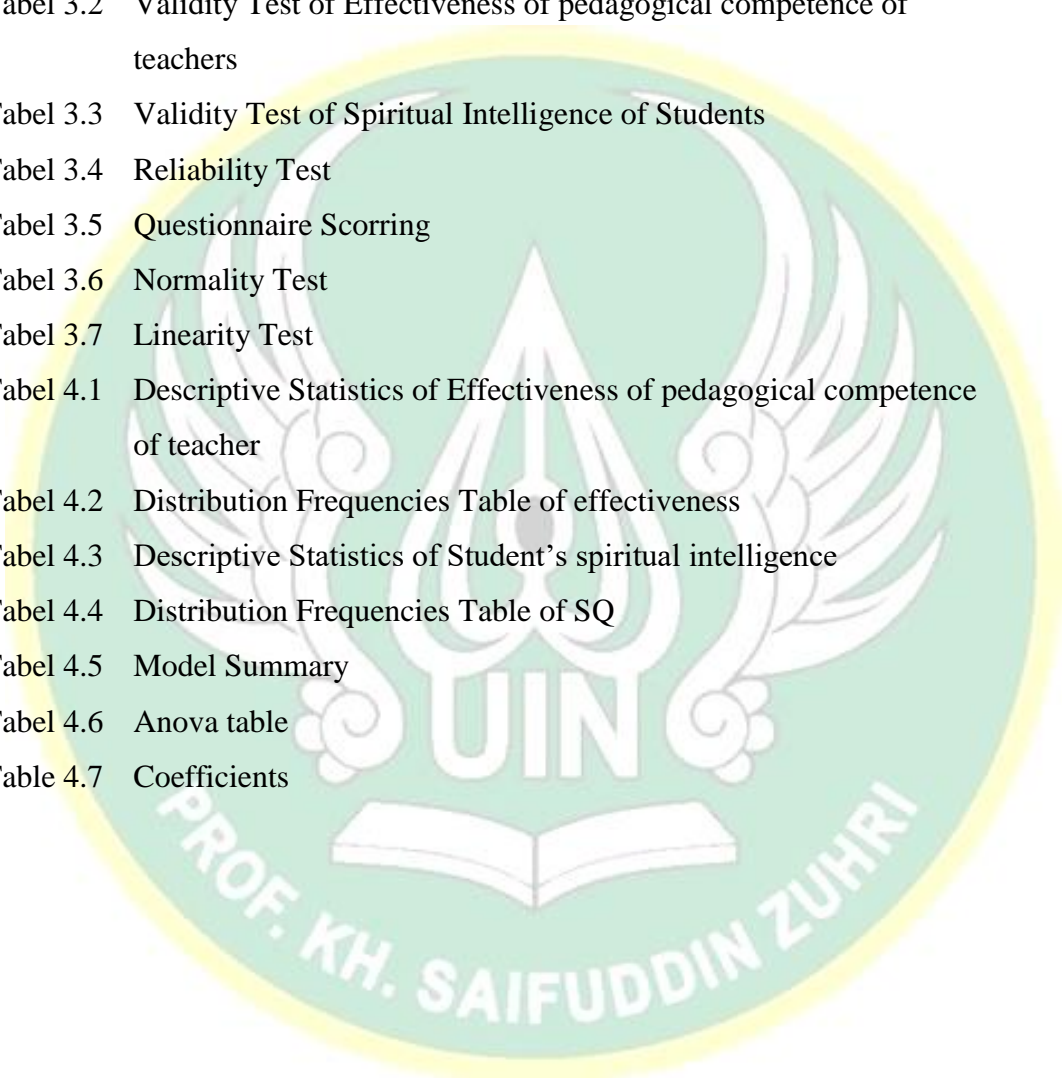
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## CHAPTER I

### INTRODUCTION

#### A. Historical past of the Problem

Education is one of the important things, seen from the side of the goal, education has a major role in creating the quality of a person who has quality and character, is insightful, has aspirations, and is able to adapt to the environment. Great education is also a supporter in the progress of a country's development. Education itself is a series of learning processes that everyone goes through to achieve a good life. The result of a great education is the creation of competent human resources, where the person will be equipped with good soft skills and hard skills as expected by the job field. But the level of Human Resources or commonly referred to as HR is still at the level of development with time running until now.<sup>1</sup> This is due to several factors such as lack of equality in education, an ever-changing education system, and for example the field of development in education. Education in its development includes students, teachers, and institutions, the infrastructure itself, is important for the development of education. To achieve this progress, what is called effectiveness is achieved. The form of effectiveness in education is one of them is the effectiveness of teachers. In the discipline of education, teachers do face problems and find obstacles at some point in their overall performance, but that can be overcome if having the characteristics they have allows them to be more effective and efficient in their performance and overall implications.<sup>2</sup>

A teacher can be measured by how much the teacher mastered the existing competencies. There are at least four competencies that must be possessed by a teacher, namely, pedagogical competence, social competence, professional competence, and personality competence. In practice, there is one competency that

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<sup>1</sup> Eny WIDARNI and Suryaning BAWONO, "Human Capital, Technology, and Economic Growth: A Case Study of Indonesia," *The Journal of Asian Finance, Economics and Business* 8, no. 5 (2021): 29–35.

<sup>2</sup> Suriya Jaya, "Strategi Membangun Komunikasi Yang Efektif Untuk Meningkatkan Kinerja Guru Di Sekolah," *PIONIR : JURNAL PENDIDIKAN* 10, no. 2 (2021): 20–36.



distinguishes between teachers and other professions, namely pedagogical competence.<sup>3</sup> Pedagogical competencies include deep and in-depth knowledge and skills regarding student characteristics as well as student psychology.<sup>4</sup>

Development may be interpreted as a system of ongoing adjustments in a person, which brings perfection to his personality. Students in the process peak, and he has reached adulthood. After that, development continues until a person enters the antique age, but what is highlighted now's the process of change that takes area in youngsters who are nonetheless inside the academic.<sup>5</sup> Development isn't confined to the belief of developing growth, but it additionally includes a chain of adjustments that take location constantly and are everlasting from the bodily, and religious, capabilities, of the character to the stage of maturity through a boom, ripening, and take a look at. The teacher is a figure who takes an element within the development of students. Teachers as second parents and college students spend plenty of time at college. within the gaining knowledge of and teaching process, instructors are expected to offer meaningful learning for college kids, so that academic desires can be performed fast and appropriately, as stated in law No. 20 of 2003.

In this case, it presents expertise of schooling, that the challenge of an educator or teacher is to help students in developing the capability of college students and play a position in increasing religion and piety in shaping the character of students both physically and mentally. Faith and piety right here comprise a completely deep spiritual content material. We want to know that we've got many intelligence, intellectual intelligence (IQ), emotional intelligence (EQ), multiple intelligences (MI), and so on. All of this stuff are the keys to fulfillment that genuinely dig down to the basics of the talents possessed with the aid of humans. however, some of these

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<sup>3</sup> S. Anif et al., "Effectiveness of Pedagogical Competence: A Development Model through Association of Biology Teachers' Forum," *Jurnal Pendidikan IPA Indonesia* 8, no. 1 (2019): 22–31.

<sup>4</sup> Yaoran Li et al., "Predicting High School Teacher Use of Technology: Pedagogical Beliefs, Technological Beliefs and Attitudes, and Teacher Training," *Technology, Knowledge and Learning* 24, no. 3 (2019): 501–518, <https://doi.org/10.1007/s10758-018-9355-2>.

<sup>5</sup> Winkel, *PSIKOLOGI PENGAJARAN*, 2014, Yogyakarta: SKETSA. hlm 18.

concepts have significant weaknesses in actualizing the fundamental capability of the human brain. Sincerity, integrity, selflessness, humility, and social virtue orientation are a number of the crucial elements of religious lifestyles that offer overall delight if someone is a hit. These spiritual aspects no longer handiest make someone a success, but also glad.<sup>6</sup>

Spiritual intelligence is a capability that needs to be possessed with the aid of each toddler, due to the fact its have an impact on may be very massive in the life of the kid inside the destiny. It's miles very sad that modern-day kids are lacking in spirituality. Many dads and moms have unwittingly performed the manner of encouraging children to obtain cloth achievements, and reputations and putting apart children's spiritual values. As a result, the kid handiest thinks about how he can achieve his choice in any manner, and only cares approximately selfishness.

Danah Zohar and Ian Marshall in their book "SQ: spiritual Intelligence" says that spiritual intelligence is intelligence that can namely put behavior and lifestyles in the context of a broader and richer means. The intelligence to judge that a person's way of lifestyle or moves is extra significant than others. Were of the view that when the level of spiritual intelligence is high, we are in contact with our wholeness. Our personality traits reflect our inner self and we tend to be intellectual and develop proper behavior.<sup>7</sup>

But in reality, some teachers have not taught successfully in delivering getting to know. That is due to the constraints they have both in terms of time, methods, and gaining knowledge of media used in teaching. Hence, it is possible that within the network, training is regularly, criticized because of the presence of many students and education graduates who display less commendable attitudes, which include brawls,

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<sup>6</sup> Taufiq Pasiak, *Revolusi IQ/EQ/SQ: Antara Neurosains dan Al-Qur'an*, 2005, Bandung: PT Mizan Pustaka, hlm. 120.

<sup>7</sup> Jahanbakhsh Nikoopour and Nadimeh Esfandiari, "The Relationship between Emotional, Social, Cultural, Spiritual Intelligence and Efl Teachers' Teaching Effectiveness," *Journal of Language Teaching and Research* 8, no. 1 (2017): 138–148.

committing crook acts, sexual deviations, and so forth. Teachers who're position models for their students do no longer the handiest escorts inside the classroom, however additionally guide their college students outdoor of school.

Primarily based on the numerous issues that get up within the world of education, the printers of generations of high-quality schooling, no longer simplest fairly intellectual, must also have emotional stability, noble moral and spiritual ethics. so that the development of a kid's spiritual intelligence is crucial inside the world of training. Therefore, spiritual intelligence is needed so that scholars could make their lives more significant by utilizing worshipping Allah SWT. and doing correct to others.

In terms of effectiveness is one of the elements that could expand a student's spiritual intelligence, in compiling this thesis, the author carry out a study on how effective teachers are in using pedagogical competence to give knowledge to students and what kind of impact the effectiveness of pedagogical competence of teachers has in developing students' religious intelligence at SMK Kesatrian Purwokerto.

## **B. Operational Definitions**

Associated with the title of this study, particularly teacher Effectiveness on the improvement of spiritual Intelligence of students at SMK Kesatrian Purwokerto, to keep away from misunderstandings in this research, we outline operationally the phrases inside the identity of this research, consisting as follows:

### **1. Pedagogical Competency**

The pedagogical competence of teachers is one of the competencies that every teacher must have in any level of education and field. The improvement of pedagogical competence is one of the special concerns for educational institutions and the government in general. When the teacher is unable to improve his pedagogical competence, it will affect students receiving knowledge transformation.

A teacher who mastered this competence is expected to be more effective and efficient in interacting with students and can solve problems that occur in students.

## **2. Spiritual Intelligence**

Spiritual intelligence is the intelligence to deal with our behavior or life inside the context of a much broader and richer means. The intelligence to choose that one's existence is greater meaningful than some others. What is meant by using religious intelligence in this concept is the potential of college students to interpret lifestyles from the conduct, and traits that exist in each student. Activities in schools, consist of coaching and gaining knowledge of activities, habituation activities, worship sports, and so forth.

### **C. Problem Formulation**

Based on the above historical past, the formulation of the trouble in this look is as follows:

1. What is the effective pedagogical competence of a teacher at SMK Kesatrian Purwokerto?
2. What is the spiritual intelligence of college students at SMK Kesatrian Purwokerto?
3. Is there a significant influence on the effectiveness of teachers' pedagogical competencies in developing the spiritual intelligence of students at SMK Kesatrian Purwokerto?

### **D. Studies Targets and Advantages**

Based on the method of the trouble above, the studies goals to be accomplished encompass:

1. To describe the effectiveness of pedagogic competency of teachers within the studying and coaching technique
2. To determine the spiritual intelligence of students

3. To take a look at how much have an influence on the effectiveness of pedagogic competency teacher within the development of college students' spiritual intelligence

Further to the goals to be done by using researchers, there are also several benefits of this research, amongst others:

1. Theoretical Advantages

These studies can make contributions to education, within the form of attention for us that it is so vital for students' spiritual intelligence to increase themselves in lifestyles.

2. Realistic Advantages

As for the benefits of the studies effects, the authors wish that the effects of this research can provide blessings for various events, specifically individuals who are worried inside the world of education, inclusive of:

- a. For educators, the results of this take a look at may be used as extra reference cloth in enhancing the fine of the spiritual intelligence element that students have to own;
- b. For the academic community of State Islamic University of K.H Saifuddin Zuhri Purwokerto, the results of this look can be an input to prospective instructors that it's far crucial to understand the factors to increase the spiritual intelligence of college students in colleges;
- c. For the Islamic non secular education take a look at the application, the effects of this have a look at are capable of turning out to be an extra source of literature in enhancing the exceptional of schooling.
- d. For mother and father, this research can offer high-quality enter on the significance of attaining achievement in deciphering life, no longer simplest material, recognition, but spiritual intelligence as a balance for children;
- e. For SMK Kesatrian Purwokerto, the results of this take a look are to evaluate mastering overall performance in school;

- f. For students, this research can provide awareness that it is very important to improve spiritual intelligence to solve problems in their lives.

### **E. Thesis Research Systematics**

Broadly speaking, the thesis is divided into three fundamental elements, particularly the beginning, the center, and the closing element. The primary segment includes a name page, presentation, motto, preface, table of contents, list of tables (if any), and listing of figures or charts (if any).

Subsequent, the second component is the middle element (center) which consists of chapters I to chapters V.

Chapter I is the chapter that carries the creation. This chapter offers a top-level view of the heritage of the problem, operational definition, problem formula, research goals and benefits, literature review, and thesis writing systematics.

Chapter II contains a literature overview which contains a literature review, and hypotheses to be able to be examined in this research. Inside the form of theoretical studies or theoretical foundations, frameworks of thinking, and studies hypotheses. Theoretical studies are descriptions and analyses of theories with a purpose to function the idea for researchers in accomplishing studies.

Chapter III, research strategies which include kinds and studies tactics, time and vicinity of studies, studies variables, studies subjects (populace, sample, and sampling method), information series strategies, check units, statistics collection procedures, and data evaluation strategies.

Chapter IV includes a percentage of research and analysis data results

Chapter V, remaining consists of conclusions and tips.

Moreover, the final part of the thesis is in the form of a bibliography, appendices, and curriculum vitae.

## CHAPTER II

### LITERATURE REVIEW

#### A. Effectiveness of Pedagogical Competence

##### 1. Teacher Competence

The definition of competence has the meaning of "ability or proficiency". In the sense of the term, competence is the basic knowledge, skills, and values that are reflected in the habits of thinking and acting. Habits of thinking and acting consistently allow a person to be competent in the sense of knowledge, skills, and basic values to do something.<sup>8</sup> Competence is a set of abilities that must be possessed by a teacher and has the same direction as the educational needs in schools (curriculum), community demands, and the development of science.<sup>9</sup>

Competence refers to performance and rational action to meet certain specifications in carrying out educational tasks. It is called rational action because it has direction and purpose, and is a real effort not only an observation, but also to include things that do not exist.<sup>10</sup>

The term competence has many meanings, some of which are as follows:

- a. According to Usman, he argues that "competence is something that describes a person's qualifications or abilities, both qualitative and quantitative."<sup>11</sup>
- b. Kunandar in his book *Professional Teachers*, argues that competence is defined as knowledge, skills, and basic values that are reflected in the habit of thinking and acting.
- c. According to Lefrancois, competence is the capacity to do something that results from the learning process.<sup>12</sup> According to Piet and Ida Sahertian,

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<sup>8</sup> Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi (Konsep dan Implementasi Kurikulum)*, 2005, (Bandung: Remaja Rosdakaya), p. 9.

<sup>9</sup> Daryanto, *Guru Profesional*, 2013 (Yogyakarta: Gava Media), p. 147-148.

<sup>10</sup> Hamzah B. Uno, *Profesi Kependidikan*, (Jakarta: PT. Bumi Aksara, 2008), p. 61.

<sup>11</sup> Kunandar, *Guru Profesional*, (Jakarta: PT Raja Grafindo Persada, 2007) hlm.51.

competence is the ability to carry out something obtained through education and training that is cognitive, affective, and performance.<sup>13</sup>

- d. Mulyasa, "competence is a combination of knowledge, skills, values, and attitudes reflected in the habits of thinking and acting."<sup>14</sup>
- e. Broke & Stone, "Descriptive of qualitative nature or teacher behavior appears to be entirely meaningful."<sup>15</sup>

The definition of competence in terms of educational background is, which includes three aspects, namely knowledge, skills, and work attitudes. As an inherent individual characteristic, competence is part of an individual's personality that is relative and stable and can be seen and measured by the behavior of the individual concerned at work or in various situations.<sup>16</sup>

Based on the understanding above, it can be concluded that teacher competence is the skills, abilities, knowledge, and abilities that must be possessed by an educator, teacher, or student guide and the teaching and learning process. In the Law of the Republic of Indonesia No. 14 of 2005 concerning teachers and lecturers, in article 1 paragraph 10, the definition of teacher competence is a set of knowledge, skills, and behaviors that must be possessed, lived, and mastered by teachers or lecturers in carrying out professional duties.<sup>17</sup>

The competence of the teacher is comprehensive and is a unit that is interconnected and mutually supportive. In the Government Regulation (PP) of the Republic of Indonesia No. 19 of 2005 concerning National Education Standards, the

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<sup>12</sup> Asnawi, Jamal Ma'mur, 7 *Kompetensi Guru Menyenangkan dan Profesional*, (Yogyakarta: Powerbook Publishing (IHDINA), 2009), p. 11.

<sup>13</sup> Kunandar, *Guru Professional*, ..... p.51.

<sup>14</sup> E. Mulyasa, *Kurikulum Berbasis Kompetensi, Konsep, Karakteristik, Implementasi dan Inovasi*, (Bandung: PT. Remaja Rosdakarya, 2006), p. 38.

<sup>15</sup> Broke & Stone, dikutip oleh Asef Umar Fakhruddin, *Menjadi Guru Favorit!* (Yogyakarta: DIVA Press, 2010), p.19.

<sup>16</sup> Rina Febriana, *Kompetensi Guru*, 2019, Jakarta : PT. Earth Script. p. 2.

<sup>17</sup> Departemen Agama RI, *Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 tentang Guru dan Dosen*, (Jakarta:2006), p.3.



competencies that must be possessed by teachers include four competencies, namely: 1) pedagogic competence, 2) personality competence, 3) social competence, and 4) professional competence.<sup>18</sup> As for the definition of each of these competencies, it can be described as follows:

- 1) Pedagogic competence is, the ability to manage the learning of learners. This competence can be seen in the ability to plan teaching and learning programs, the ability to carry out interactions or manage the teaching and learning process effectively and successfully, it is required to understand various aspects related to the development of teaching and preparation, both related to the nature, functions, and procedures for developing teaching preparation, as well as measuring teaching effectiveness.
- 2) Personality competencies, namely the abilities possessed by a teacher, include self-understanding, self-acceptance, self-direction, and self-realization. The teacher must try to make himself an exemplary teacher for students, that is, he can be a good, disciplined, and active example. Some teachers in schools are not only educators but act as parents by providing advice and direction to students if they make mistakes, a teacher also needs to learn, not only as a teacher, and be able to teach new knowledge, such as the development of knowledge that exists today.
- 3) Social competence is the ability of teachers as part of society to communicate and interact effectively and efficiently with students, fellow teachers, parents or guardians of students, and the surrounding community.
- 4) Professional competence is an ability that must be possessed by an educator related to the mastery of the subject matter broadly and deeply, which allows guiding students to meet the competency standards set out in the National Education Standards. These competencies include sensitivity or expertise in

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<sup>18</sup> Peraturan Pemerintah Republik Indonesia Nomor 19 Tahun 2005 Tentang Standar Nasional Pendidikan

their fields, namely mastery of the materials they must teach and their methods, a sense of responsibility for their duties, and a sense of community with other teacher colleagues.

If the teacher already has the competence required, then the ability to carry out learning can be accounted for by the skills and abilities he has. Professional teachers will be able to carry out their duties by the provisions that have been set and learning will run effectively as expected by the teacher.

## 2. Pedagogical Competence

Etymologically, the word pedagogical comes from *paedos* and *agagos* (*paedos*=child and *agagos*=usher or guide) therefore pedagogical means guiding the child. Guiding in the sense of providing morals, knowledge as well as skills to students. Pedagogic competence is the ability to manage students, which includes understanding the potential of students, implementing learning, and developing the talents and interests of students and others.<sup>19</sup> The learning process can be carried out effectively and efficiently, and achieve the expected results, teachers should have pedagogical competencies. This is because teachers must be able to become managers who are responsible for planning, implementing, assessing changes or improvements to learning programs.

Pedagogical competence refers to the ability to understand students in depth and the implementation of learning that educates understanding of students includes an understanding of the psychology of child development, while educational learning includes the ability to design lessons, implement learning, assess the process of learning outcomes, and make continuous improvements.<sup>20</sup>

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<sup>19</sup> Mulyasa, E., *Standar Kompetensi dan Sertifikasi Guru*, (Bandung : Rosdakarya, 2009) hlm.78.

<sup>20</sup> Matthew J. Koehler et al., "The Technological Pedagogical Content Knowledge Framework," in *Handbook of Research on Educational Communications and Technology: Fourth Edition*, 2014; John Loughran and Mary Lynn Hamil, *International Handbook of Teacher Education*, ed. John Loughran and Mary Lynn Hamilton, *International Handbook of Teacher Education: Volume 2*, vol. 1 (Singapore: Springer, 2016).

According to Meutia, et al. Among the four competencies that distinguish teachers from other professional fields, namely pedagogical competence. A teacher must have pedagogical competencies, where a teacher can carry out learning and conduct learning evaluations.<sup>21</sup> This pedagogical competence requires a teacher in understanding various aspects of students related to learning, while pedagogical competencies include:

a. Mastering the characteristics of students

Teachers prepares a notes and use information about the characteristics of learners to help the learning process. These characteristics are related to physical, intellectual, social, emotional, moral aspects, and socio-cultural background:

- 1) Teacher identify the learning characteristics of each learner in his class,
- 2) Teachers ensure that all learners get equal opportunities to actively participate in learning activities,
- 3) Teachers organizes classes to provide equal learning opportunities to all learners with different physical disabilities and learning abilities,
- 4) Teachers try to find out the causes of deviations in student behavior to prevent these behaviors from harming other participants.,
- 5) Teachers help develop potential and overcome learners' shortcomings
- 6) The teachers pays attention to students with certain physical weaknesses to participate in learning activities so that these students are not marginalized (excluded, made fun of, inferior, etc.).

b. Mastering learning theory and educational learning principles

Teachers in mastering theory must determine various approaches, strategies, methods, and learning techniques that educate creatively according to teacher competency standards. From the difficulties that arise the teacher

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<sup>21</sup> Meutia, H., Johar, R., Ahmad, A., 2013. *Kemampuan Mahasiswa Calon Guru Menerapkan Penilaian Kinerja Untuk Menilai Hasil Belajar Siswa Dalam Pembelajaran Matematika*. Jurnal Peluang, Volume 1, N omor 2, April 2013. hlm. 20

can learn methods that suit the characteristics of students and motivate them to learn:

- 1) Teachers provide opportunities for students to master learning materials according to their age and learning ability through the arrangement of learning processes and varied activities,
- 2) The teacher always ensures the level of understanding of the learners of certain learning materials and adjusts the next learning activity based on that level of understanding,
- 3) The teacher can explain the reasons for the implementation of the activities/activities he carries out, both appropriate and different from the plan, related to the success of learning,
- 4) Teachers use a variety of techniques to motivate the learners' willingness to learn,
- 5) Teachers plan to learn activities that are interrelated with each other, by paying attention to the learning objectives and learning process of students,
- 6) Teachers pay attention to the responses of students who do not / do not understand the learning material being taught and use it to improve the next learning design.

c. Curriculum development

Teachers are able to develop a syllabus that is relevant to the curriculum objectives, including being able to use lesson plans in accordance with the objectives and learning environment. Curriculum development must be flexible and not rigid, in the curriculum means teachers are free to choose educational programs for students, and develop educational programs for teachers. Such development can be in the form of:

- 1) Teachers must arrange a syllabus according to the curriculum,

- 2) The teachers designs a lesson plan that is in accordance with the syllabus to discuss certain materials, so that students can achieve the basic competencies set,
- 3) The teachers follows the sequence of learning materials by paying attention to the learning objectives,
- 4) Teachers choose to learn materials that are: (1) by learning objectives, (2) appropriate and up-to-date, (3) by the age and level of learning ability of students, (4) can be carried out in class and (5) by the context of students' daily lives.

d. Educational learning activities

In educational learning activities, teachers mastery of teaching and learning process, how to manage teaching and learning places, school organization and teacher and student interactions. In order to create a quality teaching and learning process, teachers must:

- 1) Teachers make learning activities by the design that has been compiled completely and the implementation of the activity indicates that he understands the purpose,
- 2) Teachers carry out intended learning activities to help the learning process of students, not to test to make students feel depressed,
- 3) Teachers communicate new information (e.g. supplementary material) according to the age and level of learning ability of learners,
- 4) Teachers respond to mistakes made by students as stages of the learning process, not just mistakes that must be corrected. For example: by knowing in advance other learners who agree/disagree with the answer, before explaining the correct answer,
- 5) The teachers carries out learning activities according to the content of the curriculum and relates them to the context of the daily life of the learners,

- 6) Teachers carry out learning activities variably with sufficient time for learning activities that are appropriate for age and level of learning ability and maintain the attention of learners,
  - 7) Teachers manages the class effectively without dominating or being busy with his own activities so that all participants' time can be utilized productively,
  - 8) Teachers can utilize audio-visual (including ICT) to increase student learning motivation in achieving learning goals. Adapting designed learning activities to classroom conditions,
  - 9) Teachers provide many opportunities for learners to ask questions, practice, and interact with other learners,
  - 10) Teachers organize the implementation of learning activities systematically to help the learning process of students. For example, the teacher adds new information after evaluating the learners' understanding of the previous material, and
  - 11) Teachers use teaching aids, and/or audio-visual (including ICT) to increase student learning motivation in achieving learning objectives.
- e. Development of students' potential

The teacher analyzes the learning potential of each student and identifies the potential development of students through learning programs that support students to actualize their academic potential, personality, and creativity until there is clear evidence that learners actualize their potential:

- 1) Teachers analyze learning outcomes based on all forms of assessment of each learner to find out the level of progress each.
- 2) Teachers design and carry out learning activities that encourage students to learn according to their respective skills and learning patterns,
- 3) Teachers design and carry out learning activities to bring out the creativity and critical thinking ability of students

- 4) Teachers actively help learners in the learning process by paying attention to each individual
- 5) Teachers can correctly identify the talents, interests, potentials, and learning difficulties of each learner.
- 6) Teachers provide learning opportunities to students according to their respective ways of learning,
- 7) The teacher focuses attention on the interaction with the learner and encourages him to understand and use the information conveyed.

f. Communication with student

Teachers are required communicate effectively, empathically, and politely with students and be enthusiastic and positive. Teachers can provide complete and relevant responses to students' comments or questions:

- 1) Teachers use questions to know and maintain learner participation, including providing open-ended questions that require learners to answer with their ideas and knowledge
- 2) The teacher pays attention and listens to all learners' questions and responses, without interrupting, unless necessary to assist or clarify the questions/responses.
- 3) The teacher responds to the learner's questions appropriately and correctly, and up-to-date, according to the learning objectives and the content of the curriculum, without embarrassing them.
- 4) Teachers present learning activities that can foster good cooperation between students.
- 5) The teacher pays attention to the learner's questions and responds to them completely and relevantly to eliminate confusion in learners

g. Assessment and Evaluation

Teachers are expected to organize an ongoing assessment of learning processes and outcomes. Teachers evaluate the effectiveness of the process, and learning outcomes, and use the information of the assessment and

evaluation results to design remedial and enrichment programs. Teachers can use the results of assessment analysis in their learning process:

- 1) The teacher draws up an assessment tool that is by the learning objectives to achieve certain competencies as written in the RPP
- 2) Teachers carry out assessments with various techniques and types of assessments, in addition to formal assessments carried out by the school, and announce the results and implications to students, about the level of understanding of the learning material that has been and will be studied
- 3) The teacher analyzes the results of the assessment to identify difficult basic topics/competencies so that the strengths and weaknesses of each learner are known for remedial and enrichment purposes.
- 4) Teachers utilize input from learners and reflect on it to improve subsequent learning, and can prove it through notes, learning journals, learning designs, additional materials, and so on.
- 5) The teacher uses the results of the assessment as a constituent material for the learning design that will be carried out next.

Pedagogic competence can be concluded that the teacher must be able to make a complete written learning design thoroughly, conduct learning by the conditions of students, learning materials and local school conditions, and so on.

### **3. Effectiveness of Pedagogical Competence**

Effectiveness has a general term denoting the vastness of achieving a goal that was first determined. According to the language, effectiveness comes from the word effective has the meaning of succeeding or doing well. Effectiveness is the existence of a fit between the person carrying out the task and the intended goal.<sup>22</sup> A business

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<sup>22</sup> Munmun Sadhukhan, "A STUDY OF TEACHING EFFECTIVENESS OF SECONDARY SCHOOL TEACHERS" 6, no. 1 (2018): 7; Tara Beteille et al., *Three Principles to Support Teacher Effectiveness During COVID-19* (World Bank, Washington, DC, 2020), <https://doi.org/10.1596/33775>.



can be said to be effective if it achieves its ideal goals. Effectiveness indicates success in terms of achieving or not achieving predetermined goals. A result that is close to the target means that it has a high degree of effectiveness. Conversely, results that are far from the target will then have a less degree of effectiveness.

A teacher who teaches effectively must have extensive knowledge, attitudes that support the teaching and learning process and relationships between people who are not engineered. As well as mastering knowledge in the subjects to be taught, and having technical skills about learning that facilitate learning. students to learn. As well as having to be a leader, innovator, motivator and so on.<sup>23</sup>

One of the competencies of making teachers effective as pedagogical competence. Pedagogic competence is an ability related to student understanding and educational and dialogical learning management. The teacher's ability to manage to learn or commonly called pedagogical competence is described in the Qur'an in Q.S An-Nahl verse 125 as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ  
وَجِدْلِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ  
سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*"Call to the way of Your Lord with wisdom and good advice, and argue with them in a good manner. Indeed, your Lord knows best who strays from His way, and knows best those who are guided." (Q.S. an-Nahl: 125).<sup>24</sup>*

The verse above explains that it is in line with the pedagogical competence that a teacher must have in managing learning. In the proselytizing of the Prophet Muhammad saw., he always used different methods in the hope that his listeners

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<sup>23</sup> Lisa Bardach and Robert M. Klassen, "Smart Teachers, Successful Students? A Systematic Review of the Literature on Teachers' Cognitive Abilities and Teacher Effectiveness," *Educational Research Review* 30 (June 2020): 100312, <https://doi.org/10.1016/j.edurev.2020.100312>.

<sup>24</sup> Ministry of Religion, *Qur'an and Translation* (Jakarta: PT Sinergi Pustaka Indonesia, 2009), p. 281.

could understand what had been conveyed by him, as well as teachers who had to be able to manage learning in the classroom so as not to be impressed by watching.

By and large, student success is influenced by various factors. Factors affecting students consist of internal and external factors. Internal factors come from within the student himself, including intelligence, interests, motivation, health, and ways of learning. Meanwhile, external factors come from outside the student's self, including the family environment, school, and community. To develop these two factors, teachers have an important role in learning activities, namely the development of student potential. The development of student potential can be carried out by teachers with various competencies they have, and from there, the role of an effective teacher is very necessary for students.

## **B. Spirituality and Spiritual Intelligence**

### **1. Spirituality**

The phrase spirituality comes from the English word "spirituality", the primary phrase "spirit" which means: "soul". The phrase spirit itself comes from the Latin word "spiritus" because of this: "extensive or deep (breath), willpower or notion (courage), power or spirit (power), and life. The adjective religious comes from the word spirituality this means that "of the spirit".<sup>25</sup> The period of spirituality is constrained to preferred understanding, particularly, things of an internal nature that may or won't be related to religion. The meaning normally refers back to the unique language, Latin, because of this "breath".

This term refers extra to a personal status wherein a person buddies himself with something that is believed to be transcendent. Spirituality is one a part of the entire human (physical and emotional).<sup>26</sup> Spirituality is a belief within the life of

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<sup>25</sup> Desmita, *Psikologi Perkembangan Peserta Didik*, Bandung: PT. REMAJA ROSDAKARYA. hlm. 264.

<sup>26</sup> Taufik Pasiak, *REVOLUSI IQ/EQ/SQ,....* hlm. 34.

electricity or something extra than oneself.<sup>27</sup> Spirituality is a meaningful, valuable, and functional experience in a single's existence when one relates to transcendence, and interacts with other humans. The means and purpose of lifestyles are the principal manifestations of the additives of human spirituality. The religious aspect (*ruhaniyyah*) is one aspect of the human “self”, which collectively with the bodily (physical) and mental components.<sup>28</sup>

The religious element (*ruhaniyyah*) unites all additives of the human self to deliver birth to "wholeness" and "goodness" (wellbeing). Experiences consisting of entertainment (pleasure), love, forgiveness, and popularity (reputation) are manifestations of the religious issue. Spirituality is a spectrum together with some tremendous behaviors and feelings. In element, the spirituality used in this book includes or is associated with the following components:

- a. Goals and goals: seeking that means in lifestyles, something that is considered important in existence, spirituality is a source of that means in lifestyles.
- b. Human harmony: regarding the relationship among every other, between friends and buddies, consciously or no longer, sharing the equal dreams and targets in lifestyles.
- c. Wholeness: wholeness and all components of the man or woman, in which the soul isn't separated from the body, however, is one.
- d. Morality: something associated with goodness (desirable), splendor (lovely), enjoyment (fun), in preference to ugliness (bad), ugliness (ugly), and hatred (hateful).
- e. Recognition of God: a fine and valuable relationship with God and others.

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<sup>27</sup> Desmita, *Psikologi Perkembangan Peserta Didik*, ... hlm. 264.

<sup>28</sup> Ulfah Rahmawati, “Pengembangan Kecerdasan Spiritual Santri: Studi Terhadap Kegiatan Keagamaan Di Rumah TahfizQu Deresan Putri Yogyakarta,” *Jurnal Penelitian* 10, no. 1 (2016): 97.

Spiritual behavior, which means existence, spiritual stories, fantastic emotions, and rituals, have a fantastic impact in lots of ways together with human fitness. Based on research that a person who lives with those religious components, his life is quite healthier and happier, for example, a person who regularly expresses gratitude for all of the benefits that have been obtained, or a person who frequently visits places of worship is extra proof against depression and tends to suffer from melancholy. Suicide in comparison to folks that did now not.<sup>29</sup>

The optimization of the spiritual size has a very massive effect on existence. However, the facts prove that in the area of training, this measurement has acquired little interest, not to mention taken significantly. So far, clinical technology or administrators in academic establishments in Indonesia are nonetheless half of-hearted, if no longer a refusal to just accept spiritual fitness as a part of clinical technological know-how. In reality, the Republic of Indonesia health regulation range 36/2009 mentions religious fitness. The same issue is a way compared to us, some training companies have covered spirituality as part of the fitness and scientific schooling curriculum.

Nowadays, spirituality is simplest the business of the clergy. Evaluations that broaden in society are nonetheless wrong, thinking about spirituality as a responsibility and most effective within the realm of religion.

Spirituality is cognizance of self, and character focuses on foundation, destiny, and destiny. Faith is absolutely the fact of lifestyles that has bodily manifestations above people. Religion is fixed on sure behavioral practices associated with beliefs expressed by using a specific organization and held by its

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<sup>29</sup> Sedigheh Hannani et al., "The Relationship between Spiritual Intelligence and Moral Distress in Operating Room Students," *Medical Ethics Journal* 11, no. 42 (2018): 23–33; Zummy Anselmus Dami et al., "Effectiveness of Group Counseling on Depression, Anxiety, Stress and Components of Spiritual Intelligence in Student," *International Journal of Scientific and Technology Research* 8, no. 9 (2019): 236–243.

participants. faith has a witness to faith, network, and a code of ethics. In other words, spirituality offers solutions to who and what someone is (lifestyles and cognizance), while religion gives answers to what someone must do (conduct or action).<sup>30</sup> Faith isn't like spirituality. A person may additionally observe a certain religion but still have spirituality. Humans also can follow the equal religion, but no longer necessarily have an identical course or degree of spirituality. Faith is greater in a group along with a series of compulsory and entire rituals.

## **2. Definition of Spiritual Intelligence**

Inside the have a look at of psychology, in standard, intelligence in humans is without a doubt of various sorts or what's referred to as a couple of bits of intelligence (a couple of bits of intelligence) introduced through Gardner, this intelligence consists of:

- a. Linguistic intelligence is intelligence this is intently associated with people's abilities to grasp written and spoken language. the primary traits of language intelligence encompass the ability to apply phrases efficiently in reading, writing, and speaking. Language talents are very vital to offering numerous causes, descriptions, and expressive expressions to college students.
- b. Interpersonal intelligence is personal intelligence associated with the inner elements of someone. Vital capabilities of intrapersonal intelligence include correct self-assessment, goal setting, self-know-how or introspection, and self-regulation of feelings. With desirable intrapersonal intelligence, it is was hoping that everyone may be able to make choices and determine their conduct without usually being directed by way of others.
- c. Intrapersonal intelligence is intelligence related to the capacity to apprehend different people. Interpersonal intelligence encourages a person's achievement in handling relationships between individuals.

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<sup>30</sup> Desmita, Psikologi Perkembangan Peserta Didik, 2011, Bandung: PT. REMAJA ROSDAKARYA. hlm. 267.

- d. Kinesthetic intelligence is a lively intelligence this is bestowed on human beings, specifically frame-kinesthetic intelligence. Kinesthetic intelligence highlights the capacity to apply the whole frame (or part of the body) in distinguishing various expressions of movement (dance, appearing) and sports.
- e. Logical-mathematical intelligence is logical-mathematical intelligence along with arithmetic competencies in addition to logical wondering and problem-solving abilities.
- f. Naturalist intelligence is the human potential to differentiate dwelling things and sensitivity to other features.
- g. Musical intelligence is musical intelligence that incorporates sensitivity to scale, rhythm, and a sound shade (voice fine) in addition to emotional aspects of the sound associated with the purposeful elements of music appreciation, singing, and playing musical instruments
- h. Spatial intelligence is visible-visible intelligence. Spatial intelligence is once in a while referred to as spatial intelligence. This intelligence includes the potential to symbolize the world via images associated with gadgets and spaces in normal lifestyles.<sup>31</sup>

The eight bits of intelligence above are built into intellectual, emotional, and spiritual intelligence, or what we are higher known as IQ (sensible Quotient), which is intelligence associated with the human brain, EQ (Emotional Quotient) is intelligence associated with a person's potential to manage emotions himself or others. And the last is SQ (spiritual Quotient) religious intelligence is knowledge approximately self-awareness, that means of life, the purpose of lifestyle, or maximum values.

Spiritual Intelligence is a paradigm of spiritual intelligence. this means that our spiritual factors and areas can emit spiritual mild within the form of spiritual

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<sup>31</sup> H. Gardner, *Frames of Mind*, ed. H. Gardner (New York: BASIC BOOKS, 1983).

intelligence.<sup>32</sup> Danah Zohar and Ian Marshall outline spiritual intelligence as quoted by Sanerya Hendrawan in his ebook entitled spiritual control; From non-public Enlightenment toward God corporate Governance as follows: “*Spiritual intelligence is intelligence to solve that means and values, namely intelligence to region conduct and existence in the context of a broader and richer that means, intelligence to decide that one's moves or manner of life are more meaningful than different humans. other.*”<sup>33</sup>

Every other opinion turned into expressed with the aid of Monty P. Satiadarman and Fidelis E. Waruwu in their e-book entitled instructing Intelligence; pointers for dad and mom and teachers in educating clever kids, particularly: “*Spiritual intelligence (SQ) is a cognizance within us that makes us find out and broaden innate abilities, intuition, internal authority, the capability to distinguish among proper and wrong and wisdom.*”

Spiritual intelligence is characterized by the ability of an infant a good way to appreciate himself and others, understand the deepest feelings of those around him, and comply with the guidelines that follow, all of that are the keys to achievement for a kid within the destiny. Spiritual intelligence encourages transformation and gives an ethical experience to individual life, lets individuals get out of present limitations or situations, perform transcendence creatively, and believe and construct a future that has no longer materialized firmly and always. The spiritually shrewd character sees this lifestyle as more chic and sacred, dwelling it as a call to do something specific, coming across the ecstasy of his lifestyle from carrier to ideas that are not self-fulfilling, but too lofty and sublime goals, which might be often even out of this global, eternal and eschatological.

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<sup>32</sup> Prem Shankar Srivastava, “Spiritual Intelligence: An Overview,” *International Journal of Multidisciplinary Research and Development* 3, no. December (2016): 224–227, [https://www.researchgate.net/publication/321875385\\_Spiritual\\_intelligence\\_An\\_overview](https://www.researchgate.net/publication/321875385_Spiritual_intelligence_An_overview).

<sup>33</sup> Soma Kulshrestha and Dr. Tarun Kumar Singhal, “Impact Of Spiritual Intelligence On Performance And Job Satisfaction: A Study On School Teachers,” February 28, 2017, <https://doi.org/10.5281/ZENODO.343742>.

### 3. Factors Affecting Spiritual Intelligence

Based on Danah Zohar and Ian Marshall, the human brain is always developing toward changes that are beneficial for life, as well as the development of spiritual intelligence in humans. Several factors affect spiritual intelligence, namely:

#### a. The Brain of Nerve Cells

The brain is the most complex organ. The brain produces conscious thoughts, has feelings, and bridges spiritual life, awareness of eating, values, and the appropriate context to understand the events that occur. Therefore, the brain becomes the link between the dzohir life and our inner life. In the 1990s using MEG (Magneto-encephalography).

The brain also generates and structures our thinking, enables us to have feelings, and bridges the spiritual life, awareness of meaning, value, and appropriate context for understanding experience. The brain gives us the ability to touch, touch, see, smell, and speak. The brain is the bridge between our inner life and our outer life. He can do all of this because he is complex, flexible, adaptive, and able to organize himself. In the 1990s using MEG (Magneto-encephalography) proved that the oscillations of brain nerve cells in the 40 Hz range are the basis for spiritual intelligence.

#### b. God Spot

There is a part in the brain, namely the temporal lobe which increases when a religious or spiritual experience takes place which is called the God Spot. However, the point of God is not an absolute requirement that must exist in spiritual intelligence. There must be cooperation of all parts of the brain, all aspects of life. These special insights and abilities related to the "God Point" must be integrated into the general building blocks of our emotions, motivations, and potentials and bring them into dialogue with the center of the self and its particular way of knowing.



So, from the above opinion it can be concluded that spiritual intelligence cannot just grow and develop without being in tandem with the factors that influence it, brain nerve cells that are connected to the God Spot so that godly awareness (religious) is born and the existence of education, direction, and guidance that given by parents.

c. Cognitive subconscious sense

That intrinsic awareness of the brain (which forms the basis for *spiritual intelligence*) is not the only product of the thalamus. This component also plays a key role in human emotional activities. Together with a component called the amygdala, the thalamus forms the second type of intelligence, namely emotional intelligence.

Neuroscientist Joseph deLoux found that the sensory information that enters the brain goes more towards the thalamus which serves to relay every information that enters. The thalamus then passes it on in two directions of destination: some to the skin of the brain and some to the amygdala. The signal to the amygdala reacts so quickly that it precedes the reaction carried out by the skin of the brain. This fast track proves that emotional reactions take place without the influence of rational thoughts. In research, deLoux found that a person could capture an odd geometric image shown in such a way that they didn't realize they had ever seen it. This is the "cognitive subconscious" of man.<sup>34</sup>

d. Somatic MarkeR

According to neuroscientist Antonio Damasio, Descartes made an error when separating the mind from the body. Descrates' fallacy, as Damasio proved, was due to his lack of knowledge regarding the great potential of the human brain. Including the potential of the brain is coordination and cohesion – consciously or not – between rational impulses and emotional signals of the body. Many people have experienced and thought about certain things before they did anything.

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<sup>34</sup> Taufiq Pasiak, "Revolusi IQ/EQ/SQ Antara Neurosains dan Al-Qur'an," (Bandung: PT Mizan Pustaka,2005) p. 278.

Those things — even if they are only realized in the future — turn out to be signals for the success and failure of a project or job. The following story can clarify how the human body attempts to signal or signal the failure or success of a job.

Many people refer to the impulses or signals above that as a *hunch*, *inspiration*, *intuition*, or *warning*. Business people and professionals such as doctors, teachers, grocers, NGO activist fishermen, and even homeless people. Those signals can often help them avoid possible danger or failure that is in sight. This *bahaya* sign is very old to be integrated with the human self.

The fact that the signals are biologically dimensional is a new thing. Neuroscience, as this hypothesis was established by Antonio Damasio, provides a strong base for the presence of body signals. Damasio referred to it as a *Somatic Marker*.

Somatic markers are a type of automatic alarm that informs the possibility that will occur if a decision is taken. Including giving a sign so that other alternatives can be taken with a high level of accuracy. This alarm prevents a person from falling into danger and failure. Furthermore, this alarm serves as a sign for humans to do something good and appropriate. Many ancient exhortations and traditional wisdom argue that man was created not to be plunged into the abyss of destruction; neither to perish in failure and despair. The tendency to do good deeds and avoid evil has been "instilled" in the human brain. The potential to do good is far greater than the potential to commit evil.

The prefrontal cortex or prefrontal area plays an important role like human danger signs. This area process signals from all existing sources both objectively and imaginatively. All regions of the brain have fibers associated with the prefrontal. This relationship allows codification of signals coming from any direction, in any form. In addition, the relationship with the prefrontal occurs through the release of certain chemical substances (neurotransmitters). The prefrontal region also has its mechanisms for sustaining human conscious life.

This tangle of nerves and chemical connections allows the prefrontal region to play a role in two states: conscious and subconscious. In the subconscious state, the arrangement of foreboding or intuition occurs. This is a source of dangerous alarm for humans as well as a source of solving cases that cannot be solved rationally. Cases of Poincare or Archimedes, as described in the previous pages, can occur due to the role of this prefrontal cortex.

#### **4. Aspects and Characteristics of Spiritual**

Intelligence Spiritual intelligence (SQ) is the deepest part of human beings that moves thoughts and actions. Having spiritual intelligence means having the ability to see the meaning contained in every event in life. People who have high spiritual intelligence will be able to interpret the suffering of life by giving positive meaning to every event, problem, and even the suffering they experience. By giving positive meaning, we will be able to awaken our souls to become fully spiritual human beings who are aware of who we are and our relationship with fellow humans and the universe.

One of the theories approximately the improvement of spirituality and notion that is widely used as a reference in analyzing the development of human spiritual or religious lifestyles is the ranges of religion improvement from James Fowler. In his theory, Fowler proposes degrees of religious development and beliefs that build on the developmental theories of Erikson, Piaget, Kohlberg, Perry, Gilligan, and Levinson. Fowler believed that spirituality and notion can expand only in the scope of intellectual and emotional improvement completed by using someone. The seven degrees of religious development are (1) Primal faith; (2) intuitive-projective religion; (3) mythic-literal faith; (4) synthetic-conventional

faith; (5) individual-reflective religion; (6) conjunctive religion; (7) universalizing religion.<sup>35</sup>

In this take a look, the stage of traits possessed by way of college students is based on Fowler's concept, entering into artificial-conventional religion, the stage in which teenagers come to be conformist and make adjustments to social expectancies. therefore, the perception system of teenagers reflects the notion styles of society in widespread.<sup>36</sup> But, in keeping with Oser & Gmunder, that youth around the age of 17-18 years increase their overview of freedom, information, and expectations-abstract standards- when making judgments approximately faith.<sup>37</sup>

In terms of human wishes, in line with Abraham Maslow as quoted by using Akhmad Muhaimin Azzet in his e book growing religious Intelligence for children, religious wishes are the best desires, following the order of human wishes:

- a. Physiological needs, including the need for clothing, food, shelter, and biological needs,
- b. Security needs, including being free from fear and feeling safe wherever they are
- c. The need for social belonging and affection, including the need for family, friendship, interaction, and affection,
- d. The need for appreciation includes the need for honor, status, self-esteem, and getting attention from others, and

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<sup>35</sup> Desmita, Psikologi Perkembangan Peserta Didik, 2011, Bandung, : PT. REMAJA ROSDAKARYA. hlm. 279.

<sup>36</sup> Desmita, Psikologi Perkembangan Peserta Didik, 2011, Bandung, : PT. REMAJA ROSDAKARYA. hlm. 283.

<sup>37</sup> John W. Santrock, *Educational Psychology; Sixth Edition. University of Texas at Dallas. Published by McGraw-Hill Education, 2 Penn Plaza, New York, NY 10121. 2018 by McGraw-Hill Education. 1-678. e-Book.*, 2018. h. 82.

- e. Self-actualization needs, including the need for self-existence in life. This self-actualization need is a need that is closely related to the psyche and is a spiritual need of a human being.

Meanwhile, according to Danah Zohar and Ian Marshall, aspects and characteristics of spiritual intelligence include the following:

- a. Ability to be flexible. Individual skills to be understanding, have various considerations when faced with several choices.
- b. High level of consciousness. The ability of individuals to know the level of comfort for themselves encourages individuals to reflect on what they believe and what is considered valuable, trying to pay attention to all kinds of events and events by adhering to the religion they believe in.
- c. The ability to face and take advantage of suffering. The individual's ability to experience suffering and make it motivation or encouragement to get a better life in the future.
- d. The ability to face and transcend pain. An individual's ability where when he is sick, he will realize his weakness and become closer to God and believe that only God will give healing.
- e. Quality of life experienced by vision and values. This means that spirituality fosters the spirit to listen to one's conscience or the whisper of the divine in making decisions or making choices, empathizing or adapting. Individual quality of life is based on definite life goals and adhering to values that can encourage them to achieve these goals.
- f. Unwillingness to cause something useless. Individuals who have high spiritual intelligence know that when he harms others, it means he is harming themselves so they do not want to do unnecessary harm.
- g. Think holistically. An individual's tendency to see the interrelationship of things.
- h. Tendency to ask why and what-ifs in search of basic answers.

- i. become an independent person. The ability of individuals who have the ease to work against convention and not depend on others.<sup>38</sup>

Someone with high spiritual intelligence has a personality that is centered on good, optimistic, and consistent human values and is beneficial for the surrounding environment. With the provisions that Allah has given, humans become perfect creatures, have a noble degree compared to other creatures, and are mandated to be caliphs on the surface of the earth.

Some of the explanations above can be concluded that spiritually intelligent people can actualize divine values in everyday life. Spiritual need is the need to maintain and restore a straight aqidah, maintain harmony and harmony in life, as well as to balance one's intellectual and emotional abilities so that this ability will help realize the perfect human person because humans were created by God in a state of perfection. the best form.

Ways to Increase Spiritual Intelligence are six ways to increase spiritual intelligence, namely:

- a. The Path of Duty

This path is related to the sense of belonging, cooperation, making donations, and being nurtured by the community. Security and stability depend on our experiences with others and with our environment, usually from infancy. Getting a higher SQ requires disclosure of the underlying motivation of the action, and acting with deeper and truer motivation – learning to act from the center. Those who naturally step on the path of duty will always be neat, obedient, methodical, and traditional. However, if the path is followed spiritually foolishly, it will lead to dogmatic, prejudice, narrow thoughts, lack of imagination, and absence of impulse.

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<sup>38</sup> Danah Zohar and Ian Marshall, Spitual Intelligence...p. 231.

The first step to gaining higher spiritual intelligence is the desire to understand yourself and live a more creative life. The next step is to reveal the motives underlying the actions themselves and "clean up" them.

b. The Path of Nurturing

This path deals with compassion, nurturing, protection, and immersion. As in other streets, there are many Jaan who are spiritually stupid and intelligent to walk the path of nurturing. The dumbest or most spiritually deviant is the form of shadows, the opposite of love and nurture, that is, hatred and revenge. Love can be patient and kind, but it is also turbulent, bitter, and destructive.

Associated with suffocating parenting are overzealous parenting, teachers who don't give their students the space to do everything on their own, and worried parents letting their children make mistakes themselves. These "helpers" help too much. By not trusting enough the abilities and growth of the people they want to help, their upbringing is precisely an indulgence and can be destructive.

Being more spiritually intelligent on the path of parenting, we need to be more open to people we are in a loving relationship with. We must learn to be able to accept and listen well to our true selves. We must be willing to open up, be open, and risk revealing ourselves to others. In short, we must be spontaneous.

c. The Path of Knowledge

The path of knowledge stretches from an understanding of common practical problems, the deepest philosophical search for truth, to a spiritual search for knowledge of God and His entire path, and final union with Him through knowledge. That path begins with simple curiosity and practical needs, yet which, as desire deepens, leads us to the limits that may be contained in our understanding, and even our diversity.

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which, as desire deepens, leads us to the limits that may be contained in our understanding, and even our diversity.

d. The Path of Personal Change

This path is the path most closely related to the "Point of God" activity of the brain, with open personalities receiving mystical experiences, and extreme emotions, with those who are "eccentric", or different from most people, with those who often have to fight to maintain (and often lose) their sanity. "God's point" activities, artistic abilities, spiritual experiences, and mental imbalances are all very closely related.

Others who step on the path of change in spiritually foolish ways include aesthetics, which is the one that produces a sterile form separate from vitality. They desire to master and display. Furthermore, some people impose capricious forms without reference to organic growth or the original chaos itself. These people love straight lines and sharp corners and can't bear to see something out of place. The opposite of order is chaos and having a spiritually foolish tendency toward chaos often results in things falling apart. The two spiritually ignorant extreme groups describe the consequences as being caused by irrelevance or inability to deal with conflict.

e. The Path of Brotherhood

The shadowy form of this path that emphasizes wholeness and spontaneity is disgusted with oneself. The one who cannot trust himself, who chooses to be banished from his society, who is a coward. That means only being interested in the least challenging practical searches, not trying to communicate or empathize with others, and lazing emotionally.

The first step to obtaining higher spiritual intelligence for a realistic type of personality must be a feeling of dissatisfaction with existing circumstances - boredom with narrow self-interest, loneliness due to the absence of emotional contact, frustration with the inability to convey thoughts and feelings of self. Furthermore, honestly admit that all this is a failure of oneself. Not just haven't



met the right people or the right group or found great interest. Having a sense of wanting to change, having to yearn for expanding yourself and interests, and longing to be part of a larger and more diverse group. Justice is ensuring everyone gets what he needs, whereas brotherhood is the value of all mankind.

f. The Path of Devoted Leadership.

The main energy that drives this type of personality is power. Utilization, mistaken use, and abuse of power determine whether an individual will walk the path of spiritually foolish or intelligent. A spiritually foolish way to step on the path of leadership is to harness the power you have to serve yourself and achieve your own goals and ideals.

Leaders who are in the middle of spiritual intelligence are leaders who serve groups, communities, businesses, or their communities because they are driven by their myths and traditions—leaders who guard the possibilities that exist. The most spiritually intelligent form to step on that path is a devoted leader, who creates a new vision and a new possibility.

there are practical steps to get a higher SQ according to Danah Zohar and Ian Marshall, namely:

a. Realizing where I am now

You have to realize where you are now. In this step, we dig into self-consciousness, which in turn requires us to dig into the habit of contemplating experience. Many of us don't want to reflect. We only live from day to day, from activity to activity, and so on. Higher SQ means getting to the depth of everything, thinking about everything, and judging yourself and your behavior over time.

b. Strongly feel that I want to change

If your musings encourage you to feel that, your behavior, relationships, life, or work outcomes can be better, you should *want to* change, promising in your heart to change. This will require that you think

honestly about what you have to bear for the sake of that change in the form of energy and sacrifice.

c. Reflecting on what is my center and what is my deepest motivation

Now it takes the deepest level of contemplation. You have to know yourself, where you are at your center, and your deepest motivation.

d. Finding and overcoming obstacles

Develop an understanding of what's holding you back and how you can get rid of barriers. It may be a simple act, such as consciousness or determination, or a feeling of self-peaking. However, it may also be a long and slow process, and you need a "guide"—a therapist, friend, or spiritual advisor. This step is often overlooked, but very important, and requires constant attention.

e. Digging a lot into the possibility to move forward

At this stage, you need to be aware of the various possibilities to move forward. Devote mental and spiritual effort to unearthing some of these possibilities, let them play into your imagination, find the practical demands needed and decide the feasibility of each of those demands for you.

f. Set my heart on a path

Now you have to set your heart on one path in life and try to get to the center as soon as you step on that path. Again, reflect every day on whether you are trying your best for the sake of yourself and others, whether you have benefited as much as possible from each situation, whether you are at peace or satisfied with the current situation, and whether there is *any meaning* to you here. Living life on the road to the center means turning daily thoughts and activities into constant worship, giving rise to the natural chastity that exists in every meaningful situation.

g. Remain aware that there are many paths

You step on a path you have chosen yourself and still be aware that there are other ways. Respect those who step on those streets, and what is within yourself that in the future may need to take another path.

## **5. Functions of Spiritual Intelligence**

Human beings who've precise spirituality can have a strong relationship with God so that it will have an impact on a person's intelligence is interacting with human beings, because it's far assisted through God, specifically the human coronary heart is made willing to Him.

Therefore, the functions of religious intelligence consistent with Danah Zohar and Ian Marshall, encompass:

- a. Spiritual intelligence is utilized in existential problems, namely when we in my view feel depressed, trapped through habits, concerns, and past issues due to contamination and disappointment.
- b. Spiritual intelligence makes us aware and in a position to overcome existential issues that make us enthusiastic about combating all of the troubles that arise.
- c. Spiritual intelligence allows humans to know who they may be and what matters suggest and the way they deliver places in the global to different people and their meanings.
- d. Spiritual intelligence is the muse for a person to characteristic IQ and EQ effectively. because spiritual intelligence is at the top of human intelligence.
- e. Spiritual intelligence places human conduct and existence in a much wider and richer context and that means. so that humans come to be creative, flexible, huge-minded, brave, positive, and bendy.
- f. Spiritual intelligence to direct the scenario.
- g. Spiritual intelligence could make you extra spiritually intelligent in faith. so that someone who has high spiritual intelligence will not assume exclusively, anarchic, and prejudiced.

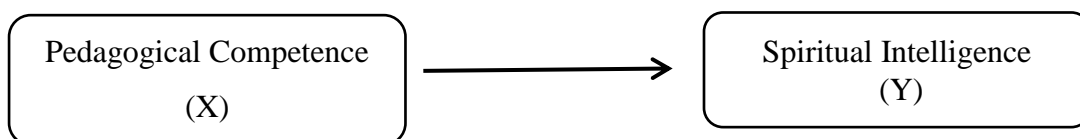
From some of the functions above, it can be concluded that spiritual intelligence features to make human beings complete individuals, who can live their lives for the better and best. All problems in his life may be resolved well and are extra assured in handling any situation and circumstance because the ideas and goals are clean and directed.

### C. **Frame of Mind**

The Relationship of Pedagogic Competence of Teachers with Students' Spiritual Intelligence

Government Regulation no. 16 of 2007 concerning standards of academic qualifications and teacher competencies. Teacher competency standards include four competencies, namely pedagogical competence, personality competence, social competence, and professional competence. Pedagogic competence is the ability to manage student learning, including student learning, design, and implementation of learning, evaluation of learning outcomes, and student development to actualize the various potentials they have. In the actualization of the potential possessed by the learners, including the intelligence possessed by each student.

Students are still unable to develop their intelligence without the guidance of others including teachers. The spiritual intelligence possessed by students so that they can be developed or improved properly so that they can balance their IQ and EQ. The effectiveness of teachers is a positive thing for students in developing spiritual intelligence because students spend more time in school. Pedagogic competence becomes a competency that brings teachers and students closer together. The school tries its best so that the intelligence of the students can be improved, and in such efforts, it does not run optimally if it is not balanced with the abilities and competencies involved in it.



#### **D. Previous Research**

Related to the research title "Effectiveness of Pedagogical Competence of Teachers in the Developing Students' Spiritual Intelligence at SMK Kesatrian Purwokerto", the researcher uses several supporting references including:

A book entitled SQ Spiritual Intelligence translated from SQ: Spiritual Intelligence-The Ultimate Intelligence by Danah Zohar and Ian Marshall. This book explains what SQ is, scientific evidence for SQ, utilizing SQ, and enhancing SQ.

The book written by Taufiq Pasiak is entitled The IQ/EQ/SQ Revolution between Neuroscience and the Qur'an, the book explains the interrelationships between science and religion, and whether can SQ be the highest intelligence.

The results of Zahrotun Nur Jannah's research entitled "The Effect of Teacher Effectiveness in Teaching on Student Learning Outcomes in Islamic Religious Education Subjects Class X SMA N 1 Batur Banjarnegara" results that the effectiveness of teachers in teaching does not have a significant influence on student learning outcomes in the eyes of PAI class X at SMA Negeri 1 Batur. Based on data analysis conducted using descriptive statistics, classical assumption test, and simple regression analysis, the variable X or the object of this research is the level of teacher effectiveness, while the variable Y or the research subject is the resulting student learning in Islamic religious education subjects for class X SMAN 1 Batur Banjarnegara.

The difference between this thesis and the research that the writer will do is on the variable Y and the research subject, the title of the research that will be examined by the author is entitled: Effectiveness Pedagogic Competency of Teacher in Developing Spiritual Intelligence Students at SMK Kesatrian Purwokerto. In the context of the research to be carried out by this author, there are two research variables, namely: Effectiveness Pedagogic Competency of Teacher (variable X), and

Spiritual Intelligence (variable Y), while the subjects of this study were students of SMK Kesatrian Purwokerto.

Then the results of Galuh Woro Climatea's research entitled "The Role of Islamic Religion Teachers in Developing Emotional and Spiritual Intelligence of Students at SMK Negeri 1 Jambu, Jambu District, Semarang Regency, 2016/2017 Academic Year". The results of his research indicate that the role of Islamic religious teachers at SMK Negeri 1 Jambu in developing emotional and spiritual intelligence has been able to develop well. Optimally involve students in teaching and learning activities as well as in organizations so that students can socialize well and the teacher's efforts to develop ESQ optimally. Galuh Woro Climate in his research uses qualitative research.

The difference between this thesis and the research that will be carried out by the author is the use of his research, the author uses quantitative research. The title of the research that will be investigated by the author is entitled: Teacher Effectiveness in Spiritual Intelligence Development at SMK Kesatrian Purwokerto. In the context of the research to be carried out by this author, there are two research variables, namely: Effectiveness Pedagogic Competency of Teacher (variable X), and Spiritual Intelligence Development (variable Y), while the subjects of this study were students of SMK Kesatrian Purwokerto.

The results of research from Resky Maryana entitled "Efforts of Guiding Teachers in Developing Spiritual Intelligence of Students Through Spiritual Extracurricular Activities at SMP Negeri 8 Bandar Lampung". The results of his research show that with the existence of a spiritual extracurricular that has been going well, students can develop students spiritual intelligence. Resky Maryana in her research uses qualitative research.

The difference between this thesis and the research that will be carried out by the author is the use of his research, the author uses quantitative research. The title of

the research that will be investigated by the author is entitled: Teacher Effectiveness in Spiritual Intelligence Development at SMK Kesatrian Purwokerto. In the context of the research to be carried out by this author, there are two research variables, namely: Effectiveness of Pedagogical Competence of Teacher (variable X), and Development of Student's Spiritual Intelligence (variable Y), while the subjects of this study were students of SMK Kesatrian Purwokerto.

#### **E. Formulation of Hypothesis**

A research hypothesis is defined as a temporary answer. is a temporary answer to the research problem formulation, where the research problem formulation has been stated in the form of questions. It is said to be temporary because the answers given are only based on relevant theories, not yet based on empirical facts obtained through data collection. So, the hypothesis can also be stated as a theoretical answer to the research problem formulation, not yet an empirical answer with data. From the formulation of the problem above, the following hypothesis can be drawn:

H0: pedagogical competence of teachers does not give influence the development of student spiritual intelligence

H1: pedagogical competence of teachers gives influences the development of students' spiritual intelligence

## CHAPTER III

### RESEARCH METHODOLOGY

The methodology is a theoretical analysis of a method, while research is a systematic and structured scientific investigation for the development of science. Research is defined as a structured and systematic effort to investigate problems that require scientific answers. The research method is a systematic and detailed way of how to conduct research. This method is realized by finding data, obtaining data, interpreting data, and inferring data until the specified research objectives can be achieved.<sup>39</sup>

In this chapter, the methodological aspects of the research will be discussed. Firstly, an outline of the quantitative method, the reason behind the quantitative method, and the way the subject and the object of the research are determined. With specific reference researcher to the SMK Kesatrian Purwokerto.

#### A. Types of Research

The quantitative method is referred to as the positivistic method because it is based on the philosophy of positivism. This method is called the quantitative method because the research data is in the form of numbers and analysis using statistics.<sup>40</sup> The quantitative method is research with the characteristics of logical and deductive reasoning, knowledge-based: causal relationships, testing theories, and conducting statistical and objective analysis tests. According to Kerlinger, defining a quantitative method is a set of interrelated constructs (variables), definitions, and propositions that present a systematic view of phenomena by specifying relations among variables, to explain natural phenomena.<sup>41</sup>

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<sup>39</sup> Fred. N. Klinger, *Principles of Behavioral research translation of the Fondations of Behavioral Research*, (Yogyakarta: Gadjah Mada University Press, 2006), p. 17-18 .

<sup>40</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016), p.7.

<sup>41</sup> Fred. N. Klinger, *Asas-asas penelitian Behavioral terjemahan dari Fondations of Behavioral Research*, (Yogyakarta: Gadjah Mada University Press, 2006)



This research method uses quantitative research methods with inferential statistics. Inferential statistics is a statistical technique used to analyze sample data and the results are applied to the population. These statistics will be suitable if the sample is taken from a clear population, and the sampling technique from that population is carried out at random.

This statistic is called probability statistics because the conclusions applied to the population based on the sample data are probability. A conclusion from the sample data to be applied to the population has a chance of error and truth (belief) expressed in the form of a percentage.<sup>42</sup>

The inferential statistic used in this study used a type of parametric statistic. In inferential statistics, there are parametric and nonparametric statistics, in their use, depending on the assumptions and types of data used.<sup>43</sup> The use of parametric statistics must be random, while non-parametric statistics do not have to meet these assumptions. Therefore, before analyzing each hypothesis proposed, the data obtained are first searched for normality.

Quantitative research is an empiric study whose data is collected and presented in the form of numbers. The method used in this research is the survey method, which is an effort to collect information from a part of the population that is considered to be representative of a certain population. This method is dotted with established concepts, hypotheses, and theories so that it will not give rise to new theories. Survey research has the nature of verifying or checking existing theories.<sup>44</sup> The survey method is a study using the same structure / systematic questions to many people, and then all the answers obtained by the author are recorded, processed, and analyzed. This survey method is used to obtain data from a certain place that is natural (not

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<sup>42</sup> Sugiyono, *Metode Penelitian Pendidikan, (Pendekatan Kuantitatif, Kualitatif, & R&D)*, (Bandung: Alfabeta, 2012), p. 148-149

<sup>43</sup> Achi Rinaldi, dkk, *Statistika Inferensial untuk Ilmu Sosial dan Pendidikan*, (Bogor: IPB Press, 2020), p. 15.

<sup>44</sup> John. W. Craswell, *RESEARCH DESIGN, Qualitative, Quantitative, and Mixed Methods Approaches*, (Sage Publication), p. 208

artificial), but the authors carry out the treatment in data collection, for example by distributing questionnaires, structured interviews, and so on.<sup>45</sup>

The data types in this study used primary and secondary data. Primary data is data obtained by making observations, experiments, or interviews directly with the research subject as a source of information using research instruments. While secondary data is data that is not directly obtained from the first source and has been arranged in the form of written documents in the form of archives, documents, and reports that have relevance to this research.<sup>46</sup>

The type of research that the researcher uses is field research. This study was directed to determine the effect of two variables, namely the pedagogical competence of teachers (variable X) and students' spiritual intelligence (variable Y).

## **B. Time and Location of the Research**

This research was conducted by researchers in the school year, which is the 2020/2021 school year.

A place where this research will be used by researchers is SMK Kesatrian Purwokerto which is located at Jl.Kesatrian 62, Puwokerto, Banyumas Regency, Central Java Province.

SMK Ksatrian Purwokerto was established on March 14, 1996, by a letter from the Ministry of Education and Culture of the Central Java Provincial Office Number: 367/I03/I/96 under the Foundation of Islamic universities of the Republic of Indonesia (PIRI) Purwokerto Branch.

As an effort to help the government and the community to meet the needs of education, especially vocational education. Educate the life of the nation and equip the younger generation with morals and skills as reliable technicians to face the

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<sup>45</sup> Sugiyono, Metode Penelitian Kuantitatif, Kualitatif dan R & D,..... p. 6.

<sup>46</sup> Wiratna, Sujarweni & Poly Endrayanto, *Statistika Untuk Penelitian*, (Yogyakarta: Graha Ilmu, 2012), p. 21.

challenges of increasingly fierce competition. PIRI Foundation is centered in the city of Yogyakarta, where Yogyakarta has established schools ranging from kindergarten, elementary, junior high, high school / vocational school, and higher education.

SMK Ksatrian Purwoketo is one of the vocational schools in Banyumas Regency, precisely in Purwokerto. The school has NSS 402 030 266 040 and NPSN 20301893. The establishment of this school was on March 14, 1996, with DECREE no. 367/103/1/96. Schools under the auspices of the Islamic University of the Republic of Indonesia or abbreviated as PIRI, have several courses of study expertise or competence of expertise. The electronic engineering expertise study program has the competence of audio video engineering expertise, automotive engineering expertise study program has two skills competencies, light vehicle engineering, and engineering and motorcycle business, while the latter expertise study program is a computer and network engineering with multimedia and network computer engineering skills competencies.

Mr. Drs. Agung Budiyo, MM.Pd is the principal of SMK Ksatrian Purwokerto. He was appointed as the principal based on the decision of PIRI with no. SK 11 / PC / PIRI / 96 on March 14, 1996. Know a little about PIRI, PIRI is a foundation led by him, Mr. Ir. Muslich Zaenal Asikin, MBA., MT. As for the school committee of SMK Ksatrian Purwokerto, there is Mr. Drs. Sardiman is legally authorized by decree 002/103.02/SMK. K/SK/2013 on July 12, 2013.

The school stands on an area of 8230 m<sup>2</sup> with the northern boundary of TK Tunas Rimba III, south with Indonesian national army service house, the southern part is local housing, while the west is SMA N 2 Purwokerto.

The vision and mission possessed by SMK Ksatrian Purwokerto include a vision as a school that is expected to produce technicians who are Smart, Competent, Bertaqwa, and Independent Spirited. For the hope of this vision, this school supports various missions it has, including:

1. As an educational institution producing graduates who have competency certification and religious adherence
2. Carrying out education and learning based on competence, orderly, disciplined, religious, and professional

SMK Ksatrian Purwokerto currently has 78 teachers. As for the education personnel (including TU and its staff) it amounts to 30 people. For now, the school has not added anymore, because the leveling is arranged in advance, if it is still lacking, the school will propose to the foundation to open job vacancies.

SMK Ksatrian Purwokerto has 5 skill competencies with 20 study group. Each study group has  $\pm$  36 learners. So that the total number of students there are 1586 learners. With many of these students, the school implemented class transfer due to class limitations.

The facilities and infrastructure owned by SMK Ksatrian Purwokerto are laboratories (workshops) that are by each department, language laboratories, physics and chemistry laboratories, digital simulation laboratories, libraries, hotspot areas / WiFi, art and culture studios, worship facilities, and CCTV.

### **C. Population and Sample of the Research**

The population is a generalization area consisting of objects/subjects that have certain qualities and characteristics determined by the researcher to be studied and then drawn conclusions.<sup>47</sup> So the population is not only people but also objects and other natural objects. The population is also not just the number of objects/subjects studied but includes all the characteristics/properties possessed by the subject or object. While the sample is part of the number and characteristics possessed by the population. If the population is large, and it is impossible for the researcher to study everything in the population, for example, limited funds, manpower, and time, then

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<sup>47</sup> Asep Kurniawan, *Metodologi Penelitian Pendidikan*, 2018, (Bandung: PT Remaja Rosdakarya), p. 282.

the researcher can use a sample taken from that population. In this study, the population taken was all students of SMK Kesatrian Purwokerto.

The number of samples taken in this study using the Slovin formula<sup>48</sup> is because the population is already known, namely 1,586 students.

The following formula Slovin, namely:

$$n = \frac{N}{1+N(e)^2}$$

Description :

n: number of samples

N : total population

e : limit of error tolerance) = 5%

$$n = \frac{1586}{(1 + 1586 \times 0.005^2)} = 319,43$$

Based on these calculations, the minimum number of samples that must be met is 319.43 respondents and the researchers rounded up to 319 respondents. Meanwhile, for sampling, the researcher used a probability sampling technique, which is a technique that provides equal opportunities for all populations in the research sample.

#### **D. Variables and Indicators**

A Variable is an attribute or nature or value of a person, object, or activity that has a certain variation determined by the researcher to be studied and then drawn conclusions. The variables of this research are:

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<sup>48</sup> Asep Kurniawan, *Metodologi Penelitian Pendidikan*, 2018, (Bandung: PT Remaja Rosdakarya), p. 295.

1. Independent Variables or also known as independent variables, namely variables that affect or cause changes or emergence of dependent (bound) variables. Usually symbolized by the letter X, what is meant by the independent variable in this study is "Effectiveness Pedagogical Competency of Teacher" with the following indicators:

a. Mastering the characteristics of learners

Teachers can take notes and use information about the characteristics of learners to help the learning process. These characteristics are related to physical, intellectual, social, emotional, and moral aspects and socio-cultural background.

b. Mastering learning theory and educational learning principles

Teachers can establish various approaches, strategies, methods, and learning techniques that educate creatively by teacher competency standards. Teachers can trouble learning methods that are by the characteristics of students and motivate them to learn.

c. Curriculum development

Teachers can compile a syllabus by the most important objectives of the curriculum and use rpp by the objectives and learning environment. Teachers can select, compile, and organize learning materials that suit the needs of students.

d. Teachers can compile and implement a complete educational learning design.

Teachers can carry out learning activities that are for the needs of students. Teachers can compile and use various learning materials and learning resources by the characteristics of students. If relevant, teachers utilize information communication technology (ICT) for learning purposes.

e. Development of student potential

Teachers can analyze the learning potential of each learner and identify the development of the learner's potential through learning programs that support students to actualize their academic potential, personality, and creativity until there is clear evidence that learners actualize their potential.

f. Communication with students

Teachers can communicate effectively, empathically, and politely with students and be enthusiastic and positive. The teacher can provide a complete and relevant response to the comments or questions of the learners.

g. Assessment and Evaluation

Teachers can organize an ongoing assessment of learning processes and outcomes. Teachers evaluate the effectiveness of the process, and learning outcomes, and use the information of the assessment and evaluation results to design remedial and enrichment programs. Teachers can use the results of assessment analysis in the learning process.

2. The Dependent variable or called the dependent variable, which is a variable that is influenced or is the result of the existence of an independent variable. Usually symbolized by the letter Y, what is meant by the dependent variable in this study is "Spiritual Intelligence". The indicators are as follows:

a. The path of duty

This path has to do with belonging, cooperation, making donations, and being nurtured by the community. Security and stability depend on the experience of kinship with others and with our environment, usually from infancy.

b. The path of nurturing

This path is concerned with compassion, nurturing, protection and nourishment. Being more open to the person with whom we have a loving relationship. Learn to accept and listen well to our true selves. Must be willing to open up, open up, and take risks revealing ourselves to others.

c. The path of knowledge

The path of knowledge stretches from an understanding of common practical problems, a deepest philosophical search for truth, to a spiritual search for knowledge of God and all His ways, and the final union with Him through knowledge.

d. The path of personal change

The path is most closely associated with the "God point" activity of the brain, with an open personality receiving mystical experiences, and extreme emotions, with those who are "eccentric", or different from most people, with those who often have to fight to maintain (and often lose) their sanity.

e. The path of brotherhood

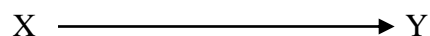
The shadowy form of this path that emphasizes wholeness and spontaneity is sickening, to oneself, one who cannot trust himself, who chooses to be banished from his society, who is disarmament. Justice is ensuring everyone gets what he needs, whereas brotherhood is the value of all mankind.

f. The path of devoted leadership

Devotional leadership, in an important sense, is supreme on the spiritual path. The devoted leader must be able to surrender himself to the highest power imaginable. The main energy that drives this type of personality is power. Utilization, misappropriation, and abuse of power determine whether an individual will walk on a spiritually stupid or intelligent path. The path from ignorance to intelligence goes through various pitfalls and temptations of power.

Based on the description above, it is clear that the research "Teacher Effectiveness in Developing Students' Spiritual Intelligence at SMK Kesatrian Purwokerto" involves two variables, namely the Effectiveness of Teacher Pedagogical Competence (variable X). this variable is positioned as a free variable (independent variable), that is, input that will influence the spiritual intelligence of the student. Meanwhile, Spiritual Intelligence (variable Y), is the result of the influence of independent variables.

Therefore, in this study, the variables are:



Independent Variable (X): Effectiveness of Pedagogical Competence of Teachers

Dependent Variable (Y) : Student's Spiritual Intelligence



## E. Collection Techniques Methods

Collection techniques are the most important step in research because the main purpose of research is to obtain data. Without knowing the data collection techniques, the researcher will not get data that meets the data standards set.

To obtain the data needed in this study, the researchers used several data collection methods as follows:

### a. Questionnaire

The method questionnaire method is a data collection technique that is carried out by giving a set of questions or written statements to respondents to answer. Questionnaires can be in the form of closed or open questions/statements and can be given to respondents directly or sent by post or internet. The type of questionnaire used by the researcher was only a closed questionnaire. The closed questionnaire is a questionnaire that has provided answers so that respondents just choose the available alternative answers.

In this study, researchers will distribute questionnaires to the respondents concerned, namely students of SMK Kesatrian Purwokerto. The questionnaire is in the form of a statement that has four alternative answers that must be chosen by the respondent. The form of the questionnaire given is a questionnaire with a Likert scale model, namely a questionnaire that has four or more questions that are combined to form a score/value that represents individual characteristics, such as knowledge, attitudes, and behavior. When responding to Likert scale questions, respondents determine their level of agreement with a statement by choosing one of the available options. Usually, there are four choices of scales with a format and score.

**Tabel 3.1**

### **Kisi-Kisi Questionnaire Statements**

No.	Variable	Indicators	Question
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			Favorable	Unfavorable
1.	Effectiveness of Pedagogical Competence of Teachers	Mastering the characteristics of students	1,22,14	2,11
		Mastering learning theory and educational learning principles	4,13	3,17
		Curriculum development	5,21	6
		Educational learning activities	7,8,12	15
		Development of students' potential	9,10,	19
		Communication with student	16,20	18
		Assessment and evaluation	25	23,24
2.	Spiritual Intelligence	The path of duty	7,8	5
		The path of nurturing	12,14	15
		The path of knowledge	18,19	20,21
		The path of	1,9	10,11

		personal change		
		The path of brotherhood	16,17	13
		The path of devoted leadership	2,4	6,3

b. Interview

Is a method of collecting data utilizing question and answer which is done systematically and based on the problems, objectives, and research hypotheses. Interviews are used to find out things from respondents or other sources that are more in-depth. This interview requires several parties to be interviewed to obtain in-depth data related to research that focuses on the needs of the research.<sup>49</sup>

Interviews conducted by researchers are structured interviews, namely interviews that are used if the researcher or data collector already knows for sure what information will be obtained.<sup>50</sup>

This interview was conducted to find out information related to SMK Kesatrian Purwokerto which can be asked directly to several sources to find out detailed information related to SMK Kesatrian Purwokerto.

c. Observation

Must be a subject, a process composed of various biological and psychological processes. Two of them that are important are the processes of observation and memory. Observation can be interpreted as systematic observation

<sup>49</sup> Rohmad, *Pengembangan Instrumen Evaluasi dan Penelitian*, 2017, (Yogyakarta: Kalimedia, 2017), p. 165-166.

<sup>50</sup> Rohmad, *Pengembangan Instrumen Evaluasi dan Penelitian*, ..... p. 166.

and recording of the elements that appear in a phenomenon on the object of research. The elements that appear are called data or information that must be observed and recorded correctly.<sup>51</sup> The observation process is carried out if the research is related to human behavior, work processes, and natural phenomena and if the respondents being studied are not too large.

d. Documentation

Method The documentation method is a method that is used to find data about things or variables in the form of notes, transcripts, newspapers, books, magazines, inscriptions, meeting minutes, ledgers, agendas, report cards, and so on. This method is used to obtain data about the implementation of student development activities.

## **F. Validity and Reliability Test**

### 1. Validity

Validity is a measure that shows the levels of validity or validity of an instrument. A validity test is used to measure the validity or validity of a questionnaire. A questionnaire is said to be valid if the questions on the questionnaire can reveal something that will be measured by the questionnaire. If the variable exceeds the significance value then the question is not valid. According to Ancok, the steps to test the validity of the research instrument using item analysis techniques are as follows:

- a. Define operationally the concept to be measured.
- b. Conduct trials on the instruments that have been prepared for several respondents.
- c. Prepare an answer tabulation table.
- d. Calculate the correlation between each statement with a total score.<sup>52</sup>

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<sup>51</sup> Rohmad, *Pengembangan Instrumen Evaluasi dan Penelitian*, 2017. Yogyakarta : Kalimedia. hlm. 148.

<sup>52</sup> Alizar Isna dan Warto, *Analisis Data Kuantitatif Panduan Praktis untuk Penelitian Sosial: Dilengkapi dengan Analisis Regresi Nominal dan Ordinal*, Purwokerto: STAIN Press, 2013, hlm. 341.

**Table 3.2**

**Validity of Effectiveness Pedagogic Competence of Teachers**

No.	Variable	Item	Coeffitient Corelation	r Value	Tabel	Ket.
1.	Effectiveness of Pedagogical Competence of Teachers	Item 1	0,521	0,113		Valid
2.		Item 2	0,361			Valid
3.		Item 3	0,090			Tidak Valid
4.		Item 4	0,338			Valid
5.		Item 5	0,479			Valid
6.		Item 6	0,568			Valid
7.		Item 7	0,512			Valid
8.		Item 8	0,523			Valid
9.		Item 9	0,509			Valid
10.		Item 10	0,527			Valid
11.		Item 11	0,585			Valid
12.		Item 12	0,097			Tidak Valid
13.		Item 13	0,614			Valid
14.		Item 14	0,602			Valid
15.		Item 15	0,565			Valid
16.		Item 16	0,552			Valid
17.		Item 17	0,505			Valid
18.		Item 18	0,539			Valid
19.		Item 19	0,107			Tidak Valid
20.		Item 20	0,468			Valid
21.		Item 21	0,491			Valid
22.		Item 22	0,578			Valid
23.		Item 23	0,595			Valid
24.		Item 24	0,613			Valid

25.		Item 25	0,595		<b>Valid</b>
26.		Item 26	0,103		<b>Tidak Valid</b>
27.		Item 27	0,316		<b>Valid</b>
28.		Item 28	0,110		<b>Tidak Valid</b>
29.		Item 29	0,345		<b>Valid</b>
30.		Item 30	0,632		<b>Valid</b>

(Source: Processed primary data, 2022)

In table 3.2, the questionnaire on the effectiveness of pedagogical competence of teachers shows 5 invalid question items, namely numbers, 3, 12, 19, 26, and 28. The question is not used or discarded.

**Table 3.3**  
**Validity of Spiritual Intelligence**

No.	Variable	Item	Coefficient Correlation	r Value	Tabel	Ket.
1.	Spiritual Intelligence	Item 1	0,592	0,113		<b>Valid</b>
2.		Item 2	0,572			<b>Valid</b>
3.		Item 3	0,481			<b>Valid</b>
4.		Item 4	0,601			<b>Valid</b>
5.		Item 5	0,098			<b>Tidak Valid</b>
6.		Item 6	0,370			<b>Valid</b>
7.		Item 7	0,108			<b>Tidak Valid</b>
8.		Item 8	0,101			<b>Tidak Valid</b>
9.		Item 9	0,514			<b>Valid</b>
10.		Item 10	0,614			<b>Valid</b>
11.		Item 11	0,103			<b>Tidak Valid</b>
12.		Item 12	0,588			<b>Valid</b>

13.	Item 13	0,521	<b>Valid</b>
14.	Item 14	0,626	<b>Valid</b>
15.	Item 15	0,110	<b>Tidak Valid</b>
16.	Item 16	0,635	<b>Valid</b>
17.	Item 17	0,591	<b>Valid</b>
18.	Item 18	0,608	<b>Valid</b>
19.	Item 19	0,103	<b>Tidak Valid</b>
20.	Item 20	0,614	<b>Valid</b>
21.	Item 21	0,561	<b>Valid</b>
22.	Item 22	0,095	<b>Tidak Valid</b>
23.	Item 23	0,684	<b>Valid</b>
24.	Item 24	0,655	<b>Valid</b>
25.	Item 25	0,635	<b>Valid</b>
26.	Item 26	0,112	<b>Tidak Valid</b>
27.	Item 27	0,568	<b>Valid</b>
28.	Item 28	0,603	<b>Valid</b>
29.	Item 29	0,502	<b>Valid</b>
30.	Item 30	0,107	<b>Tidak Valid</b>

(Source: Processed primary data, 2022)

In table 3.3 of the spiritual intelligence questionnaire, there are 9 invalid question items, namely numbers 5, 7, 8, 11, 15, 19, 22, 26, and 30. The question cannot be used.

## 2. Reliability

Reliability is an index that shows the extent to which a measuring instrument can be trusted or reliable.<sup>53</sup> Ancok, Singarimbun dan Effendi, Hadi, and Sugiono explained that there are some techniques developed to measure reliability, namely the

<sup>53</sup> Alizar Isna dan Wardo, *Analisis Data Kuantitatif...*, hlm. 359.

Spearman-Brown technique, the Kuderrichardson technique (KR 20), the Alpha Cronbach technique, the parallel shape technique, and the Hoyt technique. In this study, the researcher chose to do a reality test using the Cronbach alpha technique.<sup>54</sup>

This technique is very well known as the Alpha technique from Cronbach, and the reliability coefficient it produces is called the Alpha coefficient. The Cronbach alpha reliability coefficient formula described by Sugiono is as follows:

$$r_i = \left\{ \frac{k}{k-1} \right\} \left\{ 1 - \frac{\sum S_i^2}{St^2} \right\}$$

Description :

$r_i$  = cronbach alpha coefficient

$k$  = number of items

$\sum S_i^2$  = total variance of item

$St^2$  = total variance

To find out whether the instrument being tested is reliable or not, it is done by comparing the alpha coefficient value with the r table at  $n - 2$ ; 0.1. if the coefficient alpha > r table ( $n - 2$ ; 0.1) means the instrument is reliable; and if the coefficient alpha < r table ( $n - 2$ ; 0.1) means the instrument is not reliable.<sup>55</sup>

**Table 3.5**

**Reliability Test Results**

No.	Variable	Coefficient Alpha	Value of r Tabel	Ket.
1.	Effectiveness of Pedagogical Competence of	0,846	0,113	<b>Reliabel</b>

<sup>54</sup> Alizar Isna dan Wardo, *Analisis Data Kuantitatif...*, hlm. 360-361.

<sup>55</sup> Alizar Isna dan Wardo, *Analisis Data Kuantitatif...*, hlm. 365-366.



	Teachers			
2.	Spiritual Intelligence	0,852		<b>Reliabel</b>

(Source: Processed primary data, 2022)

In the table above it can be seen that the alpha coefficient value is greater than the r table value, it can be concluded that all statement items in the questionnaire were assigned to respondents related to teacher effectiveness and spiritual intelligence variables are all reliable.

## G. Analysis Methods

The analysis is the process of systematically searching and compiling data obtained from the results of data collection, by grouping data into categories, describing them into units, synthesizing, compiling them into patterns, choosing which are important and what will be studied, and making conclusions so that they are easily understood by themselves and others.<sup>56</sup>

To analyze the data in this study, a statistical analysis technique was used which calculates the value of quality and quantity by providing an assessment based on the answers to the questionnaire that had been distributed to respondents, in which each item was given an alternative answer. The criteria for the scores are as follows:

### 1. Scoring

Scoring means giving a number or value to each answer to the questionnaire, the criteria used in the questionnaire instrument for students' spiritual intelligence is the Likert scale. The Likert scale is used to measure attitudes, opinions, and perceptions of a person or group of people about social phenomena. In research, this social phenomenon has been specifically defined by research, hereinafter referred to as research variables. With a Likert Scale, the variables to be measured are translated

<sup>56</sup> Sugiyono, *Metode Penelitian Pendidikan*,...hlm. 335.

into variable indicators. Then the indicator is used as a starting point for compiling instrument items which can be in the form of statements or questions. The answer to each instrument item using a Likert Scale has a gradation from very positive to very negative.

**Table 3.5**  
**Questionnaire Scoring**

Statement	Scoring	
	Favorable	Unfavorable
Always (SL)	4	1
Often (SR)	3	2
Sometimes (KK)	2	3
Never (TP)	1	4

Questionnaires that are already known for the validity and reliability of each instrument item are then used to obtain data from respondents. Respondents are asked to give a checklist mark (√) according to the actual circumstances. Each respondent received a questionnaire sheet containing statements that must be answered. The researchers provided instructions to the respondents' leadership in filling out the questionnaire instrument. After the respondents finished filling out the questionnaire, the questionnaire was collected back to the researcher.

## 2. Tabulation

Tabulation means tabulating answers from respondents into a table. After the tabulation process is complete, the author analyzes and provides an interpretation of the data. The form of data analysis used is to describe the data and perform statistical tests.

## 3. Analysis of Hypothesis

### a. Test Prerequisites

Testing carried out in this study used simple linear regression analysis with the help of the IBM SPSS Statistics 22 application. However, before testing simple linear regression analysis, the data first tested the classical assumption, namely the normality test and linearity test.

#### 1) Normality Test

Normality test to test the distribution of data to be analyzed spreads normally. The data normality test is intended to show that the sample data is from a normally distributed population.

In linear regression models, this prerequisite indicates that the sampling error distribution  $E$  is normal. A good regression model is to select distribution data that is normal or close to normal. The normal distribution will form one diagonal straight line and the plotting will be shared with diagonal lines. If the data distribution is normal then the line connecting the data will follow its diagonal line. Normality tests are carried out on dependent and independent variables, the data will be valid if it is free from bias and normally distributed.<sup>57</sup>

The data normality test is intended to determine whether the data population is normally distributed or not. The normality test in this study used the Kolmogorov-Smirnov method, using the IBM SPSS Statistics 22 application program as follows:

**Table 3.6**

### **Normality Test of Effectiveness Pedagogic Competency of Teachers and Spiritual Intelligent**

#### **One-Sample Kolmogorov-Smirnov Test**

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<sup>57</sup> Abdul Hakim, *Statistika Deskriptif Untuk Ekonomi dan Bisnis*. (Yogyakarta: Ekonesia, 2004), Copy of 2, p.248

		Unstandardized Residual
N		319
Normal Parameters <sup>a,b</sup>	Mean	.0000000
	Std. Deviation	6.90449423
Most Extreme Differences	Absolute	.056
	Positive	.041
	Negative	-.056
Test Statistic		.056
Asymp. Sig. (2-tailed)		.018 <sup>c</sup>
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

Based on the normality test using the IBM SPSS Statistics 22 application based on probability decision making in the normality test, if the significance value is  $< 0.05$  then the data is not normally distributed, if the significance value is  $> 0.05$  then the data is normally distributed. From all the normality tests, the sig value is  $0.018 > 0.05$ , so it can be concluded that the data is normally distributed.

## 2) Linearity Test

The purpose of the linearity test is to find out whether a non-free variable (Y) and a free variable (X) have a linear relationship. Using the SPSS application program for windows ver. 22 in the Anova table as follows :

**Table 3.7**

### ANOVA Table

	Sum of Squares	df	Mean Square	F	Sig.
--	-------------------	----	----------------	---	------

Student's	Between	(Combined)	6009.937	37	162.431	3.603	.000
Spiritual	Groups	Linearity	3519.627	1	3519.627	78.063	.000
Intelligence *		Deviation	2490.311	36	69.175	1.534	.031
Effectiveness of		from					
Pedagogical		Linearity					
Competence of	Within	Groups	12669.398	281	45.087		
Teachers	Total		18679.335	318			

Based on the table above, the following decision-making:

- If the value is Sig. The deviation from linearity  $> 0.05$ , then there is a linear relationship between the free variable and the bound variable.
- If the value is Sig. deviation from linearity  $< 0.05$ , then there is no linear relationship between free variables and bound variables. The value of Sig. deviation from linearity in the table above is 0.031.

So it can be concluded that the value of  $0.031 > 0.05$ , means that there is a relationship between the free variable and the bound variable.

#### b. Simple Linear Regression

After all the required data is collected, the next step is to manage and analyze the data. In this analysis, the researcher used Simple Linear Regression analysis. Simple linear regression is a statistical method whose role is to test the extent of the causal relationship between the Causing Factor Variable (X) and the effect variable. The causal factor is usually symbolized by the letter X or often called the predictor, while the effect variable is symbolized by the letter Y or called the response. Simple Linear Regression (SLR) is also one of the statistical methods used in production to predict quality and quantity characteristics. The simple linear regression equation model is as follows:

$$Y = a + bX$$

Description:

Y = dependent variable or response variable

X = causal factor variable (independent) or predictor

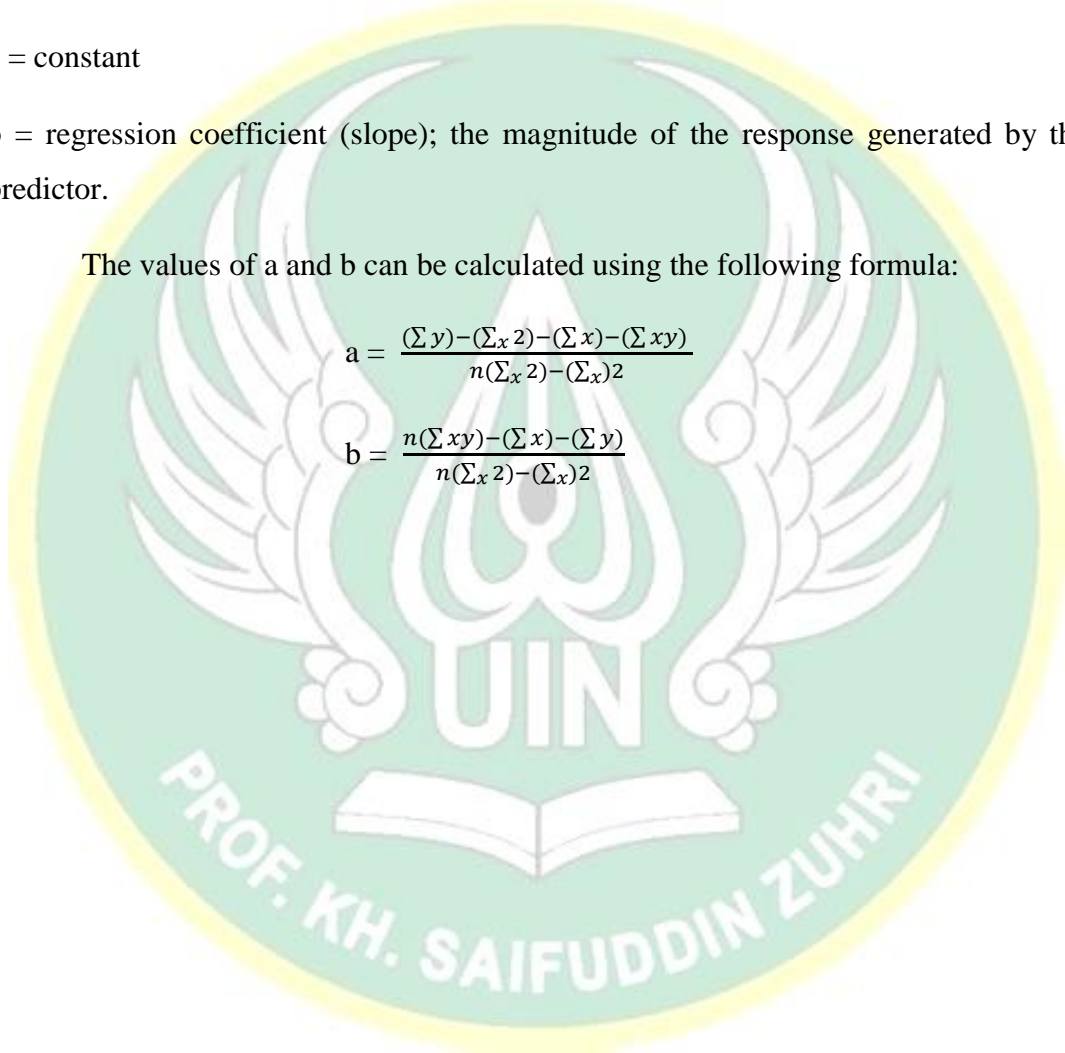
a = constant

b = regression coefficient (slope); the magnitude of the response generated by the predictor.

The values of a and b can be calculated using the following formula:

$$a = \frac{(\sum y) - (\sum x^2) - (\sum x) - (\sum xy)}{n(\sum x^2) - (\sum x)^2}$$

$$b = \frac{n(\sum xy) - (\sum x) - (\sum y)}{n(\sum x^2) - (\sum x)^2}$$



## CHAPTER IV

### PRESENTATION AND ANALYSIS OF DATA

In this chapter, the research results will be presented. Firstly, data presentation. In the data presentation, the researcher will examine the data obtained from the questionnaire and include two variables, namely pedagogical competence and student's spiritual intelligence. Secondly, data analysis. In analyzing the data, the researcher will explain about the application of simple linear regression. Furthermore, the researcher will analyze the level pedagogical competency of teachers, spiritual intelligence level of student's, effectiveness pedagogical competency of teachers in developing spiritual intelligence of student's.

#### **A. Data Presentation**

Before describing the results of the research, the writer first examines the data in the form of scores, the data is taken using a questionnaire that includes two variables, namely teacher effectiveness (X) and spiritual intelligence (Y). The following table results from each variable (see Appendix 2). The image shows the data of the results of the questionnaire test that has been filled in by the respondent.

##### **1. Pedagogical Competence of Teacher's SMK Kesatrian Purwokerto**

The teacher's pedagogical competence is a process in the use of pedagogic competence carried out by the teacher to find out and understand information on the teacher's behavior or attitude.

Based on the results of the study through a questionnaire consisting of 25 questions from the indicators above with a total of 319 respondents. There are four alternative answers in terms of the highest score of 4 and the lowest score of 1. The average score of the pedagogical competent effectiveness variable of the teacher based on the results of the data obtained can be seen in Appendix 3.

**Table 4.1**  
**Pedagogical Competence of Teachers Level Test Results**  
**One-Sample Statistics**

	N	Mean	Std. Deviation	Std. Error Mean
Pedagogical Competence of Teachers	319	82.4138	8.53616	.47793

**Table 4.2**  
**One-Sample Test**

Test Value = 75

	T	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Pedagogical Competence of Teachers	15.512	318	.000	7.41379	6.4735	8.3541

In the results of table 4.2 decision making, namely:

- i. Based on the comparison between t count and t table  
 If t count > t table: H<sub>0</sub> is rejected, then H<sub>1</sub> is accepted  
 If t count < t table: H<sub>0</sub> is accepted, then H<sub>1</sub> is rejected
- ii. Table statistics can be searched in t table:  
 The significance level (α) is 5% or the confidence level is 95% df or the degree of freedom is n-1 or 319-1= 318 from table t is obtained the number 1.9674.



iii. Test decision

T count = 15.512 > 1.9674 then the decision is that H0 is rejected while H1 is accepted, meaning that the average level of pedagogical competence of the teacher is more than the value of 75.

Based on the results of the comparison of probability values (sig.)

If the probability (sig.) > 0.05, then H0 is accepted, and H1 is rejected

If the probability (sig.) < 0.05 then H0 is rejected, and H1 is accepted

Conclusion:

It is seen that the probability (sig.) is 0.00. Since the probability of 0.00 < 0.05 then H0 is rejected and H1 is accepted, meaning that pedagogical competence is more than 75.

To find out the frequency distribution of the effectiveness of the teacher's pedagogical competence, a calculation is carried out looking for the range (R) with the formula  $R = \text{maximum score} - \text{minimal score}$ . Then look for the number of classes (K) with the formula  $K = 1 + 3.3 \log n$ . Where n is the number of samples or respondents. So, it can be known that the length of the interval class (P) with the formula  $P = R/K$ . From the variable data on the effectiveness of the pedagogical competence of the teacher, it is known  $R = 97-56 = 41$ . Then  $K = 1 + 3.3 \log 319 = 9.2625$  rounded to 9. So,  $P = 41/9 = 4.5$  rounded to 5.

**Table 4.3**  
**Variable Frequency Distribution**  
**Effectiveness of Pedagogical Competence of Teachers**

		interval effectiveness			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	56-63	7	2.2	2.2	2.2

64-73	45	14.1	14.1	16.3
74-83	112	35.1	35.1	51.4
84-93	138	43.3	43.3	94.7
94-100	17	5.3	5.3	100.0
Total	319	100.0	100.0	

Based on the table above, the largest frequency is located in the interval class 84 –93 with a frequency of 138 respondents (43.3%). While the smallest frequency is located in the interval class 56-63 with a frequency of 7 respondents (8%). The category of variable effectiveness tendencies of pedagogical competence of teachers falls into the category of good. This is evident from 138 respondents (43.3%) and the calculation results of the Mean (M) of 82.41 are included in the good category.

## 2. Student's Spiritual Intelligence

Students' spiritual intelligence is one of the bits of intelligence other than IQ, EQ, and MI. Interest in this variable is because it is based on information that SQ is the highest intelligence a person has. Based on the results of the study through a questionnaire consisting of 21 questions from the indicator above with the number of respondents as many as 319 people. There are four alternative answers where the highest score is 4 and the lowest score is 1. The following is the average score of the variables of spiritual intelligence of student's based on the data obtained can see in appendix 4.

**Table 4.4**

## Students' Spiritual Intelligence Level Test Results

### One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
Student's Spiritual Intelligence	319	72.4639	7.66421	.42911

**Table 4.5**

### One-Sample Test

Test Value = 65

	t	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Student's Spiritual Intelligence	17.394	318	.000	7.46395	6.6197	8.3082

Decision:

- i. Based on the comparison between t counts and t tables

If t count > t table: H<sub>0</sub> is rejected, then H<sub>1</sub> is accepted

If t count < t table: H<sub>0</sub> is accepted, then H<sub>1</sub> is rejected

The known t count is 17,394

The statistics of the table can be searched in table t: the significance level (α) is 5% or the confidence level is 95% df or the degree of freedom is n-1=319-1=318 from table t obtained 1.9674.

Test decision:

T count = 17.394 > t table = 1.9674, then the decision is that H<sub>0</sub> is rejected and H<sub>1</sub> is accepted, meaning that the average level of spiritual intelligence of the student' t is more than 65.

ii. Based on the comparison of probability values (sig.)

If the probability (sig.) > 0.05 then H0 is accepted and H1 is rejected

If the probability (sig.) < 0.05 then H0 is rejected and H1 is accepted

Conclusion:

It is seen that the probability (sig.) is 0.00. Since the probability is  $0.00 < 0.05$  then H0 is rejected and H1 is accepted, meaning that the student's spiritual intelligence is more than 65.

To determine the frequency distribution of the spiritual intelligence of student's, a calculation is carried out looking for the range (R) with the formula  $R = \text{maximum score} - \text{minimal score}$ . Then look for the class (K) with the formula Sturges  $K = 1 + 3.3 \log n$ . Where n is the total of the sample or respondent. So, it can be known that the length of the interval class (P) with the formula  $P = R/K$ . Data from the variables of spiritual intelligence of student's, known  $R = 84 - 47 = 37$ . Then  $K = 1 + \log 319 = 9.2625$  rounded to 9. So,  $P = 37/9 = 4.1$  rounded to 4.

**Table 4.6**  
**Variable Frequency Distribution**  
**Student's Spiritual Intelligence**

		interval SQ			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	47-56	15	4.7	4.7	4.7
	57-66	44	13.8	13.8	18.5
	67-76	163	51.1	51.1	69.6
	77-86	97	30.4	30.4	100.0
	Total	319	100.0	100.0	

Based on the table above, the largest frequency is located in the interval class 67 – 76 with a frequency of 163 respondents (51.1%). While the smallest frequency is located in the interval class 47-56 with a frequency of 15 respondents (4.7%). Student's variable tendency category of spiritual intelligence tends to be quite good. This is evident from 163 respondents (51.1%) and the results of the Mean (M) calculation of 72.46 are included in the category of quite good.

### 3. Effectiveness of Pedagogical Competence in the Development of Students' Spiritual Intelligence at SMK Kesatrian Purwokerto

**Table 4.7**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.434 <sup>a</sup>	.188	.186	6.915

a. Predictors: (Constant), Effectiveness of Pedagogical Competence of Teachers  
 b. Dependent Variable: Student's Spiritual Intelligence

**Table 4.8**

**ANOVA<sup>a</sup>**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	3519.627	1	3519.627	73.598	.000 <sup>b</sup>
	Residual	15159.709	317	47.822		
	Total	18679.335	318			

a. Dependent Variable: Student's Spiritual Intelligence

b. Predictors: (Constant), Effectiveness of Pedagogical Competence of Teachers

**Table 4.9**

		<b>Coefficients<sup>a</sup></b>				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	40.344	3.764		10.718	.000
	Effectiveness of Pedagogical Competence of Teachers	.390	.045	.434	8.579	.000

a. Dependent Variable: Student's Spiritual Intelligence

Based on the Decision:

If  $F_{\text{counts}} > F_{\text{table}}$  then there is an influence

If  $F_{\text{counts}} < F_{\text{table}}$  then there is no influence

It can be seen from the table above, namely sum of square = 18679.335 at  $df = 318$ , mean square = 47.822,  $F_{\text{count}} = 73.598$ ,  $sig. = 0.00$ , while to find  $F_{\text{table}}$  using  $df(n1) = k - 1 = 2 - 1 = 1$ ,  $(n2) = n - k = 319 - 2 = 317$ , then it can be known that  $F_{\text{table}}$  is 3.8709. So it can be concluded that  $F_{\text{calculates}} > F_{\text{table}}$ , and it can be concluded that there is an influence on the pedagogic competence of teachers in developing students' spiritual intelligence at SMK Kesatrian Purwokerto.

Decision-making in a simple linear regression test can refer to two things, namely: comparing the significance value with the probability value of 0.05

1. If the significance value  $< 0.05$ , it means that variable X affects the variable Y
2. If the significance value  $> 0.05$ , it means that the variable X does not affect variable Y.

Based on the correlation/relationship value (R) which is 0.343. From this output, a coefficient of determination (R Square) of 0.188 was obtained, which contains the understanding that the influence of the free variable ( Pedagogical competence of teachers) on the bound variable (Student's spiritual intelligence) is 18.8%.

From such output it is known:

Calculated F value = 73.598 with a significance level of  $0.00 < 0.05$ , then the regression model can be used to predict the participation variable or in other words, there is an influence of the variable X on the variable Y.

In general, the simple linear regression equation formula is:

$$Y=a+bX$$

$a= 40,344$ . This number is a constant number which means that if there is no teacher effectiveness (X) then the value of spiritual intelligence consistency (Y) is 40,344.

$b= 0.390$ . This figure contains that for every 1% increase in the level of teacher effectiveness (X), spiritual intelligence (Y) will increase by 0.390.

Because the linear regression coefficient is positive, it can be said that teacher effectiveness (X) has a positive effect on spiritual intelligence (Y). So the regression equation is  $Y = 40,344+0.390X$ .

The Beta value shows the magnitude of the influence of the X variable on the Y variable, where in the table the Beta value is 0.434. sig value. of 0.00 indicates that there is a significant effect of the X variable on the Y variable because  $0.00 < 0.05$  where 0.05 is the significance level.

Hypothesis Statements:

$H_0$ : there is no significant effect between variable X and variable Y

$H_1$ : there is a significant effect between variable X and variable Y

The results of the significance test in the ANOVA table show a sig. value of 0.00. When compared with  $\alpha = 0.05$  the value of sig. smaller than  $\alpha$  that is  $0.00 < 0.05$ . That is,  $H_0$  is rejected and  $H_1$  is accepted. Thus this indicates that variable X has a significant effect on variable Y.

## **B. Data Analysis**

### **1. Level of Teacher Effectiveness at SMK Kesatrian Purwokerto**

The level of teacher effectiveness has been measured using instruments such as the table above. The results of the acquisition of research data through the distribution of questionnaires, then data analysis was carried out using simple linear regression to answer the hypothesis, namely by using IBM SPSS Statistics 22. The results can be explained as follows, based on the teacher effectiveness table, significant positive results were obtained, t count is 15,512 while the t table is 1.649. So that  $t \text{ count} > t \text{ table}$ , which means that  $H_0$  is rejected, and  $H_1$  is accepted at a significance level of 5% or a 95% confidence level for df (degrees of freedom)  $n-1=319-1=318$ , probability (sig.) is  $0.00 < \text{significance level } (\alpha) \text{ is } 0.05$ , then  $H_0$  is rejected and  $H_1$  is accepted.

According to Zohar and Ian Marshall said that spiritual intelligence gives the ability to distinguish between good and bad. Spiritual intelligence gives a sense of morals, and the ability to adjust rigid rules accompanied by understanding to the limit. One uses spiritual intelligence to grapple with good and evil, as well as to imagine unfulfilled possibilities for dreaming, aspiring, and lifting oneself from humility. So, spiritual intelligence is how a man can understand the meaning and essence of behavior that is by what has been given up by Allah Swt. to become a fully human being and beneficial to others.



## 2. Spiritual Intelligence Level of Student's at SMK Kesatrian Purwokerto

Based on the results of research that uses spiritual intelligence variables to be measured using instruments as listed above, perform data analysis and answer hypotheses using the IBM SPSS Statistics 20 program. Get results regarding spiritual intelligence, have positive results or significance ( $\alpha$ ) that  $t$  count is  $17,394 > t$  table is  $1.649$  means  $H_0$  is rejected and  $H_1$  is accepted with a significance level ( $\alpha$ ) is 5% or 95% confidence level  $df$  or degrees of freedom are  $n-1=319-1=318$ , probability (sig.)  $0,00 < 0.05$  significance level, then  $H_0$  is rejected and  $H_a$  is accepted. This means that the spiritual intelligence of student's at SMK Kesatrian Purwokerto has a value of more than 65.

## 3. Effectiveness Pedagogical Competency of Teachers in Developing Spiritual Intelligence of Student's at SMK Kesatrian Purwokerto

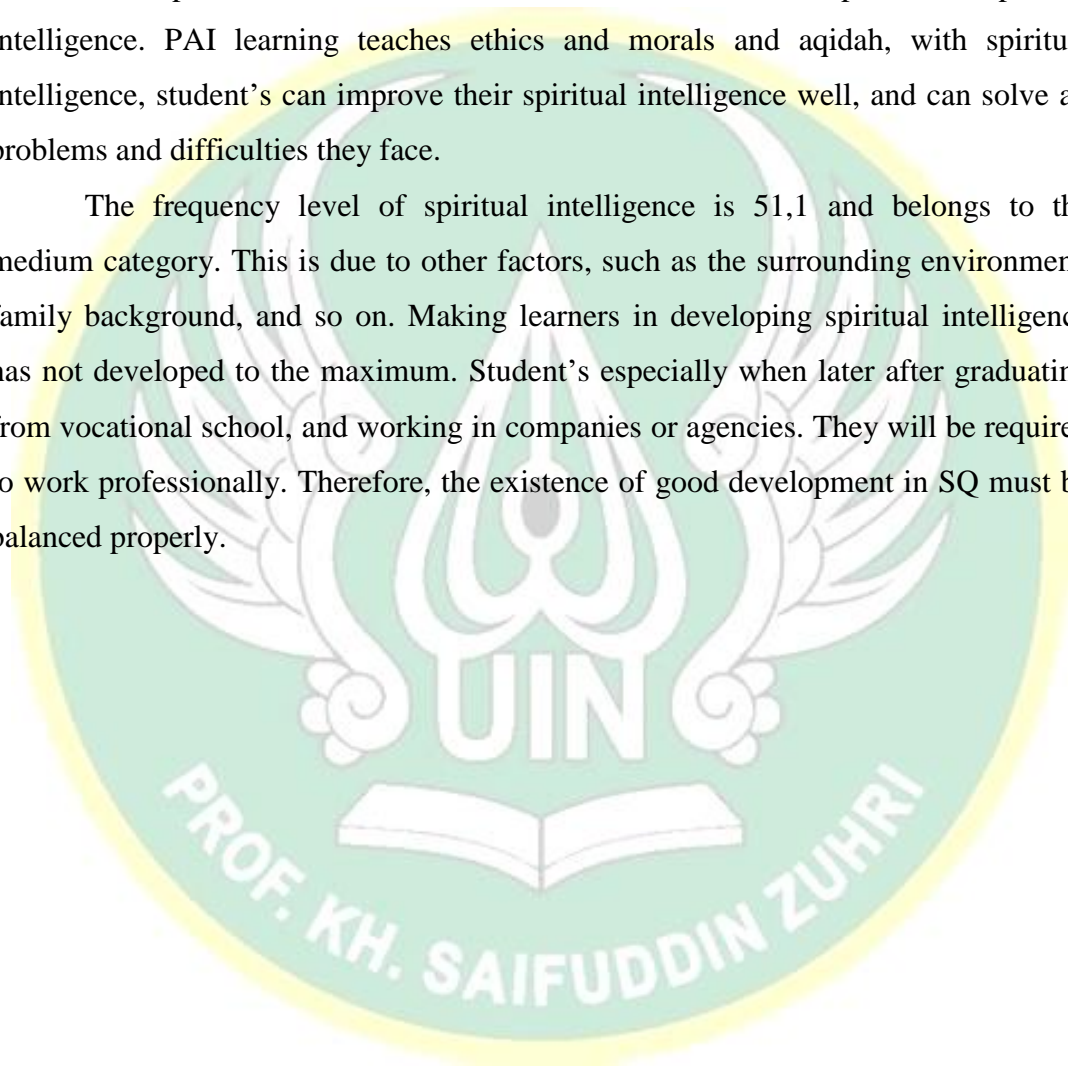
A simple linear regression test got the results of research on the effectiveness of pedagogical competence of teachers in the development of students' spiritual intelligence. The results showed that of pedagogical competence of teachers had a significant influence on the development of students' spiritual intelligence. This can be seen from the regression calculation between the pedagogical competence of teachers in developing students' spiritual intelligence at SMK Kesatrian Purwokerto.

The level of pedagogical competence of teachers also influences the development of students' spiritual intelligence. At  $t$  counts have pedagogical competence of  $15.512$ , higher than the  $t$  table which is  $1.6497$ . However, the coefficient of determination ( $R$  Square) value of  $0.188$ , which contains the understanding that the influence of the free variable (Pedagogical competence of teachers) on the bound variable (Student's spiritual intelligence) is  $0.188$ . this suggests that spiritual intelligence is influenced by 19% by pedagogic competence, while the remaining 82% is influenced by other things. From these results, it can be

concluded that the effectiveness of teachers' pedagogic competencies in developing student's intelligence has low effectiveness at SMK Kesatrian Purwokerto.

According to Mr. Teguh as a PAI teacher at SMK Kesatrian. For example in PAI learning, in addition to the learning with the available curriculum, PAI learning is also interspersed with several activities that make development in spiritual intelligence. PAI learning teaches ethics and morals and aqidah, with spiritual intelligence, student's can improve their spiritual intelligence well, and can solve all problems and difficulties they face.

The frequency level of spiritual intelligence is 51,1 and belongs to the medium category. This is due to other factors, such as the surrounding environment, family background, and so on. Making learners in developing spiritual intelligence has not developed to the maximum. Student's especially when later after graduating from vocational school, and working in companies or agencies. They will be required to work professionally. Therefore, the existence of good development in SQ must be balanced properly.



## **CHAPTER V**

### **CONCLUSION**

#### **A. Conclusions**

Based on the results of the study, the analysis of data that has been carried out by researchers on "The Effectiveness of Teacher Pedagogical Competence in The Development of Students' Spiritual Intelligence at SMK Kesatrian Purwokerto", the following conclusions are presented:

1. The level of effectiveness of pedagogical competence of teachers at SMK Kesatrian Purwokerto

Based on the results of interviews and research by distributing questionnaires to students that the effectiveness of teachers is quite good, but it is hoped that all teachers can optimize the intelligence possessed by students, including spiritual intelligence.

2. The level of spiritual intelligence of students at SMK Kesatrian Purwokerto

Based on the results of interviews and research that has been carried out regarding distributing questionnaires to students, it is stated that the spiritual intelligence of students is good, but some students need to be directed so that their spiritual intelligence level is even better.

3. The effectiveness of pedagogical competence of teachers in developing students' spiritual intelligence at SMK Kesatrian Purwokerto

Based on the results of simple linear regression analysis calculations between variables X and Y using the IBM SPSS Statistics 22 application, it can be concluded that teacher effectiveness is also one of the factors that affect students' spiritual intelligence.

#### **B. Suggestions**

Considering the results of the research entitled " The Effectiveness of Pedagogical Competency of Teachers in The Development of Student's Spiritual

Intelligence at Smk Kesatrian Purwokerto", some suggestions can be made as follows:

1. For school principals,

The teacher's pedagogic competence on students' spiritual intelligence is very important.

This is to understand the potential of students at school and also develop it. Because with the existence of pedagogic competence, teachers can know the development of students at school and make students able to increase spiritual intelligence which will affect students' awareness to always get closer to Allah SWT. Thus, the pedagogic competence of a good teacher needs to be maintained and improved again.

2. For teachers

Being an effective teacher covers everything in it, including directing students to increase their intelligence possessed by students, including spiritual intelligence.

3. For students

For the spiritual intelligence of students to be in a high position, students must always draw closer to Allah SWT. through religious activities carried out at school and outside of school, one can interpret life and value life well, and have a clear will and purpose in the future.

4. For future researchers.

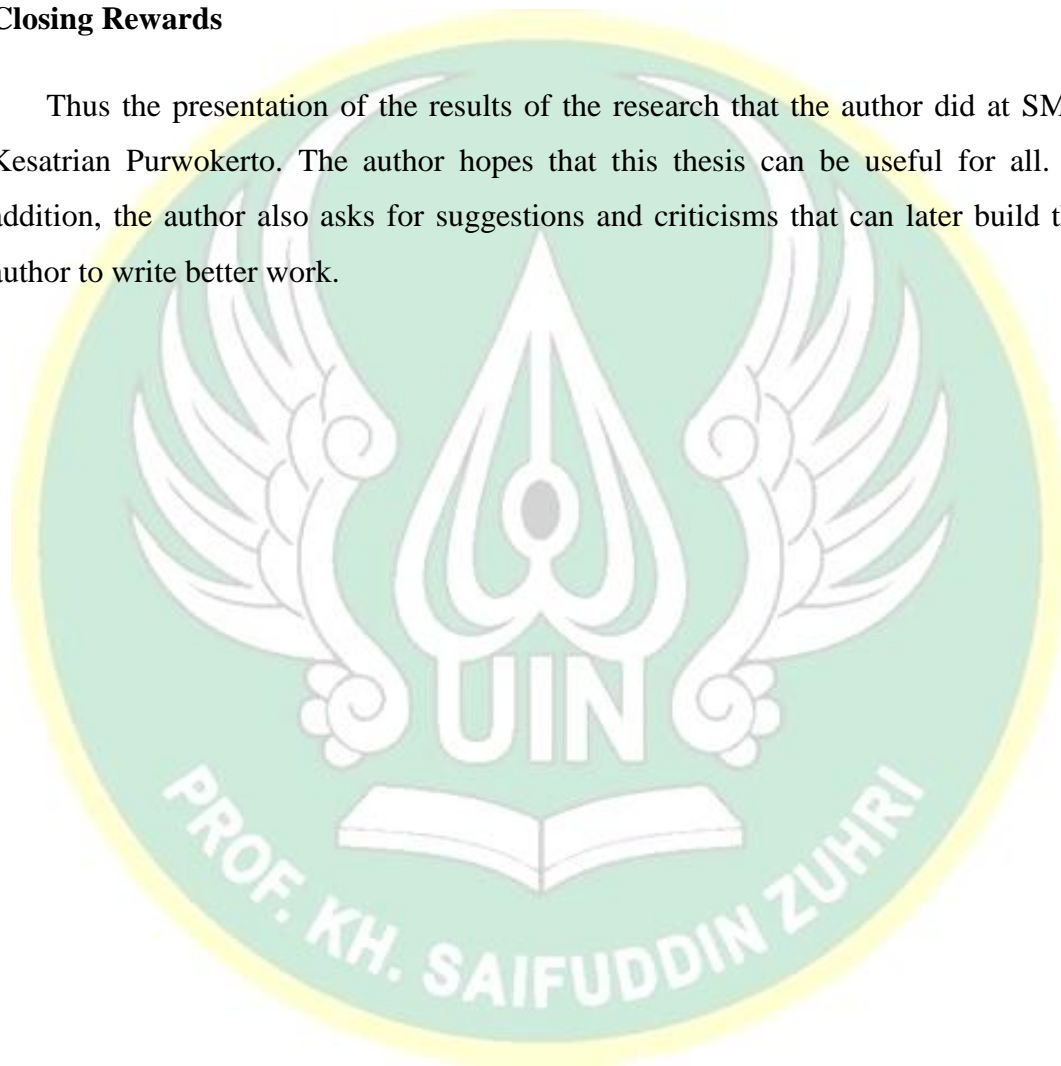
The writer hopes that future researchers in this research will have good concepts and systematic and structured research procedures in carrying out research.

5. For UIN Prof. K.H. Saifuddin Zuhri Purwokerto

It is hoped that it will always improve the quality of academic activities that support students in increasing professionalism as teaching staff who will later be able to contribute to the implementation of Islamic education in schools based on Islam and the general public.

### **C. Closing Rewards**

Thus the presentation of the results of the research that the author did at SMK Kesatrian Purwokerto. The author hopes that this thesis can be useful for all. In addition, the author also asks for suggestions and criticisms that can later build the author to write better work.



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## Appendix 1

### Questioner

#### Efektivitas Guru

No.	Butir Soal	SL	SR	KK	TP
1.	Setelah bel berbunyi, guru SMK Kesatrian Purwokerto yang akan melaksanakan kegiatan belajar mengajar langsung masuk ke dalam ruang kelas				
2.	Guru SMK Kesatrian Purwokerto berpenampilan rapi saat memasuki ruang kelas				
3.	Guru SMK Kesatrian Purwokerto memberi salam dan menanyakan kabar kepada peserta didik sebelum memulai pembelajaran				
4.	Guru SMK Kesatrian Purwokerto membuka pelajaran diawali dengan berdo'a				
5.	Sebelum guru SMK Kesatrian Purwokerto memulai kegiatan belajar mengajar, peserta didik diperintahkan untuk tertib				
6.	Guru SMK Kesatrian Purwokerto mampu menjelaskan materi pelajaran dengan jelas sehingga mudah dipahami oleh peserta didik SMK Kesatrian Purwokerto				
7.	Dalam menyampaikan bahan pelajaran, guru SMK Kesatrian Purwokerto selalu memberikan contoh sehingga apa yang telah disampaikan mudah dipahami				
8.	Guru SMK Kesatrian Purwokerto menjelaskan materi dengan baik				
9.	Setiap pertanyaan yang diajukan, langsung dijawab oleh guru SMK Kesatrian Purwokerto dengan mudah				
10.	Guru SMK Kesatrian Purwokerto dalam mengajar menggunakan metode secara bervariasi ( ceramah, tanya jawab, demonstrasi, kerja kelompok )				
11.	Guru SMK Kesatrian Purwokerto memberikan motivasi dan				

	nasihat kepada murid ketika mengajar				
12.	Guru SMK Kesatrian Purwokerto membuat suasana kelas dinamis				
13.	Guru SMK Kesatrian Purwokerto membuat suasana kelas dengan menyenangkan				
14.	Guru SMK Kesatrian Purwokerto menggunakan berbagai metode/strategi pembelajaran				
15.	Setiap guru SMK Kesatrian Purwokerto menggunakan cara yang berbeda dalam menyampaikan pelajaran				
16.	Selain buku, papan tulis, guru SMK Kesatrian Purwokerto juga menggunakan alat bantu ajar yang lain				
17.	Guru SMK Kesatrian Purwokerto memberikan teguran kepada siswa yang mengganggu kegiatan belajar mengajar				
18.	Guru SMK Kesatrian Purwokerto memberikan peserta didik waktu untuk bertanya setelah selesai memberikan penjelasan mengenai materi pelajarann yang disampaikan				
19.	Setelah selesai menjelaskan materi, guru SMK Kesatrian Purwokerto langsung mengakhiri tanpa menyimpulkan terlebih dahulu				
20.	Guru SMK Kesatrian Purwokerto menyelesaikan proses pembelajaran sesuai dengan waktu yang sudah ditentukan				
21.	Guru SMK Kesatrian Purwokerto selalu memberikan motivasi kepada peserta didik				
22.	Guru SMK Kesatrian Purwokerto selalu memberikan pengayaan/remedial kepada peserta didik				
23.	Guru SMK Kesatrian Purwokerto menjadi inspirasi peserta didik				
24.	Guru SMK Kesatrian Purwokerto selalu mendampingi siswa, baik disekolah maupun diluar sekolah				
25.	Pembelajaran secara <i>daring</i> menjadi salah satu pembelajaran yang efektif				

## Appendix II

### Kecerdasan Spiritual

NO.	BUTIR SOAL	SL	SR	KK	TP
1.	Saya mampu menerima perubahan menjadi lebih baik				
2.	Saya mampu mengambil hikmah dari setiap masalah				
3.	Saya mengetahui pentingnya suatu kesabaran				
4.	Saya mampu menemukan kedalaman/ arti penting dari segala sesuatu				
5.	Saya mampu memahami tujuan hidup				
6.	Saya memiliki sifat enggan untuk menyakiti orang lain				
7.	Saya tidak mempunyai keinginan untuk melakukan hal-hal yang tidak perlu				
8.	Saya mampu bekerjasama dengan kelompok untuk mencapai tujuan				
9.	Kegiatan-kegiatan keagamaan mampu meningkatkan kecerdasan spiritual				
10.	Saya memiliki keberanian untuk berpendirian pada kebenaran				
11.	Saya merasa memiliki ikatan kekeluargaan dengan semua manusia				
12.	Saya menahan diri untuk tidak melakukan pelanggaran hukum meskipun anda dapat melakukannya tanpa resiko terkena sanksi				
13.	Saya bersyukur atas keberuntungan anda				
14.	Saya sabar dalam keadaan yang sangat berat				
15.	Saya memiliki sifat tolong menolong				
16.	Saya melakukan perubahan dari waktu ke waktu kearah yang lebih baik				
17.	Setiap orang mendapatkan apa yang dibutuhkannya				
18.	Sepakat persaudaraan adalah nilai dari seluruh umat manusia				
19.	Saya tetap menyadari bahwa ada banyak jalan menuju kebaikan				
20.	Membarikan perhatian lebih besar untuk mendengarkan diri sendiri dan orang lain				
21.	Diantara pengalaman-pengalaman yang ada, semua merupakan hal penting bagi kehidupan kita				

### Hasil Questioner Variabel Effectiveness of Pedagogical Competence of Teachers

No.	X 1	X 2	X 3	X 4	X 5	X 6	X 7	X 8	X 9	X 10	X 11	X 12	X 13	X 14	X 15	X 16	X 17	X 18	X 19	X 20	X 21	X 22	X 23	X 24	X 25	Jumlah X	
1	4	4	3	4	3	3	3	4	3	3	4	3	3	3	4	4	4	4	4	1	4	4	4	4	4	4	88
2	4	4	4	4	4	3	3	4	3	3	3	3	3	4	4	2	3	3	1	3	3	3	3	2	2	2	78
3	4	4	4	4	4	3	3	4	3	4	4	3	3	4	4	4	4	4	4	1	4	4	3	4	3	4	90
4	4	4	4	4	4	4	4	4	4	4	4	3	3	3	3	2	2	4	1	4	4	3	4	3	4	4	87
5	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	100
6	4	4	4	4	4	3	3	4	3	4	4	3	3	4	4	4	4	4	4	1	4	4	3	4	3	4	90
7	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	3	4	4	4	1	4	4	3	4	3	4	94
8	3	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	1	4	4	3	4	2	4	93
9	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	1	4	3	2	4	2	2	90
10	4	4	3	4	4	3	3	3	4	3	3	3	3	4	3	3	4	4	2	4	3	3	3	1	2	2	80
11	4	4	4	4	4	2	2	4	4	4	3	3	2	3	4	4	4	4	4	4	4	4	4	4	4	4	91
12	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	100
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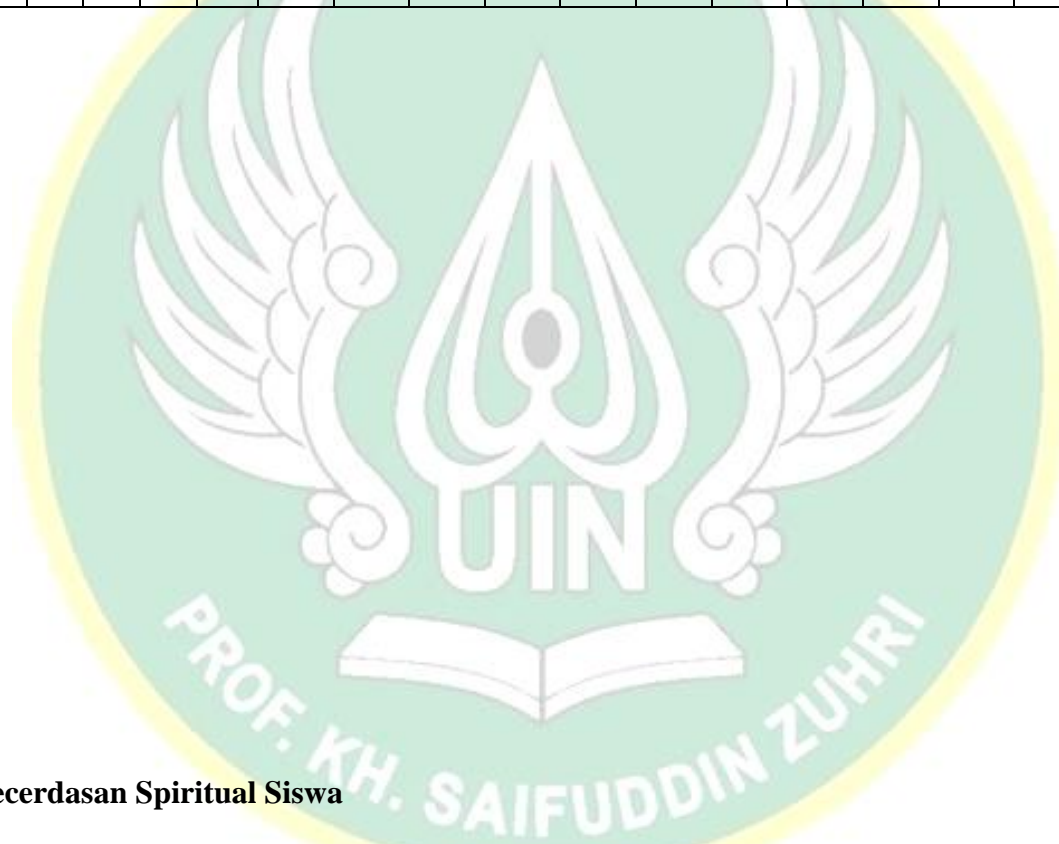
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303	2	4	4	4	4	2	3	4	2	4	4	4	4	4	3	2	4	4	2	3	4	4	4	4	4	87
304	2	3	3	2	4	3	3	4	3	2	3	3	3	2	1	2	3	2	1	3	4	2	4	2	2	66
305	4	3	3	4	3	3	3	3	2	2	3	3	3	2	4	4	4	4	2	4	3	3	4	4	4	81
306	3	3	3	4	3	3	4	4	3	2	2	3	3	2	3	3	3	4	1	4	2	2	3	3	2	72
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315	4	4	4	4	3	2	2	4	2	2	3	3	3	2	1	2	3	4	1	4	3	4	2	3	2	71

316	2	3	3	4	3	2	3	4	4	4	4	4	4	4	3	4	4	3	1	2	4	3	3	2	2	79
317	2	4	4	3	3	2	2	4	2	2	3	3	3	2	2	2	3	4	2	2	3	2	4	4	2	69
318	2	3	3	3	3	3	3	3	4	2	3	3	3	2	2	2	3	4	1	4	2	2	3	2	2	67
319	2	3	3	4	3	2	4	2	3	3	3	4	4	3	2	3	3	4	2	3	3	3	3	1	1	71



**Hasil Quesioner Variabel Kecerdasan Spiritual Siswa**

No.	y1	y2	y3	y4	y5	y6	y7	y8	y9	y10	y11	y12	y13	y14	y15	y16	y17	y18	y19	y20	y21	Jumlah Y		
1	4	4	4	4	4	4	4	4	4	4	4	4	4	3	4	4	4	4	4	4	4	4	4	83

2	3	4	4	4	3	3	2	2	3	4	3	2	2	2	4	3	2	3	4	3	3	63
3	4	4	4	4	3	2	3	4	4	4	4	4	3	3	4	3	4	4	4	4	4	77
4	3	3	3	2	3	1	3	3	3	3	2	2	3	3	3	3	2	3	3	3	3	57
5	4	4	4	3	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	83
6	4	4	4	4	4	4	4	4	4	4	4	4	4	3	4	4	4	4	4	4	4	83
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## Lampiran

### PEDOMAN WAWANCARA

Efektiveness of Pedagogical Competence of Teachers in the Development of Student's Spiritual Intelligence at SMK Kesatrian Purwokerto

Nama :

Jabatan :

Pengampu Mata Pelajaran :

Hari/Tanggal :

#### Pertanyaan

1. Bagaimana sejarah berdirinya SMK Kesatrian Purwokerto?
2. Berapa jumlah pengajar dan karyawan serta peserta didik di sekolah ini?
3. Bagaimana sarana dan prasarana dalam menunjang pembelajaran di sekolah ini?
4. Kurikulum apa yang diterapkan di SMK Kesatrian Purwokerto?
5. Berapa rombel dalam setiap angkatan?
6. Bagaimana pendekatan belajar yang dilakukan ?
7. Bagaimana penggunaan kompetensi yang di laksanakan oleh pengajar? Khususnya kompetensi pedagogic?
8. Apa saja fasilitas dan sumber belajar yang tersedia di sekolah untuk menunjang pembelajaran?
9. Bagaimana pendapat bapak/ibu tentang kecerdasan spiritual?
10. Bagaimana langkah bapak/ibu dalam mengembangkan kecerdasan spiritual pada peserta didik?
11. Bagaimana respon peserta didik saat diberikan pemahaman tentang kecerdasan spiritual?
12. Kegiatan apa saja yang mendukung perkembangan kecerdasan spiritual peserta didik?
13. Apa saja kendala yang dihadapi?
14. Bagaimana kecerdasan spiritual siswa di sekolah ini?
15. Bagaimana tingkat keberhasilan kegiatan sekolah terkait kecerdasan spiritual?
16. Bagaimana menilai dan mengevaluasi tingkat kecerdasan spiritual?

## Pedoman Observasi

Berilah tanda cek (√) pada kolom “Ya” apabila aspek yang diamati muncul dan berilah tanda cek pada kolom “Tidak” jika aspek yang diamati tidak muncul serta tuliskan deskripsi mengenai aspek yang diamati jika diperlukan

No.	Aspek-aspek yang Diamati	Pemeriksaan Hasil Pengamatan	
		Ya	Tidak
1.	Guru masuk ke ruang kelas sesuai dengan jadwal Kegiatan Belajar Mengajar (KBM) yang sudah terjadwal		
2.	guru menggunakan media yang membuat peserta didik menjadi lebih aktif dalam pembelajaran		
3.	Guru menggunakan media yang sesuai dengan kompetensi dasar yang akan dipelajari		
4.	Guru Menyusun RPP dengan baik dan benar		
5.	Guru menyampaikan kompetensi dasar yang akan dipelajari kepada siswa		
6.	Guru menyampaikan materi pembelajaran dengan penggambaran yang membuat siswa mudah memahami materi		
7.	Guru mengaitkan materi pembelajaran dengan pengetahuan lain yang relevan dengan kehidupan sehari-hari		
8.	Guru melakukan pembelajaran sesuai dengan tujuan yang akan di capai		
9.	Guru melakukan pembelajaran yang memusatkan siswa untuk aktif		
10.	Guru dalam menyampaikan materi pembelajaran menggunakan Bahasa lisan yang baik dan benar		
11.	Guru dalam menyampaikan materi pembelajaran menggunakan Bahasa tulis yang baik dan benar		
12.	Guru memberikan rangkuman dalam melibatkan siswa		
13.	Guru memantau perkembangan siswa dalam memahami materi pembelajaran dan mengaplikasikannya dalam kehidupan sehari-hari		
14.	guru melakukan evaluasi dalam setiap pembelajaran		

Lampiran : Catatan Hasil Wawancara Guru

Pewawancara : Mila Elyzah

Narasumber : Sapto Indarto, S. Sos, S.Kom dan Teguh Saputra S.Pd

Mila : Bagaimana sejarah berdirinya SMK Kesatrian Purwokerto?

P Sapto : Sekolah SMK Kesatrian Purwokerto merupakan salah satu Sekolah Menengah Kejuruan yang ada di Purwokerto. SMK Kesatrian Purwokerto berada dalam naungan PIRI, yaitu Perguruan Islam Republik Indonesia dan berdiri pada 14 Maret 1996. Mewujudkan visi dari PIRI, sehingga berdirilah sekolah ini.

Mila : Berapa jumlah guru dan karyawan di sekolah ini?

P Sapto : 78 guru dan 35 karyawan

Mila : Bagaimana sarana dan prasarana dalam menunjang pembelajaran di sekolah ini?

P Sapto : Sarana dan prasarana di sekolah ini sudah memadai. Setiap jurusan dan beberapa mata pelajaran terdapat laboratorium tersendiri

Mila : Kurikulum apa yang diterapkan di sekolah ini ?

P Sapto : Kurikulum 2013

Mila : Berapa siswa dalam setiap rombelnya?

P Sapto: Setiap rombel tidak selalu memiliki 36 siswa, ada beberapa rombel yang terdiri 32-35 siswa dan maksimal 36 siswa per rombelnya.

Mila : Bagaimana pendekatan yang dilakukan dalam pembelajaran?

P Sapto : Pendekatan scientific dengan metode pembelajaran yang disesuaikan dengan materi pelajaran

Mila : Apa saja fasilitas dan sumber belajar yang tersedia di sekolah?

P Sapto : Untuk fasilitas ada masjid, perpustakaan, studio, bengkel, dan lainnya. Sumber belajar yang tersedia di sekolah seperti Al-Qur'an, buku pegangan siswa, LKS, WiFi.

Mila : Bagaimana prestasi siswa di SMK Kesatrian Purwokerto selama bapak mengajar ?

P Teguh : Semua siswa memiliki prestasi belajar yang baik. Siswa mendapatkan nilai di atas KKM.

Mila : bagaimana cara yang dilakukan untuk meningkatkan prestasi belajar siswa, bagi siswa yang masih kurang/

P Teguh : Siswa dengan nilai yang masih dibawah KKM, dengan pengertian belum memenuhi, saya akan memberikan jam tambahan, semua siswa yang nilainya masih kurang, akan

dikelompokkan menjadi satu kelompok belajar, kemudian saya akan beri jam tambahan untuk mengulas materi yang belum dipahami.

Mila : Bagaimana pendapat bapak tentang kecerdasan spiritual?

P Teguh : Kecerdasan spiritual yaitu suatu kemampuan yang dimiliki seseorang dalam mengaplikasikan religious tersebut dalam kehidupan sehari-hari.

Mila : Bagaimana respon siswa saat diberikan pemahaman tentang kecerdasan spiritual?

P Teguh : Beberapa dari mereka antusias mendengarnya karena mereka ingin mengetahui lebih dalam tentang kecerdasan spiritual

Mila : Bagaimana langkah bapak dalam mengembangkan kecerdasan spiritual?

P Teguh : Memberikan motivasi/dorongan, menyampaikan sakralnya suatu agama, pentingnya mengatur waktu, memberikan kisah teladan, seperti kisah para Nabi dan sahabatnya, masa sekarang (orang yang sukses/berhasil) termasuk mengkisahkan alumni yang berhasil.

Mila : Kegiatan apa saja yang mendukung perkembangan kecerdasan spiritual siswa?

P Teguh : Setiap hari sebelum kegiatan KBM, 15-30 menit digunakan untuk memusatkan siswa pada kegiatan keagamaan, baik itu shalat Dhuha, mengaji bersama, kemudian sekolah juga memfasilitasi siswa dengan buku kegiatan siswa yang dipergunakan pada waktu tersebut.

Mila : Apa saja kendala yang dihadapi?

P Teguh : Kendala yang dihadapi adalah karakter siswa yang berbeda-beda dan latar belakang orang tua serta tempat tinggal siswa yang berbeda

Mila : Bagaimana kecerdasan spiritual siswa?

P Teguh : Sudah baik dilihat secara keseluruhan

Mila : Bagaimana tingkat keberhasilan kegiatan sekolah terkait kecerdasan spiritual?

P Teguh : Sudah baik, dilihat dari indikator dan sasaran mutu sekolah seperti adanya sistem mengaji yang dilakukan continue setiap hari.

Mila : Bagaimana menilai dan mengevaluasi untuk mengukur tingkat kecerdasan spiritual siswa?

P Teguh : Mengevaluasi untuk mengukur tingkat kecerdasan spiritual siswa alah dengan melihat perilaku siswa baik di dalam ruang kelas maupun disekolah

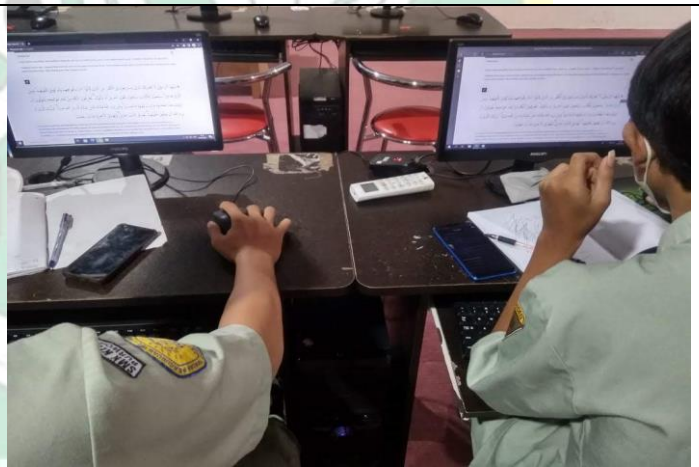
## Lampiran : Catatan Hasil Observasi

Pada setiap kelas tidak selalu memiliki jumlah siswa berjumlah 36 siswa. Pada saat observasi berlangsung, jumlah siswa lengkap dengan 36 siswa. Guru masuk ke ruang kelas sesuai yang telah dijadwalkan, memberikan salam dan menanyakan kabar kepada siswa. Pada hari itu, guru mengajar tentang ayat Al-Qur'an mengenai toleransi.

Guru memulai pembelajaran dengan mengaji bersama, siswa satu persatu bergantian membaca Al-Qur'an yang diamati oleh guru. Kemudian guru mengulas kembali materi minggu lalu yang telah diajarkan sebelum masuk ke materi yang akan dijelaskan. Guru melakukan tanya jawab untuk mengingat materi minggu lalu. Setelah selesai, guru membacakan kompetensi dasar dan tujuan pembelajaran yang akan dipelajari saat itu.

Guru memberikan gambaran dan mengaitkan materi dengan kehidupan. Dengan menggunakan media LCD Proyektor, papan tulis, dan computer yang berada di depan masing-masing siswa, dijelaskanlah materi tersebut. Guru menggunakan metode ceramah dan tanya jawab. Sebelum waktu pembelajaran berakhir, guru memberikan kesempatan kepada siswa untuk bertanya jika ada materi yang belum bisa dipahami. Kemudian siswa dan guru menyimpulkan materi yang telah dijelaskan secara bersama-sama.

## DOKUMENTASI





IAIN PURWOKERTO

KEMENTERIAN AGAMA

INSTITUT AGAMA ISLAM NEGERI PURWOKERTO

FAKULTAS TARBİYAH DAN ILMU KEGURUAN



TÜVRheinland®

Nomor : B- 549 /In.17/FTIK.J.PAI/PP.00.9/V/2020  
Lampiran : -----  
Hal : *Permohonan Ijin Observasi Pendahuluan*

Purwokerto, 14 Mei 2020

Kepada Yth.  
Kepala SMK Kesatrian Purwokerto  
Di Purwokerto

**Assalamu'alaikum wr.wb.**

Diberitahukan dengan hormat bahwa, dalam rangka pengumpulan data guna penyusunan skripsi yang berjudul :

*Effectiveness Of Teachers In The Development Of Student Spiritual Intelligence At SMK Kesatrian Purwokerto*

Maka kami memohon kepada Bapak/Ibu untuk berkenan memberikan ijin observasi pendahuluan kepada mahasiswa kami sebagai berikut :

1. Nama : Mila Elyzah
2. NIM : 1617402026
3. Semester : VIII
4. Jurusan/Prodi : Pendidikan Agama Islam/PAI
5. Tahun akademik : 2019/2020

maka kami memohon kepada Bapak/Ibu untuk berkenan memberikan ijin observasi pendahuluan kepada mahasiswa kami tersebut. Adapun observasi tersebut akan dilaksanakan dengan ketentuan sebagai berikut :

1. Obyek : Efektivitas Guru Dan Pengembangan Kecerdasan



- Spiritual Siswa  
2. Tempat/Lokasi : SMK Kesatrian Purwokerto  
3. Tanggal obsevasi : 3 Juni-17 Juni 2020

Kemudian atas ijin dan perkenan Bapak/ Ibu, kami sampaikan terima kasih.  
**Wasalamu'alaikum wr. wb.**

A.n. Wakil Dekan Bidang Akademik  
Ketua Jurusan



Dr. H.M. Slamet Yahya, M.Ag.  
NIP. 19721104 200312 1 003

Tembusan :  
- Arsip





KEMENTERIAN AGAMA  
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

Alamat : Jl. Jend. A. Yani No. 40A Purwokerto 53126  
Telp. (0281) 635624, 628250 Fax: (0281) 636553, www.ainpurwokerto.ac.id



**REKOMENDASI  
SEMINAR PROPOSAL SKRIPSI**

Dengan ini kami Dosen Pembimbing Skripsi dari mahasiswa:

Nama : Mila Elyzah  
NIM : 161740202  
Semester : IX ( Sembilan )  
Jurusan/Prodi : Pendidikan Agama Islam  
Tahun Akademik : 2020/2021  
Judul Proposal Skripsi : Effectiveness Of Teachers In The Development Of  
Student Spiritual Intelligence At SMK Kesatrian  
Purwokerto

Menerangkan bahwa proposal skripsi mahasiswa tersebut telah siap untuk diseminarkan apabila yang bersangkutan telah melengkapi berbagai persyaratan akademik yang telah ditentukan.

Demikian rekomendasi seminar proposal skripsi ini dibuat dan dipergunakan sebagaimana mestinya.

Mengetahui,  
Ketua Jurusan/prodi PAI

Dr. M. Slamet Yahya, M. Ag.  
NIP. 19721104 200312 1 003

Purwokerto, 09 November 2020

Dosen Pembimbing

Dr. Suparjo, M.A.  
NIP. 19730717 199903 1 001



IAIN.PWT/FTIK/05.02
Tanggal Terbit : <b>DIBUAT OTOMATIS</b>
No. Revisi : 0



KEMENTERIAN AGAMA  
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

Alamat: Jl. Jend. A. Yani No. 40 A. Telp. (0231) 625624 Fax (0231) 625552 Purwokerto 35125

Nomor : B-e. 590 /In.17/WD.I.FTIK/PP.00.9/III/2021 Purwokerto, 31 Maret 2021  
Lamp. : --  
Hal : **Permohonan Ijin Riset Individual**

Kepada Yth.  
Kepala SMK Kesatrian Purwokerto  
Kec. Purwokerto Timur  
di- Tempat

Assalamu'alaikum wr. wb.

Diberitabukan dengan hormat bahwa dalam rangka pengumpulan data guna penyusunan skripsi, kami mohon saudara berkenan memberikan ijin riset kepada mahasiswa kami sebagai berikut :

1. Nama : Mila Elyzah
2. NIM : 1617402026
3. Semester : X ( Sepuluh )
4. Jurusan/prodi : Pendidikan Agama Islam
5. Alamat : Lamuk RT 08/04, Kec. Kejobong, Kab. Purbalingga
6. Judul : Effectiveness of Teachers in The Development Spiritual Intelligence of Student's At SMK Kesatrian Purwokerto

Adapun riset tersebut akan dilaksanakan dengan ketentuan sebagai berikut :

1. Obyek : Efektivitas Guru dan Pengembangan Kecerdasan Spiritual Siswa
2. Tempat/lokasi : SMK Kesatrian Purwokerto
3. Tanggal Riset : 31 Maret 2021- 15 Mei 2021
4. Metode Penelitian : Observasi, Kuisioner, Wawancara , Dokumentasi

Demikian atas perhatian dan ijin saudara, kami sampaikan terima kasih.

Wassalamu'alaikum wr. wb.

An. Dekan  
Wakil Dekan Bidang Akademik  
  
Dr. Suparjo, M.A.  
NIP. 19730717 199903 1 001

Tembusan :

1. Ketua Yayasan Perguruan Islam Republik Indonesia
2. Arsip



YAYASAN PEGURUAN ISLAM REPUBLIK INDONESIA  
**SMK KESATRIAN PURWOKERTO**  
TERAKREDITASI "A"

Jl. Kesatrian No. 62 Telp/fax (0281) 638122 Purwokerto 53115  
Website: smkkesatrianpwt.ac.id Email: smk\_kesatrianpwt@yahoo.com



TEKNIK KENDARAAN RINGAN • TEKNIK SEPEDA MOTOR • TEKNIK AUDIO VIDEO • MULTIMEDIA • TEKNIK KOMPUTER JARINGAN

Nomor : 038/103.02/SMK.K/J/2021  
Lampiran : -  
Perihal : Surat Jawaban

11 Agustus 2021

Yth.  
Rektor IAIN Purwokerto  
u.p. Ketua Jurusan  
Prodi Pendidikan Agama Islam/PAI  
Fakultas Tarbiyah dan Ilmu Keguruan  
di-  
Purwokerto

*Assalamu 'alaikum Wr.Wb.*

Menindaklanjuti surat dari IAIN Purwokerto nomor B-e. 1338  
/ln.17/WD.LFTIK/PP.00.9/08/2021 tertanggal 10 Agustus 2021 perihal  
Permohonan Ijin Perpanjangan Riset Individual di SMK Kesatrian Purwokerto  
atas nama :

Nama : Mila Elyzah  
NIM : 1617402026  
Program Pend/Studi : Pendidikan Agama Islam/PAI

maka kami sampaikan bahwa SMK Kesatrian Purwokerto pada prinsipnya tidak  
keberatan/memberikan ijin observasi tersebut pada 12 s.d 31 Agustus 2021.

Demikian surat jawaban ini kami sampaikan. Atas perhatiannya kami sampaikan  
terima kasih.

*Wassalamu 'laaikum Wr.Wb.*



وزارة الشؤون الدينية  
الجامعة الإسلامية الحكومية بورنوبورتو  
الوحدة لتذمية اللغة



IAIN PURWOKERTO www.iaipurwokerto.ac.id 73812-028 هاتفه 028-53127، بورنوبورتو  
معدون: شارع محمد زول محمد ينادي رقمه: 02، بورنوبورتو

## الشهادة

رقم: 778/PP.../UPT. Bls/17

تشهد الوحدة لتذمية اللغة بأن:

الاسم: ميلا أيليزة

القسم: PAI

قد استحق/استحقت الحصول على شهادة إجازة اللغة العربية بجميع مهاراتها على المستوى المتوسط وذلك بعد إتمام الدراسة التي عملتها الوحدة لتذمية اللغة وفق المنهج المقرر بتقدير:

( IAIN PURWOKERTO  
100 )

22 سبتمبر 2016

الوحدة لتذمية اللغة،



Ag. Ag.

رقم التوثيق: 19670307 199303 1 005



IAIN PURWOKERTO

**MINISTRY OF RELIGIOUS AFFAIRS  
INSTITUTE COLLEGE ON ISLAMIC STUDIES PURWOKERTO  
LANGUAGE DEVELOPMENT UNIT**

Jl. Jend. A. Yani No. 40A Purwokerto, Central Java Indonesia, [www.iaipurwokerto.ac.id](http://www.iaipurwokerto.ac.id)

**CERTIFICATE**

Number: In.22 UPTP.Bhs/ PP.00.9/ 777/ 2016

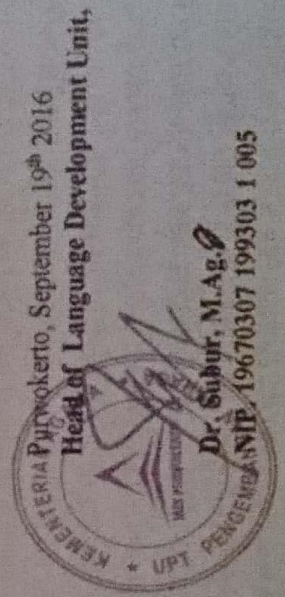
This is to certify that :

Name : MILA ELYZAH  
Study Program : PAI

Has completed an English Language Course in Intermediate level organized by Language Development Unit with result as follows:

**IAIN PURWOKERTO**

SCORE: **56** GRADE: **FAIR**





**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**INSTITUT AGAMA ISLAM NEGERI PURWOKERTO**  
**UPT MA'HAD AL-JAMI'AH**

Jl. Jend. A. Yani No. 40A Purwokerto, Jawa Tengah 53126, Telp: 0281-635624, 628259 | [www.iaipurwokerto.ac.id](http://www.iaipurwokerto.ac.id)

## SERTIFIKAT

Nomor: In.17/UPT.MAJ/5260/10/2019

Diberikan oleh UPT Ma'had Al-Jami'ah IAIN Purwokerto kepada:

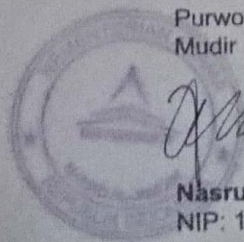
**NAMA** : MILA ELYZAH  
**NIM** : 1617402026

Sebagai tanda yang bersangkutan telah LULUS dalam Ujian Kompetensi Dasar Baca Tulis Al-Qur'an (BTA) dan Pengetahuan Pengamalan Ibadah (PPI) dengan nilai sebagai berikut:

# Tes Tulis	:	75
# Tartil	:	75
# Imla'	:	70
# Praktek	:	75
# Nilai Tahfidz	:	75



ValidationCode



Purwokerto, 09 Okt 2019  
Mudir Ma'had Al-Jami'ah,

**Nasrudin, M.Ag**  
NIP: 197002051 99803 1 001



# SERTIFIKAT

Nomor: 1111/K.LPPM/KKN.46/11/2020

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM)  
Institut Agama Islam Negeri Purwokerto menyatakan bahwa :

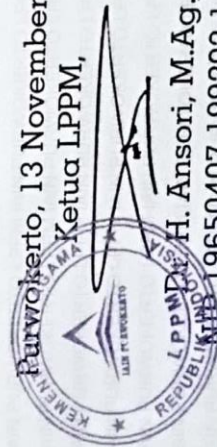
Nama : MILA ELYZAH  
NIM : 1617402026  
Fakultas / Prodi : FTIK / PAI

## TELAH MENGIKUTI

Kuliah Kerja Nyata (KKN) Angkatan Ke-46 IAIN Purwokerto Tahun 2020  
dan dinyatakan LULUS dengan Nilai **91 (A)**.

Purwokerto, 13 November 2020

Ketua LPPM,



H. Ansoni, M.Ag.  
NIP. 19650407 199203 1 004



KEMENTERIAN AGAMA  
INSTITUT AGAMA ISLAM NEGERI (IAIN) PURWOKERTO  
LABORATORIUM FAKULTAS TARBIYAH DAN ILMU KEGURUAN

Alamat : Jl. Jend. A. Yani No. 40A Telp. (0281). 635624 Psw. 121 Purwokerto 53126

# Sertifikat

Nomor : B. 036 / In. 17/K. Lab. FTIK/PP.009/ IV / 2021

Diberikan kepada :

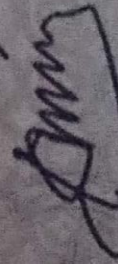
**MILĀ ELYZAH**

1617402026

Sebagai bukti yang bersangkutan telah melaksanakan kegiatan

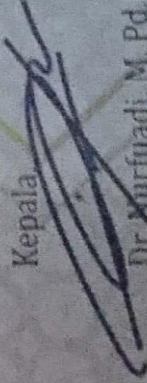
Praktik Pengalaman Lapangan (PPL) Semester Genap Tahun Akademik 2020/2021  
pada tanggal 1 Februari sampai dengan 13 Maret 2021

Mengetahui  
Dekan Fakultas Tarbiyah dan Ilmu Keguruan



Dr. H. Suwito, M.Ag.  
NIP. 19710424 199903 1 002

Purwokerto, 12 April 2021  
Laboratorium FTIK  
Kepala



Dr. Mufuadi, M. Pd. I.  
NIP. 19711021 200604 1 002

## Daftar Riwayat Hidup

Mila Elyzah lahir 08 Juni 1997 di Batu Aji Kota Batam Kepulauan Riau. Tempat tinggal sekarang di Dukuh Kedung Dawa, Kecamatan Pengadegan, Purbalingga, Jawa Tengah. Penulis menamatkan TK di RA Roudlatul Athfal Kedung dawa. Lalu melanjutkan di MI MA'ARIF NU 01 Pengadegan. Melanjutkan ke jenjang MTs MA'ARIF NU 07 Selakambang dan MA Negeri Purbalingga.

Tidak ada yang begitu istimewa dalam hidup saya, karena semua hal yang terjadi dalam hidup saya adalah keistimewaan dari Sang Pencipta untuk semua makhluk-Nya. Usia 2 tahun hingga saat ini, saya bersama orang yang saya sayangi, Almh. Nenek dan kakek dari keluarga Ibu. Saya membantu kakek dan nenek dirumah. Berjualan dan belajar bersama anak-anak yang ada di lingkungan desa Kedung dawa menjadi hal yang menyenangkan

