



The Professionalism of Islamic Religious Education Teachers in Improving The Spiritual Intelligence of Students At State Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province

Rosdalisa Rosdalisa^{1*}, Hindun Hindun², Siti Raudatul Jannah³

^{1),2),3)}Sultan Thaha Syaifudin State Islamic University Jambi

*Corresponding author: Rosdalisa Rosdalisa

Abstract: The purpose of this study describes "Professionalism of Islamic Religious Education Teachers in Improving the Spiritual Intelligence of Students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province" which includes how the condition of students' spiritual intelligence, what are the professionalism efforts of PAI teachers in improve the spiritual intelligence of students, what about the results of the efforts that have been made by the PAI teacher in solving the obstacles faced to increase the spiritual intelligence of students. This research approach is qualitative. The method used is observation interviews and documentation. The data analysis is display reduction and conclusion drawing. The findings and analysis of the research are, 1) the condition of the spiritual intelligence of students at SMPN 1 Tungkal Ulu can be said to be lacking in spirituality. 2) Professionalism efforts made by PAI teachers in improving the spiritual intelligence of students include: carrying out yasiinan every Friday, midday prayers in congregation, group sholawat arts, organizing funerals, making infaq habits, PAI teachers must be an example of proper behavior for students, PAI teachers guide students in understanding the unpredictable life, PAI teachers encourage students to read the Qur'an and explain how its meaning is related to human life, PAI teachers provide enlightening anecdotes about spiritual personality to the class, as well as teachers PAI encourages students to discuss various topics from an Islamic point of view in class. 3) The results of the efforts that the PAI teacher has made in solving the obstacles faced to improve the spiritual intelligence of students at SMPN 1 Tungkal Ulu include: Student compliance, students always do assignments, are polite to teachers and friends, and are active in yasiinan activities.

Keywords: Professionalism, Islamic Religious Education Teachers, Spiritual I

INTRODUCTION

Professional teachers are individuals who have special abilities and competencies in the field of education, thus enabling students to carry out their duties and functions as educators as well as possible. In the field of education, the teacher is an educator, mentor, coach, and leader who can build an interesting learning environment that offers a sense of security, comfort, and conduciveness in the classroom. His presence in the midst of the students can help reduce the feeling of numbness, stiffness, and monotony of learning that has been tolerated by the students. The condition of the spiritual intelligence of students at SMPN 1 Tungal Ulu can still be said to be lacking, this is evidenced by the frequent occurrence of fights, wandering around, skipping school, driving without a license, watching pornographic videos, bringing mobile phones to school, not doing homework, fighting teachers, meet the teacher, do not greet the teacher, even hold your head up in front of the teacher, do not say hello when you meet the teacher, do not shake hands when you meet the teacher, do not do your assignments/homework, say harsh words, fight, date in the school environment, write inappropriate words on the walls of the room bathe and so on, given that now we live in a very modern era, why did all of this happen?, it is necessary to research what the actual condition of the spiritual intelligence of students at SMPN 1 Tungal Ulu is, is it okay, not good, or very concerned.

Likewise with the professionalism of Islamic Religious Education teachers whether they are in accordance with the competence of teachers or not, meaning what steps and efforts should be made by Islamic Religious Education teachers to improve the spiritual intelligence of their students in the State Junior High School. Then is the result of the effort that the Islamic Religious Education teacher has done, whether the results are in accordance with the desired goals, whether the results can be said to be satisfactory or not. If the number of naughty students is reduced, students are more easily directed, and students have the courage to appear in religious events, then this can be said that the steps and efforts that have been carried out by Islamic Religious Education teachers have been successful. Learning Islamic Religion in the educational process must be studied in a good way. In order for the learning process to be more active, all parties in the school must also be active, as well as students are also required to take part in lessons, and the teacher must convey learning, deliver assignments or information to students properly and correctly. There are still some students who do not understand the true meaning and principles outlined in Islamic Religious Learning, such as the habit of routine Yasiinan prayers every Friday morning, Dzuhur Prayers in congregation, group sholawat arts, organising funerals, and getting used to giving infaq, conditions the spiritual intelligence of students at 1 Tungal Ulu Public Junior High School can be said to be still lacking from the expectations of Islamic Religious Education Teachers, therefore Islamic Religious Education teachers have the task of increasing the spiritual intelligence of students and instilling religious values, so that their spiritual intelligence can increase. State Junior High School 1 Tungal Ulu is a school which incidentally is a state school, the hours of Islamic Religious Education at that school are fewer than other Religious schools, such as Islamic Boarding Schools and State Madrasah Tsanawiyah, this has a great impact on increasing the spiritual intelligence of students. Religious lessons which are only two to three hours a week only emphasize the general aspect, which is still said to be lacking so that students will have a little difficulty in increasing their spiritual intelligence, there are several ways to increase spiritual intelligence, for example by means of routine Yasiinan every Friday morning, Dzuhur Prayer in congregation, group prayer prayer, organising funerals, getting used to giving infaq, trying to get used to high tolerance, helping people affected by disasters, refraining from rebelling, and remaining persistent in the face of difficulties until a wish is achieved. The Professionalism of Islamic Religious Education Teachers in Improving the Spiritual Intelligence of Students

at State Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province." Professionalism of Islamic Religious Education teachers which includes pedagogic competence, psychological, social and professional competence of Islamic religious education teachers at State Junior High School 1 Tungkal Ulu which parameters the author uses to describe the professionalism of Islamic Religious Education teachers are as specified in Government Regulation No. 19 of 2005, article 28 paragraph 1 5 which explains that an educator must have academic qualifications and competence as a learning agent, be physically and mentally healthy and have the ability to realize national education goals. The academic qualification in question is the minimum level of education that must be met by an educator as evidenced by a diploma or certificate of relevant expertise in accordance with applicable laws and regulations. Competence as a learning agent at the educational level is pedagogic competence, personal competence, social competence and professional competence. Furthermore, to determine the professionalism of Islamic Religious Education teachers at 1 Tungkal Ulu Junior High School it is associated with the spiritual intelligence of students as a measure of teacher success in learning Islamic Religious Education. Spiritual intelligence is the ability in humans to give the meaning of worship to every behavior and action, through steps and thoughts that are natural, towards the whole human being, and have a monotheistic mindset, and are principled only to Allah SWT.

The formulation of the problem in this study is as follows:

1. What is the condition of the spiritual intelligence of students at State Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, still lacking?
2. What are the efforts of the professionalism of Islamic Religious Education Teachers in improving the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province?
3. What about the results of the efforts that have been made by the Islamic Religious Education Teacher in solving the obstacles encountered in order to increase the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province?

LITERATUR REVIEW

1. Profesionalisme

Profession is an occupation in which the knowledge possessed (believed) from the parts or (process) of learning and science is applied to the practical endeavors of an art found upon it or another. According to Muchtar Lutfi in a book entitled Professional Teacher and Curriculum Implementation by Syafruddin Nurdin there are eight criteria that must be met by a job in order to be called a profession, namely:

1. A full-time calling to life. Profession is a job that is a person's calling in life that is carried out fully and lasts for a long period of time, even for a lifetime. A teacher can be said to be a profession because usually it will be carried out for a long period of time, even from parents continuing to their children can be educated by the same teacher.
2. Knowledge and skills/expertise. A profession is carried out based on the knowledge and expertise specifically studied. A teacher must have a qualified education to be able to channel the knowledge he has. These skills and expertise are obtained from academics, the environment, and experience as a teacher A teacher will always learn in every teaching, train himself before he trains his students and has expertise because he is educated by his circumstances who are used to dealing with his students every day.
3. Universal goodness. Profession is carried out according to theories, principles, procedures, and basic assumptions that are standardized in general (universal) so that they can be used as guidelines or guidelines in providing services to those in need.

4. Devotion. The profession is carried out as a service to the community not to seek material or financial gain for oneself.
5. Diagnostic skills and applicable competencies. The profession contains diagnostic skills and applicable competencies for the people or institutions served.
6. Autonomy. Professions are carried out autonomously on the basis of principles or norms whose applicability can only be tested or assessed by fellow professionals.
7. Code of Ethics. The profession has a code of ethics, namely certain norms as guidelines or guidelines that are recognized and respected by society
8. Service. Profession is done to serve those who need services (clients) that are certain and clear on the subject. So the profession is a field of work that has an acknowledgment of power or power as a result of his expertise. However, there are many professions that are not recognized. This is because the profession does not have standards or a professional code of ethics.

Based on the opinions of the experts above, the researcher concludes that teacher professionalism is a teaching task which is a moral profession. Besides having to have a depth of knowledge, the teacher must be someone who is pious and has good morals or behavior. Teacher behavior is also the professionalism of the teacher itself because it directly or indirectly influences student learning motivation, both positive and negative. If the personality displayed by the teacher is in accordance with all the greetings, attitudes, and behavior of students will be motivated to study well. Professional teachers not only transfer knowledge, but also have good character and can be an example for students.

2. Islamic Religious Education Teacher

According to Imam Al-Ghazali, a teacher is a person who is knowledgeable, charitable, teaches knowledge and benefits the afterlife and shows the way to get closer to Allah SWT. Islam teaches that work (including professions) is done with gratitude to Allah SWT. The meaning is that you must always believe that the order or profession is an order from Allah SWT, then the profession in Islam must be practiced. Professionalism in Islam has two goals, the first is for Allah SWT and the second is for another person or group of people. The position of the Islamic Religion Learning Teacher (PAI) in the Islamic personality of students as a mentor giving examples of Islamic values. Based on the explanation above, the authors conclude that teacher professionalism in the educational process in the classroom can be influenced by student learning outcomes. Professional teachers in the educational process in the classroom can understand teaching programs, compile activity programs, compile models of lesson units and make time, carry out classroom administration, including recording student information and others.

3. Spiritual Intelligence

Spiritual intelligence is the ability in humans to give the meaning of worship to every behavior and action, through steps and thoughts that are natural, towards the whole human being, and have a monotheistic mindset, and are principled only to Allah SWT. According to Al-Ghazali, spiritual intelligence in the form of mukasyafah (Direct Attitude) can be obtained after the spirit is freed from various obstacles. What is meant by obstacles here are worldly tendencies and various mental illnesses, including acts of sin and immorality.

Spiritual can be interpreted as something pure and is often also called soul and spirit. Spirit can be interpreted as the life energy that allows humans to live, breathe and move. Spiritual means everything outside the human physical body. The spiritual dimension is our core, our center, our commitment to our value system. Very private area of life and very important. This dimension taps into sources that inspire and lift our spirits and bind us to timeless truths about the human aspect.

According to Khalil Khavari, spiritual intelligence is a faculty of the non-material dimension of the human spirit. This intelligence is the untapped diamond that everyone has. All must recognize it for what it is, polish it so that it shines with great determination and use it to attain eternal happiness. Like two other forms of intelligence (intellectual intelligence and emotional intelligence), spiritual intelligence can be increased and decreased

In the concept of meta-intelligence, spiritual intelligence can be interpreted as the ability of conscience which is more meaningful than all other types of intelligence, because this spiritual intelligence is the ability to place all behavior and life in a broader meaningful context. This view can be justified because spiritual intelligence is a very high thinking ability, which allows to produce strong moral instructions, resulting in the emergence of the ability to distinguish between what is wrong (meaningless) and what is right/meaningful worship. This thinking is substantially in line with the views of other parties who stated that spiritual intelligence is the ability to place all actions, deeds, and life in a meaningful context, because psychologically within humans there is motivation to live a meaningful life.

RESEARCH METHODS

1. Types Of Research

Descriptive qualitative research is used in this study because it refers to primary and secondary data sources. Primary information sources are sources that directly provide information to information collectors. And secondary information sources are information obtained indirectly.

The research was conducted at Tungkal Ulu Public Junior High School 1, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province. State Junior High School 1 Tungkal Ulu accepts students from various racial, ethnic and religious backgrounds as a multicultural institution, so that there are many students from different backgrounds.

The research subject is the source of information whose data is requested according to the research problem. There is also a meaning that the source of information in research is the subject from which the information is obtained. The subjects in this research are as follows:

Tabel 1. Subjek Penelitian

NO	NAME	IMFORMATION
1	Veri Bastian, M.Pd	Head Master
2	Budi Hartono, S.Pd.I	Islamic religious education teacher
3	Mariya Olva,S.Sd	Curriculum Refresentative
4	Budi Hartono, S.Pd.I	Student Refresentative
5	Khanza Alisia Zhafirah	Learners VII A
6	Khusnul Kanafi	Learners VII A
7	M. Raffa Syahputra	Learners VII A
8	Afira Shalsabila	Learners VIII B
9	Khairu Neza	Learners VIII B
10	M, Syahdan	Learners IX C
11	Nazwa Ramadhani Chandra Winata	Learners IX C

2. Data Types and Sources

The data source is where the data is obtained. While the data sources in this study consisted of people and documentation including:

- a) The principal of Tungkal Ulu 1 Public Middle School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province.
- b) Islamic religious education teacher at Public Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province.
- c) Students at Tungkal Ulu Public Junior High School 1, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province.
- d) As well as other sources.

3. Data Collection Technique

Researchers use a variety of techniques to collect information in the field, including observation, interviews, and documentation.

1. Observation

The process of observation involves carefully observing and documenting the phenomena being studied in order to gather knowledge. The act or process of obtaining information using the media of observation in the narrowest sense is what is meant by the concept of observation.

2. Interview

According to Singarimbun, an interview is a conversation used to obtain data and information by asking the respondent directly. This process is done verbally, face to face, and through the subject in question. This process is used to identify problems that will be examined in depth and detail, starting with the informant. This method is carried out by asking questions orally and face to face with the person concerned.

3. Documentation

The documentation method is a record of events that can take the form of writing, drawings, or monumental works, notes, life histories, stories, biographies, regulations, policies, and archives related to the research focus. The data collected regarding these techniques are in the form of words, actions and other written documents, recorded using notes. These notes can be in the form of sketches or drawings. While the words from the results of conversations or observations and actions in this note contain what was seen, heard and felt as well as what was thought which is a description of the event and a reflection of the data. These notes are used as an intermediary for making more complete notes at home.

4. Data Analysis Technique

The information analysis process begins by reviewing all available information from various sources, such as from interviews, observations that have been written down in field notes, formal documentation, drawings, and so on. Moleong claims in support of data analysis. technique. Researchers are guided by the Milles and Huberman type information analysis methods, according to Sugiyono which states that the method of information analysis in qualitative research can be done through various stages as follows. Information analysis is carried out simultaneously through the process of structuring and understanding information to formulate research. Furthermore, Moeloeng also explained that the process of analyzing qualitative data is taking notes that produce notes field, then given a code so that the data source can still be traced, collect, sort, clarify, synthesize, make an overview, and make the index, think by making categories of data so that it has meaning, looking for and finding patterns and relationships, and making general findings.

a. Data Reduction

Data collected through observation, documentation and interviews were then processed by selecting, focusing on simplifying, abstracting and transforming "rough" data that emerged from written notes in the field. This process is called data reduction which means summarizing, choosing the main things, focusing on the important things important, look for themes and patterns and discard unnecessary ones. Summarizing, isolating important things, concentrating on important information, and removing unnecessary information are all aspects of reducing information. The large amount of data obtained requires researchers to select in order to be focused and simple in explaining the problem of teacher professionalism Islamic Religious Education in Improving the Spiritual Intelligence of Students at Public Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West TanjungJabung Regency, Jambi Province.

b. Display

After data reduction, the researcher presented the data which was an attempt by researchers to get an overview of the data that had been obtained and its relationship to the focus of research on the Professionalism of Islamic Religious Education Teachers in Improving the Spiritual Intelligence of Students at State Junior High School 1 Tungkal Ulu, Tungkal District Ulu, West Tanjung Jabung Regency, Jambi Province. Everything is designed to combine organized information in a coherent and accessible form, so that the researcher can see what is going on, and determine whether drawing conclusions is right or wrong. the most frequently used to present data in qualitative research is narrative text.

c. Conclusion

Conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of a description or description of an object that was previously dim or dark so that when examined it becomes clear, it can be in the form of causal or interactive relationships, hypotheses or theories. Conclusion is the final activity of the data analysis process, namely by formulating research conclusions, both conclusions provisional and final conclusions. Temporary conclusions can be made on any data found while the research is in progress, and final conclusions can be made after all data has been analyzed. From data collection, researchers begin to try to find the meaning of things, record regularities, patterns, explanations, causal flows and so on by testing the truth, suitability of the validity of the data so that it can draw conclusions. conclusions that are true both temporary conclusions and final conclusions. The conclusions were obtained from the facts and phenomena that emerged during the research on the Professionalism of Islamic Religious Education Teachers in Improving the Spiritual Intelligence of Students at State Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West TanjungJabung Regency, Jambi Province.

RESULT AND DISCUSSION

The Condition of Spiritual Intelligence of Students at State Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province.

The condition of the spiritual intelligence of students at Tungkal Ulu 1 Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, is as follows: In the practice of Yasiinan worship every Friday, midday prayers in congregation, sholawat group art, involved in organizing the funeral , and get used to it for giving donations by students at Tungkal Ulu 1 Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, it can still be said to be lacking and not in accordance with the expectations of Islamic Religious Education teachers, therefore Islamic Religious Education teachers strive so that all these worship practice activities can walk regularly and

systematically and must get supervision from the teacher's council so that the implementation is really very important in the cultivation of spiritual intelligence in students. Learners will feel the routine of obligation which is the main thing that should not be abandoned. This habit provides a stimulus to students that worship has an important meaning as a means to establish *hablumminannas* (human relations) and *hablumminallah* (relationship with God) which always guides students to become spiritually intelligent human beings. The lesson that will be obtained from the routine activities is the attitude and nature of *Istiqomah* (sustainable). As for matters relating to worship at Tungkal Ulu 1 Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, namely *Yasiinan* every Friday, midday prayers in congregation, group *sholawat* arts, being involved in organizing the funeral, and getting used to give *infaq*. As the results of the interviews that the researchers got from the Islamic Religious Education Teacher Mr. "BH":

"According to my assessment of the spiritual intelligence of students at Pertsms State Middle School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, in general, it is still not good, marked by students still having morals that are not in accordance with religious teachings, for example, students towards teachers are still lacking. respectful and impolite, for example students do not rebuke and do not give Greetings with teachers when they meet, they may be influenced by a stronger environment outside of school, so that more specific approaches are needed to find out more about the problems that make them act/ behave this way, and minimize them so they don't affect other friends at school. (Interview 01 December 2022).

The results of the interview with the researcher above are in line with the observations that the researcher made while at the school, which is true that the students at the school did not greet and did not greet the researcher, they only paid attention to the researcher while at the school without reprimanding and greeting the researcher. The role of the Islamic Religious Education teacher here is very important in order to improve the spiritual intelligence of students in the school. (Observation 01 December 2022).

The results of these observations and interviews clearly show that the role of the Islamic Religious Education teacher in improving the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, is very important in shaping the attitudes and characteristics of the students. support the role of Islamic Religious Education Teachers for more strengthen the ability of students in Tungkal Ulu 1 Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province in understanding spiritual intelligence in theory and practice. Seeing the role of the Islamic Religious Education Teacher which is so important, the learning process of the Islamic Religious Education material provided is very helpful for children to be more effective and efficient in the meaning of each given Islamic Religious Education material. Learning facilities are very important in the implementation of learning. A teacher must be able to choose the right method to activate the learning process in the classroom.

On another occasion, the researcher also conducted an interview with the Deputy Head of Curriculum, Ms. "MO", adding her statement as follows:

In my opinion, the condition of the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School can be said to be lacking in spirituality, which perhaps researchers also feel is that students do not reprimand the teacher when they pass each other and do not greet the teacher when they meet the teacher. Another proof is that there are still many students who often litter, read *sholawat* still not memorized, *yasiinan* still play around and don't prepare money for *infaq* every Friday morning". (Interview 01 December 2022).

The results of the researcher's interview above are in line with the observations that the researcher made while at the school which is true that the condition of the spiritual

intelligence of students at 1 Tungkal Ulu Public Junior High School in my opinion can still be said to be less spiritual, for example when I was at the school the students did not rebuke I when I passed by and did not greet me when I met, the students only paid attention to me. (Observation 01 December 2022).

Efforts of Professionalism of Islamic Education Teachers in Improving the Spiritual Intelligence of Students at State Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province

Based on the data previously described regarding the condition of the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, the efforts that can be made by Islamic Religious Education Teachers (Islamic Religious Education) in improving intelligence spiritual students are as follows:

a. Yasiinan every Friday

Yasiin activities or what is commonly called yasiinan is the activity of reading yasiin letters which are usually carried out together. Yasiinan is usually done in order or with a certain purpose. For example Yasiinan for death events and so on. Yasiinan activities usually begin by sending Al-Fatihah to the Prophet Muhammad, his family and friends, sheikhs, scholars and grave experts. Yasiinan activities are usually followed by activities or recitation of tahlil.

b. Congregational midday prayer

The research findings show that the midday prayer in congregation is one of the efforts made by Islamic Religious Education teachers to improve the spiritual intelligence of students at 1 Tungkal Ulu Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, in terms of the value of togetherness and the social spirit of fellow humans. friends so that there is a sense of hope and love of students when togetherness performs the midday prayer together and feels supervised by Allah SWT in the daily lives of students because the midday prayer is an obligation that must be carried out and is a direct order from Allah SWT.

c. Sholawat Group Art

The research findings show that the sholawat group art is one of the efforts to increase the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province. students who refuse to become prayer leaders with the excuse that he didn't memorize the sholawat so that his friends would be ashamed to see him in front of him. Therefore, the task of the Islamic Religious Education teacher is to provide direction to students so that they can memorize prayers and have the courage to become leaders and get used to getting rid of embarrassment when in front of many people. Whereas for students who want to become prayer leaders are students based on the experiences they have had since they were small. They carry out sholawat group art activities based on a will from the heart. These students already know the benefits of participating in sholawat group art activities so they take part in sholawat group art activities without any coercion from others and participate happily.

d. Administration of the corpse

The research findings show that organizing the funeral is one of the efforts made by Islamic Religious Education teachers to improve the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, in this case the lessons that can be drawn from the procedure

how to manage the corpse, including: obtaining a large reward, showing a high sense of solidarity among fellow human beings, helping to ease the burden on the family of the deceased and as an expression of condolences for the misfortune he has suffered. "Immediately take care of the corpse because if the corpse is a pious person, it means that you have accelerated goodness for him. And if the corpse is other than a pious person, it means that you have put ugliness on your shoulders." (HR Bukhari no 1315 and Muslim no 944).

e. Infaq Habit

The research findings show that getting used to giving infaq is one of the efforts made by Islamic Religious Education teachers to improve the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province, in this case the benefits of giving infaq are: open the door of sustenance for us. "Infaq is your wealth, do not you counting it (saving without wanting to give charity), if not, then Allah SWT will eliminate the blessing of the sustenance. Infaq is one of the main social services, because it implies that apart from having a real impact on helping Muslim brothers/others who are experiencing economic difficulties, spending wealth in the way of Allah SWT will not reduce wealth but the wealth we have will increase.

f. The teacher must be an example of proper behavior for students

Some of the opinions that have been conveyed by the students above clearly show that students are trying to imitate or imitate the behavior and morals of Islamic Religious Education teachers, therefore Islamic Religious Education teachers must strive so that students can change behavior and morals in accordance with Islamic teachings, even though they find it a little difficult, while students easily imitate and imitating the behavior of Islamic Religious Education teachers is students who are based on the experience they have done. They imitate the teacher's behavior based on a will from within their own hearts. These students already know the benefits of this.

g. Teachers Guide Students In Understanding The Unpredictability Of Life

Some of the opinions that have been conveyed by the students above clearly show that there are still many students who cannot understand the meaning of an unpredictable life, therefore it is the teacher of Islamic Religious Education who must make more efforts so that students can understand and practice a good life. this is unpredictable. Meanwhile, students who can easily understand and practice an unpredictable life are students based on the experiences they have done. They imitate the teacher's behavior based on a will from within their own hearts. These students already know the benefits of this.

h. Teachers encourage students to read the Koran and explain how its meaning is related to human life

Some of the opinions that have been conveyed by the students above clearly show that there are still many students who have difficulty reading the Koran, especially to get used to reading the Koran, therefore the task of the Islamic Religious Education teacher is to try to provide motivation and direction to the participants. educate. While students who easily read the Koran, especially to get used to it reading the Al-Quran are students who are based on the experience they have done. They imitate the teacher's behavior based on a will from within their own hearts. These students already know the benefits of this.

i. The Educator Provides Enlightening Anecdotes About Spiritual Personality To The Class

Some of the opinions that have been conveyed by the students above are still clear that there are still many students who do not listen when the anecdotes are given by Islamic Religious Education teachers, ranging from bored to sleepy, therefore the task of Islamic Religious Education teachers is to try to get participants students will be more enthusiastic and enthusiastic in the future. While students who listen and understand when Islamic Religious Education teachers provide anecdotes in class are students based on experiences they have done. They imitate the teacher's behavior based on a will from within their own hearts. These students already know the benefits of this.

j. Educators Encourage Students To Discuss Various Topics From An Islamic Perspective In Class

Some of the opinions that have been conveyed by the students above show that there are still many students who do not want to discuss various topics from an Islamic point of view in class for reasons of embarrassment and fear, therefore the task of an Islamic Religious Education teacher is to provide motivation to students. educate them so that they are no longer ashamed and afraid to express opinions and dare to express opinions and always active in class during discussions. Meanwhile, students who are active and courageous in expressing opinions during the discussion are students who are based on the experiences they have had. They are active in class discussions based on a will from within their own hearts. These students already know the benefits of this.

The results of the efforts that have been made by Islamic Religious Education Teachers in Resolving the Obstacles Faced to Increase the Spiritual Intelligence of Students at State Junior High School 1 Tungkal Ulu, Tungkal Ulu District, West Tanjung Jabung Regency, Jambi Province

1. Student Compliance

The results of the researcher's interview above are in line with the observations that the researcher made while at the school where it was clear that there were many students who obeyed the rules and regulations at school, for example students no longer spoke dirty, students no longer spoke in a negative tone. high, and always thinking about doing something (not being reckless) this is because the participant students have understood and know that no matter how small our actions as Servants will always be watched over by Allah SWT, and must be responsible for every action, no matter how small it is.

2. Students Always Doing Assignments

The results of the researcher's interviews above are in line with the observations that the researchers made while at the school where it was clear that many students had submitted assignments on time according to the schedule the teacher had previously given.

3. Polite To Teachers And Friends

The results of the interviews with the researchers above are in line with the observations that the researchers made while at the school, where it was clear that there were many students who, for example, looked directly into the eyes of the teacher or friends while talking and tried to be good listeners while the conversation was in progress.

4. Active Yasiinan Activities

The results of the interviews with the researchers above are in line with the observations that the researchers made while at the school where it was clear that many students were active when reading Yasiin letters, students brought Yasiin letters from home and students had taken ablution from home, so they did not need again to take ablution at school.

CONCLUSION

1. The condition of the spiritual intelligence of students at State Junior High School 1 Tungkal Ulu has started to show a positive trend after participating in a series of worship activities and the motivation that the Islamic Religious Education teacher has attempted, it can be seen that in general the condition of the spiritual intelligence of students is quite good and in accordance with the results that Islamic Religious Education teachers want.
2. Efforts to professionalism of Islamic Religious Education Teachers in improving the spiritual intelligence of students at 1 Tungkal Junior High School are by: Carrying out yasiinan every Friday. Dzuhur prayers in congregation. Group sholawat arts. Organizing funerals. The habit of giving infaq. The teacher must be an example of behavior appropriate for students. The teacher guides students in understanding the unpredictable life. The educator encourages students to read the Al-Quran and explains how its meaning is related to human life. encourage students to discuss various topics from an Islamic point of view in class.
3. The results of the efforts that have been made by the Islamic Religious Education Teacher in solving the obstacles faced to improve the spiritual intelligence of students at 1 Tungkal Ulu Public Junior High School are as follows: Student compliance. Students always do their assignments. Polite towards teachers and friends. Active Yasiinan activities.

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