



Developing Children's Spirituality Education

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Abstract

Keywords:

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A smart, intelligent, and skilled child is the desire of every parent. Therefore, many parents make various efforts so that their children can be smart in line with their expectations. This paper aims to reveal how great the desire of parents to make their children as what they expected to, often experience some fundamental errors of orientation that actually destroy the future of their own children. The research method used is a qualitative approach with the type of library research. The results of the discussion show that the potential of children who are only focused on the *Intelligence Quotient* aspect will give birth to the child's personality which in fact becomes a *Split Personality, Intelligence Quotient*, therefore all three aspects must be developed equally.

Abstrak:

Kata Kunci:

Pendidikan;
spiritualitas;
pendidikan anak.

Seorang anak yang cerdas, pandai dan terampil merupakan dambaan setiap orang tua, karena itu tidak sedikit para orang tua yang melakukan berbagai upaya agar anak-anaknya dapat menjadi cerdas sesuai dengan harapan mereka. Tulisan ini bertujuan untuk mengungkap betapa besarnya syahwat orang tua untuk menjadikan anak-anaknya seperti yang diinginkan, tidak jarang mengalami beberapa kesalahan orientasi fundamental yang justru menghancurkan masa depan anak-anaknya sendiri. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan jenis library research. Hasil pembahasan menunjukkan bahwa potensi anak yang hanya difokuskan pada aspek Intelegence Quatient saja akan melahirkan kepribadian anak yang justru malah terpecah Split Personality, Intelegence Quetient oleh karenanya ketiga aspek harus sama-sama bisa dikembangkan.

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1. Introduction

Several years ago, the issue of intellectual intelligence or what is commonly referred to as the Intelligence Quotient (IQ) has become a big issue in various parts of the world, this is evidenced by the results of various western studies that continue to deify intellect as the key to success in life. Lots of various scientists have conducted research, including psychologists who have compiled various tests to be able to measure it, through the results of these tests which will later become a tool to sort and select humans into various levels of intelligence. In the end, many people are familiar with the term Intelligence Quotient (IQ) with this intellectual intelligence, not a few parents underestimate or even turn a blind eye to other intelligences even though if we know it is not only intellectual intelligence that makes children clever and smart but there are several other intelligences that must be known by the general public, especially parents. Then with the development of the times there is the term Spiritual intelligence or what is commonly referred to as Spiritual Quotient (SQ) is one of the three intelligence that exists in humans in addition to Emotional Quotient (EQ) and Intelligent Quotient (IQ). In terms of Spiritual Quotient, it is a person's ability to function and without thinking between his mind and wisdom to examine things that are certainly related to divine values which later with this ability can live according to the rules and full of meaning.¹

Ary Ginanjar Agustian in his book explains that spiritual intelligence is the ability to give spiritual meaning to thoughts, behaviors, and activities and is able to completely synergize IQ, SQ, and EQ.² Danah Zohar and Ian Marshall define spiritual intelligence as intelligence to deal with problems or values, namely intelligence to place our behavior and life in the context of a wider and richer meaning, intelligence to judge one's actions or way of life are more meaningful than others. Spiritual Quotient is the foundation needed to function effectively IQ and EQ even SQ is our highest intelligence.³ Spiritual intelligence does not only affect children, even spiritual intelligence also affects college student aggressiveness. The influence of spiritual intelligence is very positive and significant on aggressiveness, the higher spiritual value, the lower aggressiveness.⁴

Munif Khatib has another opinion about spiritual intelligence, he argues that spiritual intelligence is part of existential intelligence, according to him this intelligence is part of human preparation in facing death, so this spiritual intelligence is more inclined to divine intelligence which has the principle of seeking identity in life.⁵ Spiritual intelligence is very important to be owned by every child's psyche, although in recorded history humans have glorified the ability of the brain and natural existence. The ability to think is considered a prima donna capability.⁶ As if the ability to think can provide success not only aspects of the world but also aspects of the afterlife.

¹ Rahmat Rifai Lubis, 'Optimalisasi Kecerdasan Spiritual Anak', *Jurnal Al-Fatih 1, 1* (2018), 6.

² Ary Ginanjar Agustian, *ESQ (Emotional Spiritual Quotient)* (Jakarta: Arga, 2001), 47 .

³ Ian Marshall and Danah Zohar, *SQ, Spiritual Quotient* (Bandung: Mizan, 2007), 14.

⁴ m.Nawa Syarif Fajar Sakti Sakti, 'Urgensi Kecerdasan Spiritual Terhadap Agresivitas', 4 (2019), 182.

⁵ Munir Chatib, *Sekolah Anak-Anak Juara Berbasis Pendidikan Jama' Dan Pendidikan Berkeadilan* (Bandung: Kaifa, 2012), 101.

⁶ Ulfah Rahmawati and Jawa Tengah, 'Pengembangan Kecerdasan Spiritual Santri: Studi Terhadap Kegiatan Keagamaan Di Rumah Tahfiz Qur'an Deresan Putri Yogyakarta',

According to Daniel Goleman, a modern psychologist, argues that improving the quality of emotional intelligence is very different from intelligent quotient (IQ). IQ in general will not change as long as we are alive. While purely cognitive abilities are relatively unchanged, therefore emotional skills can be learned at any time no matter the person is sensitive or not, difficult to get along with or not, angry or shy even with the right effort and motivation we can learn and master these emotional skills.⁷ After doing research and empirical testing for a long time, it was stated that the intelligent quotient (IQ) only contributes 20% to a person's success, the rest is determined by other factors, where the emotional quotient (EQ) and spiritual quotient (SQ) are included⁸. One of the elements of EQ is mood management, while the heart is a component of spiritual mental attitude that has a huge influence on one's behavior.

At the end of his research, Goleman said that if knowledge is high, skills are also high, but mental attitude is low, it will result in low human resources. Conversely, if knowledge and skills are low but mental attitude is high, it will produce high quality of human resources⁹. The results of Goleman's research empirically and scientifically show that SQ is the most vital factor for a person in achieving success. The results of this study at the same time refute the theoretical view that IQ is the dominant and determinant factor that determines a person's success or failure. IQ is an element of one's success, one's achievement will be reached depending on each person according the ability to combine IQ and EQ.¹⁰ Because of this kind of public theoretical view, it is not surprising that many parents prioritize the development of children's intelligence in terms of IQ, and do not consider other potentials, especially EQ and SQ.

2. Research Methodology

The method in this study uses a Library Research type of research, then in data collection techniques through library data in the form of text contained in books, articles, journals, papers and other written sources.¹¹ This study describes and analyzes our tips for developing children's spirituality education, besides that in this study this study is supported by primary and secondary source data with literature related to ESQ theory.

3. Result and Discussion

3.1. Characteristics of Spiritual Quotient (SQ)

In, *The Psychology of Ultimate Concerns*, Roberts A. Emmons¹², mentions five characteristics of people who are categorized as having Spiritual Quotient:

- a. The Capacity to transcend the physical and material
- b. The ability to experience heightened states of consciousness

10.1 (2016), 100.

⁷ Daniel Golman, *Kecerdasan Spiritual: Eksistensi Dan Vitalitasnya* (Jogjakarta: CV. Hidayat Putra, 1997), 286.

⁸ Golman, 32.

⁹ Golman, 44.

¹⁰ Riyanto, *Paradigma Baru Pembelajaran Sebagai Referensi Bagi Pendidik Dalam Implementasi Pembelajaran Yang Efektif Dan Berkualitas* (Pranada Media, 2014), 256.

¹¹ Noeng Mohadjir, *Metode Penelitian Kualitatif Edisi IV*, IV (Yogyakarta: Rake Sarasin, 2000), 78.

¹² Robert A. Emmons, *The Psychology of Ultimate Concern* (New York: the Guilford Press, 1999), 164.

- c. The ability, to sanctify everyday experience
- d. Ability to utilize spiritual resources to solve problems
- e. The Capacity to be virtuous

A person who diligently prays *tahajjut* and prays to complain about all the problems of his life to Allah, then he actually feels the presence of God around him. He has entered the spiritual world. He reaches cosmic consciousness that combines himself with the whole universe. He feels that his nature is unlimited only on what he witnessed with his sensory tools, so that in solving every problem or fulfilling his life's needs he not only used rational and emotional paradigms, but also connected and combined them with spiritual paradigms. This spiritual intelligence is intelligence that gives meaning to life, of course, it will encourage humans to be virtuous and have a very noble purpose.¹³

When a person has this kind of consciousness it means that he has fulfilled the first and second characteristics. While the third and fourth characteristics are indicated by a person who is able to put ordinary work in a great purpose (read: the intention of worship), and believes wholeheartedly that if he really tries and earnestly asks for God's help, then God must give him a way out. For this kind of person it is God's will and help that makes man small or large. The fifth characteristic, is when a person has a high affection for all creatures of God. This is what the Prophet said "most importantly person is the one who benefits the most to other human beings" (*khairun naas anfa'uhum linnaas*).

3.2. Islamic Attention to Children's Education

Attention to children's education in Islam does not only begin after the birth of a child, but long before. When his parents were about to get married the orientation in that direction had actually begun. Sacred texts that teach, for example someone has to be careful in choosing a partner (wife/husband) because the child that will be born will inherit his/her character. Teachings about ordinances, morality and prayers that must be done before and after having sexual activities, also when the wife is pregnant.¹⁴ Even when the baby is born, it is concrete evidence of how Islam from the beginning has emphasized that inculcating education in children from an early age is very vital and fundamental, because the formation and development of a child's personality is one of which is largely determined by environmental factors. And the first and closest environment for children is the family environment. So the earlier the spiritual values are embedded in the child, the easier it will be for the child to accept it. Isn't learning at a young age like carving on stone?

Therefore, in a Hadith it is stated that every child is born in a state of fitrah (holy), then it is his parents (closest environment) who can make him a Jew, Christian and Magian. In other Hadith it is stated that educate your children, because they were born to live in an era different from yours. In the Qur'an at Qs. An-Nisa', ayat: 9 Allah explicitly states that as parents, we must not left behind our children weak in education, morality, emotionality and sociality not in prosperity.¹⁵

¹³ Peter Garlans Sina and Andris Noya, 'Pengaruh Kecerdasan Spiritual Terhadap Pengelolaan Keuangan Pribadi', 11.2 (2012), 171.

¹⁴ RIJAL, Akh Syaiful, et al. Etika Tasawuf Guru: Studi Pemikiran Imam al-Ghazali dan Syekh Muhammad Amin al-Kurdi. TADRIS: Jurnal Pendidikan Islam, 2021, 16.1: 127-140.

¹⁵ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya* (Bandung: CV Penerbit J-ART, 2004), 48.

Here it can be understood that how parents are very responsible for the education and formation of black and white children's personalities, they play an important role in designing and determining the success of the children facing their future.

The influence of a warm and harmonious family will also greatly affect the spiritual development of children. Departing from family harmony, the child's psyche will grow positively. On the other hand, a child who grows up and is raised from a family that is not in harmony will experience a lot of shocks, resulting in the formation of a disturbed personality.¹⁶ In the Qur'an mentioned various verses that describe the obligations of parents, in this case the story of Luqmanul Hakim is one in educating his children which is then enshrined in QS Luqman verse 13.

Because of such a significant position, parents should not have the wrong orientation in directing their children to achieve future success. There are recent findings of several parental orientation errors that have very fatal impacts, including school orientation, cognitive orientation, work orientation, early learning and a crisis of exemplary.

It is very clear that Allah SWT gave three complete packages to His creatures called humans, namely mind (budi), power (daya) and taste (rasa). Budi can be translated as the struggle of the human mind to achieve what he wants; physical desires, spiritual desires, even animal desires are determined by what is called mind (budi). Meanwhile, power (daya) can be briefly described as an active effort that involves physical exercise in the form of energy that comes out through the movement of the human body in the form of work carried out to fulfill the demands that the mind aspires to. In contrast to mind and power, taste (rasa) involves more things that are not visible to the senses but have a very important role in determining the direction of the implementation of mind and power. Even medically it is often revealed that taste is what causes a lump of the human body to be healthy or sick up to 75%. It is a package that is extraordinarily complete, truly perfect as His command in Surah At-Tiin verse 4, "Indeed we have created man in the best form"

The three packages that have been integrated into humans will lose their perfection if they are not used properly. It is not perfect if it is used not in accordance with the standard rules that have also been set by His creator. It is not perfect if it is only used partially, leaving the holistic application desired by some people who are well aware that in order to achieve perfection in worshipping Allah, absolutely the three gifts must be united in line with each other. It is not an easy thing to do, on the contrary it is not a hard thing to try desperately if people do not want to be like the letter At-Tiin verse 5.

3.3. Tips for Developing Children' Spiritual Quotient (SQ)

Spiritual intelligence is an aptitude that is based on the inside of us that is related to wisdom outside the ego or what is known as the conscious psyche.¹⁷ In the article "*Spiritual Intelligence: what we can learn from the early awakening child*" Marsya Sinetar,¹⁸ mentions several things that can be done in an effort to develop children's SQ, including:

¹⁶ Imam Masrur, 'Pendidikan Islam Dalam Upaya Meningkatkan Spiritualitas Anak Kajian Surat Luqman', *Epistemé*, 8, No. 2, 359.

¹⁷ Agus Nnggermanto, *Quantum Questient, Kecerdasan Quantum: Cara Praktis Melejitkan IQ, EQ Dan SQ Yang Harmonis* (Penerbit Nuansa, 2001), 115.

¹⁸ Marsha Sinetar, 'Spiritual Intelligence. *What We Can Lern From The Early Awakening Child*', 2000, 67.

- a. Be a good spiritual shepherd for your child.
- b. Read spiritual and inspirational songs, prayers, and poems.
- c. Help the child formulate his life mission.
- d. Train and teach him noble morals.
- e. Read the Quran together and explain its meaning in this life.
- f. Tell the great stories of spiritual figures
- g. Discuss various issues from a spiritual perspective
- h. Involve children in religious ritual activities.
- i. Bring the child occasionally to enjoy the beauty of nature.
- j. Take the child to a place where people are suffering.
- k. Involve children in social activities.

This paper, will not explore all of the above efforts, but only a few.

3.3.1. Be a Good Shepherd for Children.

As parents who want to develop their child's SQ, they must first reflect on themselves. Parents must have experienced enough spiritual awareness to be an for their children. Because the characteristic of SQ is to feel the presence and role of God in his life, the shepherd must have found the meaning of his life and experienced a meaningful life for his children as *Sirojam Muniro*, the light that illuminates mankind who lives in the midst of darkness with the teachings of Islam. This is emphasized in the Qur'an at Qs. Ibrahim, Ayat: 24 as Muslim we have to role our children in a good way as their root through a goodly saying in order to grow our children as our branches reaching into heaven.¹⁹

From the verse above that *Kasyajarotin Thoyyibah* is a good example, who has a firm, sturdy, strong trunk and also knows where to direct his shepherd's ark according to his God's instructions.

It is in this context that the language of culture is often heard "if the tiger cub remains a tiger". In essence, a good shepherd is to give children the freedom to be creative according to their world, but strictly control them to remain consistent in their path.

3.3.2. Read spiritual and inspirational songs or prayers.

The power of parents' prayer is very powerful for a child. We see in the book *Buluq hul marom*²⁰ it is explained that *Ridhollahu fi ridho walidaini*, *Wasuhtullah fi suhtil walidain* is clearly visible to us when we make our parents proud and happy, then automatically the God will also be proud and pleased with us. Vice versa when we disobey or hurt their heart, and they are not pleased with us, the God will also do the same.

In essence, humans have two faculties, first, the faculty is born to perceive things that are material senses. Second, the inner faculty to perceive immaterial and spiritual things. When it is said "this dish is bitter" we are using our outer faculty, but when it is said "this decision is bitter" means we are using our inner faculty.

The Qur'an provides guidance that the principal reference to human identity has two words, namely (1) material perspective through the words *basyar* and *jism* and immaterial perspective through the word (2) *human* which includes basic potentials. The term *basyarah* refers to the external field or character that appears naturally based on the intakes it consumes (Surah al-Baqarah, [2]: 247) and (QS. al-Munafiqun, [63]: 4). Meanwhile, *insaan* arises from *anasa*, *nasiya*

¹⁹ RI, 258.

²⁰ Al-Hafidz Ibnu Hajar Al-asqolani, *Buluq hul Marom*, Terj. Irfan Maulana Hakim (Bandung: Mizan Pustaka, 2007), 33.

and anisa. Anasa means (1) seeing, understanding and appreciating, (2) nasia means forgetting, and (3) anisa means being obedient.²¹

Love, peace, beauty, and empathy can only be absorbed by our spiritual faculties (this is what we call SQ) and SQ must be trained and accustomed. One way is through prayers, spiritual songs. If Plato said "*At the touch of love, everyone becomes a poet*" then we can say "*At the touch of poetry, everyone becomes a lover*".

Prophet Ibrahim a.s, is an example of a figure who has succeeded in making his descendants as descendants who have high spiritual intelligence, he is not only a prophet or messenger of Allah, but also as a father who sets a good example for his children.

Look at him, he always includes his descendants in his various prayers to asking Allah to be determined and always consistent in carrying out the main goodness of prayer which is the main object of worship (Qs. 14:40). He also asked Allah to make the place where his children and grandchildren are used to be very conducive to worship and stay away from polytheism (Qs.14:35). He also asked his children and grandchildren to be leaders who were always guided by justice, not tyranny (Qs.2: 124).

From the verse above, it is clear how important the prayers of parents for their children are. Children as soulmates who later we entrust our hopes to him to continue the struggle of both parents of course towards a better future.

3.3.3. Help Children Formulate Their Life Mission.

As a party that wants to develop children's SQ, parents should istiqomah and adaptively provide understanding to children that there are various levels of goals in life. From the closest destination to the farthest destination. Because then the children will understand every process of life that they are living.

Ki Hajar Dewantara has explained about the existence of three areas of education which include family, school and social environment. The family has the most important contribution in the growth and development of children, especially at an early age. The family is a manifestation of *madrasatul ula* or early school for early childhood. In the family ecosystem, children explore and imitate good and bad habits, even mother's speech as a pioneer language.²²

Parents as the first and foremost teacher figure, so it is time to give direction that certainly makes new knowledge for the children. The teacher is actually directing the noble purpose of the student by using techniques "*What, Then, Serior*" in Danah Zohar's concept. If you go to school, what do you want, What? I became a smart person. If you are smart then what do you want? With my intelligence, I will get a good job and a lot of money. After a lot of money then what do you want? I make it a means of *taqorrub ilallah*, also to help the poor who are innumerable in this country. Up to this point, the teacher has helped the child find his life's mission.

3.3.4. Tell Great Stories to Children

Children, even adults are greatly affected by the story. With self-motivated stories, Gerbner said that humans are the only creatures who like to tell stories

²¹ Maragustam, 'Strategi Pembentukan Karakter Spiritualitas Keagamaan Dan Cinta Tanah Air Dalam Perspektif Filsafat Pendidikan Islam *Strategies for Character Building of Religious Spirituality and the Love of the Homeland in Islamic Education Philosophy Perspective*', 4.1 (2021), 6.

²² Devi Vionitta Wibowo, 'Kualifikasi Guru PAUD Terhadap Edukasi Spiritualitas Keagamaan Anak Usia Dini', *Aulad : Journal on Early Childhood*, 3.2 (2020), 76.

and live based on the stories they believe in. The Prophets taught their people with stories and parables. The Qur'an itself is partly in the form of stories. Sufis such as Al-Attar, Jalaluddin Rumi and Sa'di taught natural wisdom with stories. The old Kiyai used to like to discuss with their sons and daughters or their students with a story approach, not only Islamic stories, but also stories in the Bible, stories from China, India, Greek mythology, wayang stories, to the *Crayon Sinchan* story. For him, every story has a valuable lesson, and that lesson is shared with others.

3.3.5. Discuss Various Problems and Suffering with Spiritual Perspective

The spiritual perspective referred to here is to give meaning by referring to the divine grand design. Convince our children that every incident that happens to us is the implementation of God's will. And every will of God must be good, because He is the source of goodness, so whatever is inflicted on us is the best according to God for us..

Tell them that roses only bloom when the sky cries. And a little child gets his mother's milk when he cries. The suffering we experience is God's way of making us cry. So weep for the Great nurse (God) to give us the milk of eternity.

3.3.6. Bring the Children to Enjoy the Beauty of Nature

Modern technology in urban life makes us no longer familiar with nature (alienated). Every day we come into contact with a nature that has been polluted, manipulated and raped. The nature we face is a nature that holds a grudge against us. Take our children to a relatively unpolluted nature, take them to the top of the mountain, enjoy the friendly greeting of the fresh and cool air, listen to the innocent chirping of birds. Or take them to the beach, dip our feet and let the small waves caress their pampered fingers. We must spend enough time with them to enjoy God's creation, after every day we are stuffed by our own creation.

Many parents today are not aware of the importance of it. Consider this 4.0 era as an opportunity to teach everything about electronic sophistication, even though this is not the case, there are many things we must teach our children, many things we can teach about the creation this real god.

3.3.7. Take Children to Where People Suffer

When Prophet Musa (as) missed his Lord, he prayed, "My Lord, where can I find you? God Says: Meet Me in the midst of brokenhearted people. Occasionally invite our children to do Spiritual Camping. Invite them to remote areas of the village that are still virgins, fill their time in the evening with worship and meditation, in the afternoon invite them to do action research to examine the lives of the poorest people around the location. So based on experience, when they report the results of the research, they often cry and simultaneously set aside their wealth to help those in need. This is intended to train sensitivity and emotional spirituality.

3.3.8. Involve Children In Religious Ritual Activities and Read the Qur'an With Them

Involving children in reading the Qur'an and religious ritual activities is a way to reinsert the spiritual dimension into the treasures of Islamic thought. It is a practical way to "tune in" to the source of all power. Such activities can elevate humans from material physical experience to spiritual experience. For this reason, religious activities should not be carried out with too much emphasis on formal things. Give them the inner meaning of each rite performed. Prayer is not just an obligation, but furthermore it is an honor to face Allah the almighty.

With the values of the Qur'an, an individual or a community will always receive the grace of the ruler of life. It is only by the grace of Allah that our lives can be meaningful. On the other hand, no matter what life we live, it will be meaningless without the grace of Allah SWT.

Meanwhile, according to Nasih Ulwan in his work *Tarbiyatul Aulad* there are several methods to educate children's spirituality, including:²³

- a. Tying the child to always worship
- b. Tying the child with Qur'an
- c. Tying children with Allah's houses
- d. Tying children by always remembering Allah
- e. Tying children with *sunnah amaliyah*
- f. Tying the child with *Muroqobah*

Apart from the above opinion, Sukidi also describes in his work *Secrets of a Successful, Happy Life, and Spiritual Intelligence*. There are four steps that can be used as activities in order to develop spiritual intelligence, among others:²⁴ *First*, Know yourself. Students must be familiar with their existence, because people who do not know themselves will experience a crisis of the meaning of life and spiritual crisis, therefore knowing yourself is the main requirement that must be met in spiritual education activities. *Second*, do self-introspection. This is what in religious terms known as an effort of repentance, ask yourself questions. Have the journey of my life and career going or on the right track? Perhaps when humans do self-introspection, humans find that so far humans have made mistakes, cheats, or even hypocrisy towards others.

Third, activate the heart or feel regularly. Which in the context of religious people is remembering God. Because He is the source of the highest truth and to Him humans will return, by remembering God the heart will be at peace. This proves why many people who remember God through meditation, tahajjud prayer in the middle of the night, contemplation in hidden place, following Sufism, mediation, and so on, these activities are in the context of humans wanting to treat their hearts. *Fourth*, after remembering the Kholik, humans will find peace and harmony in their lives. Humans will no longer be greedy for material things, but can feel the highest satisfaction in the form of peace in the heart and soul so that humans achieve balance in life and feel spiritual happiness.

4. Conclusion

As a result, however vibrant the development of modern science and technology has become and has had a major impact on children's lives, they should not be allowed to creep in in the field of ethics. No matter how sophisticated the improvisation and acceleration of their mindset, they should stay on the line "*Subhanaka laa 'ilmalanaa illaa maa 'allamtanaa, innaka antas sami'ul 'aliim*". One thing that parents need to realize is that they should not place too much emphasis on the development of children's intellectual or cognitive quotient (IQ) and provide less balanced guidance on the development of potential emotional quotient (EQ), and especially spiritual quotient (SQ). It is considered as a basic need that parents must take seriously in educating their children. In the context of the development of modern science and technology which has begun to replace traditional, religious, and moral values, into new social values that tend

²³ Abdullah Nasih Ulwan, *Rarbiyatul Aulad : Pedoman Pendidikan Anak Dalam Islam*. (Semarang: As-Syifa', 1981), 216.

²⁴ Sukidi, *Rahasia Sukses Hidup Bahagia, Kecerdasan Spiritual: Mengapa SQ Lebih Penting Dari IQ Dan EQ* (Jakarta: PT. Gramedia Pustaka utama, 2002), 99.

to be materialistic and secularistic, providing children with spiritual quotient (SQ) is a strategic step. By having reliability in the field of spiritual intelligence, children are expected not to be easily carried away by the misleading currents of scientific and technological developments.

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