

**THE EFFECT OF INFAQ HABITS ON SPIRITUAL INTELLIGENCE
IN EARLY CHILDHOOD AT PAUD IT ALADUNA 2 BENGKULU CITY**

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30 Juli 2023 The purpose of this study was to determine the effect of giving infaq habituation on Spiritual Intelligence (SQ). This study used an experimental method with a 2x2 factorial design, the large sample used in the study was 13 children in class B1 and 13 children in class B3 PAUD IT Auladuna 2 Bengkulu City, so the total sample was 26 children in the 2022/2023 school year. The habit of giving infaq can affect the ability of spiritual intelligence (SQ) in early childhood at PAUD IT Auladuna 2 Bengkulu City, it can be seen from the SPSS 25 program that the mean price of children who have an awareness of giving infaq is 19.2500; The standard deviation is 1.33278, this price already shows that some of the children in PAUD IT Auladuna 2 have well-developed awareness of giving and can be seen from the experimental class and the control class group. So that the sample obtained is 13 people from the control class and 13 people from the experimental class. The results of the observations of researchers in the experimental group (posttest) experienced a higher increase compared to the control group (pretest). receiving the treatment of infaq activities decreased by 50%. This is evidenced by the difference in the increase in the average value of children and the proportion of each meeting has increased and also proven by the t test that there is a very significant difference in spiritual intelligence of $\alpha : 6.51 < 0.05$ significant level. The results achieved in the habit of giving infaq greatly influence spiritual intelligence in early childhood at PAUD IT Auladuna Bengkulu City.

Keywords: Infaq Habit, Spiritual Intelligence

INTRODUCTION

The development of religion or religiosity in early childhood has a very important role, both for the development of religiosity in the child itself and at a later age. The inculcation of religious values concerns the concept of divinity, worship, values, morals, which takes place from an early age to form a child's religiosity with strong roots and has an influence throughout life. This can happen because at that age the child does not yet have basic concepts that can be used to reject or approve everything that enters him. (Sani Peradila and Siti Chodijah, 2020).

People who spend their wealth in the way of Allah in the form of various good things, then do not accompany what they have spent by mentioning it in front of the person who was given it, nor boast about it, and do not hurt the feelings of the recipient by mentioning it in front of other people, they get the reward is multiplied by

their Lord, as explained in the previous verse. Apart from receiving the rewards, there is no fear in them either. They are not worried about what will happen in the future, such as the loss and loss of wealth in this world, and the rewards and torments in the hereafter, and they are not sad, that is, anxiety over what happened and missed in the past.

Indicators of infaq activities according to Arina Manasika are carried out sincerely, expressions of gratitude, helping people in need, practicing social sensitivity, and removing assets that are owned because of the assets we have there are other people's rights. (Irawan, 2019)

In language, sincerity means clean from dirt. Meanwhile, in terms, sincerity means the intention to hope for the pleasure of Allah alone in doing good deeds as a form of obeying Allah in life in all aspects. Sincerity has a very important position in every practice, both heart practice, verbal, and body. Gratitude is a reflection of resignation. Gratitude is something that shows goodness and its spread. Meanwhile, in terms, gratitude is giving praise to Allah SWT. by obeying Him, submitting and surrendering only to Allah SWT.

Intelligence is a person's perfect (comprehensive) ability to behave purposefully, think logically, and interact well with his environment. Intelligence is a part of the mind which includes many interrelated abilities. (Arieska et al., 2018) These abilities include the capacity to consider things, plan, solve problems, think abstractly, understand ideas, use language and to learn.(Pasek, 2016)

The point is that intelligence is something that describes human behavior in a complex way including matters relating to efforts to solve a difficulty of life's problems and life's problematic situations. Therefore, the purpose or goal of intelligence itself is to be able to manage the meanings of events or incidents in the environment, things that become inventions, ideas or ideas and experiments that exist. For psychologists, intelligence or intelligence can be seen as the ability to understand the world, think rationally, and describe resources effectively when faced with challenges.(Kurnia et al., 2017)

Spiritual intelligence can be interpreted as intelligence to face and solve problems of meaning and value. Intelligence to place human behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or way of life is more meaningful than others. Spiritual intelligence is intelligence in viewing the meaning or essence of life in accordance with human nature as a creature of God Almighty who is obliged to carry out His commands and stay away from all His prohibitions.(Saefullah, 2018)

In early childhood, spiritual intelligence is a necessity, because the potential to understand the nature of oneself has been carried by children from birth in Islam is called Fitrah and in psychology it is called spiritual potential. Questions that always arise from children, among others, where are humans born and where do humans go when they die. From an early age, children have unique characteristics, including unreflexive (not deep), egocentric, anthropomorphic, ritualistic, imitative, and a sense

of wonder. (Kurnia et al., 2017) The development of a child's spiritual intelligence is important in growing the religious side of the child. In accordance with the religious development of children, the development of their spiritual intelligence can be done in stages with training, habituation, and the introduction of faith in Allah SWT

Spiritual intelligence provides many opportunities or freedom for humans to act accompanied by a sense of love which creates a sense of responsibility, by placing love for God as the highest truth. Humans who have good spirituality will have a strong relationship with God, so that it will also have an impact on their own intelligence in interacting with humans, because they are assisted by God, namely the human heart is made inclined to Him.(Rifai, 2018)

Research conducted by Nuha, R. (2019), entitled *The Effect of Infaq Habits on Increasing the Moral Value of Children Aged 5-6 Years at Raudhotul Athfal Falakiyyah Ii Jampet, Ngasem District, Bojonegoro Regency*. The problem in this study is the lack of understanding in children about what infaq is and what infaq is done. NUHA, "The Effect of the Habit of Infaq on Increasing the Moral Value of Children Aged 5-6 Years in Raudhotul Athfal Falakiyyah Ii Jampet, Ngasem District, Bojonegoro Regency in 2018/2019."

Research conducted by Aulia Candra Sari and Triani Yulianawati with the title "Alms as a Character Education Media for Developing Spiritual Intelligence in Early Childhood". (2017) This researcher explained that almsgiving can improve the spiritual intelligence of early childhood. Alms is giving to others regardless of whether the person given is rich or poor. Alms can be used as a medium of character education to educate children's spiritual brains. Alms that are taught to early childhood are not only material in nature but also include the lightest alms, namely smiling, saying that the child's spiritual intelligence increases because the rational brain has worked optimally with the five senses. The rational brain receives an understanding of alms and the five senses carry out almsgiving activities, greet and lend something to others.

Research conducted by Nuryati with the title "Development of Spiritual Intelligence in Early Childhood Through Murottal Al-Qur'an Reading". develop spiritual intelligence. The principal of the RA Nurul Ikhlas school familiarizes children with listening to the chanting of the holy verses of the Qur'an through murottal which is played every morning before learning takes place, so that in the development of spiritual intelligence given to children through murottal recitation of the Al-Qur'an it can be understood by children and also understanding of the contents of the Al-Qur'an is incorporated into learning.(Nuryati, 2017)

RESEARCH METHODS

This type of research is a quantitative research which explains the influence of a phenomenon from an object of research. To realize the research objectives, researchers use methods and approaches that are adapted to the problem under study. In quantitative research using experimental research methods which can be interpreted as

research methods used to find the effect of certain treatments on others under controlled conditions. This type of research regarding the Effect of Infaq Activities on Spiritual Intelligence in Early Childhood at PAUD IT Auladuna Bengkulu City uses a quasi-experimental research method, with the Pretest-Posttest Group Design experimental design, randomization and comparison of both the experimental group and the control group. The data analysis technique used in this study is the Rum Test. If the number of samples < 40 then use the table rules for critical values r in the test run, $\alpha = 5\%$ and if the sample is > 40 then use the formula z .

RESEARCH RESULTS AND DISCUSSION

A. Research Results

The results of the research data were carried out to obtain an overview of the characteristics of the data obtained. The research data presented in this chapter is related to the habitual variable of spending and the spiritual intelligence of students. This study uses a 2×2 factorial design with two-way Anava, with the habituation variable infaq limited to spiritual intelligence. After conducting research on the spiritual intelligence of children aged 5-6 years at PAUD Auladuna 2 Bengkulu City. Through the habit of spending.

Table 1

Pretest and Posttest Results of Infaq Activities of Experimental Groups

No	Kegiatan Berinfaq	Pretest	Posttest	Gain
1	Minggu ke 1 50	53,84	3,84	
2	Minggu ke 2 50	57,69	7,69	
3	Minggu ke 2 50	84,61	34,61	

From the data above it is known that the results of the pretest and protest of giving infaq activities to early childhood at PAUD IT Auladuna 2 Bengkulu City in the experimental group have increased

.igure Diagram 4.1

Pretest and Protest Data on Infaq Activities in the Experimental Group

Table 2

Results of Pretest and Protest of Infaq Activities Control Group

No	Kegiatan Berinfaq	Pretest	Posttest	Gain
1	Minggu ke 1 50	46,15	3,85	
2	Minggu ke 2 50	42,30	7,7	
3	Minggu ke 3 50	15,38	34,62	

From the data above it is known that the results of the pretest and protest of early childhood infaq activities at PAUD IT Auladuna 2 Bengkulu City in the control group decreased

Gambar Diagram 1

Table 3

Results of Experiment Class Children's Pre-Treatment and Post-Treatment Scores

No.	Nama	Nilai Pree-Treatment	Nilai Post-Treatment
1	Arkha	34	36
2	Atha	28	38
3	Afiya	31	33
4	Aftar	31	44
5	Iim	28	49
6	Jihan	28	49
7	Arsa	32	46
8	Lala	24	44
9	Hanin	27	35
10	Hanifah	33	41
11	Razqa	31	45
12	Fathan	28	33
13	Syakila	30	40
Jumlah Skor		385	533

Table 4 Distribution of Spiritual Intelligence of Students Before Children Follow Infaq

\Kegiatan Berinfaq	N	Mean	Std. Deviation	Std. Error Mean
Kecerdasan_Spiritual	13	18.9000	2.91818	.65253
7	0.5000	2.73861	1.11803	

The results of collecting data on the spiritual intelligence of students before the child took part in the debate technique using the SPSS 25 program followed by statistical calculations obtained a range of values between 7 to 13, the Mean price of a child who spends is 18.9000; The standard deviation is 2.91818, this price does not yet show that some of the children of TKIT Auladuna 2 Bengkulu City have an awareness of giving and have not developed as expected.

Table 5 Distribution of students' spiritual intelligence after the child participates in the infaq activity

Kegiatan Berinfaq	N	Mean	Std. Deviation	Std. Error Mean
Kecerdasan_Spiritual	20	19.2500	1.33278	.29802
8	0.8333	2.04124	.83333	

The results of collecting data on students' speaking skills after the children took part in infaq activities using the SPSS 25 program followed by statistical calculations obtained a range of values between 7 to 13, the mean price of children who took part in the debate technique was 19.2500; The standard deviation is 1.33278, this price

already shows that some TKIT Auladuna 2 children have spiritual intelligence that has developed as expected

a. Data on t-test I and II Spiritual Intelligence

From the results of the calculation of the t test significant level of 95% and degree of habit (db) = 16 obtained T-test = 5.511 and T-table = 1.746 because T-test > T-table then the null hypothesis (Ho) is rejected, on the other hand the hypothesis alternative (Ha) is accepted. This means that there are differences in the habituation of giving in at meeting 1 with an average value and meeting 2 with a value of 75. The habit of giving infaq can affect spiritual intelligence in PAUD IT Auladuna 2 Bengkulu City.

b. Data t-test meeting II and III Spiritual Intelligence

From the results of the calculation of the t test significant level of 95% and degree of habit (db) = 16 obtained T-test = 23.076 and T-table = 1.746 because T-test > T-table then the null hypothesis (Ho) is rejected, on the other hand the hypothesis alternative (Ha) is accepted. This means that there is a difference in the habituation of giving in the second meeting with an average score and the third meeting with a value of 75. The habit of giving infaq can affect spiritual intelligence in PAUD IT Auladuna 2 Bengkulu City.

c. Test T test Spiritual Intelligence of Early Childhood

Based on the results of SPSS 22 calculations by comparing the spiritual intelligence of early childhood in the experimental group and the control group using the Sample Independent Test t-test. From the table above it is known that the value of the Independent Sample t-test tcount is -1.139 and ttable is 3.526. Because the t count > t table or p value > 0.05, it is said that there is an average difference between the spiritual intelligence of early childhood in the experimental group and the control group. This means that there is an influence of giving charity activities on the spiritual intelligence of children after an early age at PAUD IT Auladuna 2 Bengkulu City

From the results of the research above, it is in accordance with the data collected that there is an influence of the infaq activities which are carried out every Friday on spiritual intelligence by connecting other activities before giving infaq such as Duha prayer in congregation, solawatan, gymnastics, then doing the habit of giving infaq.

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T-table then the null hypothesis (H_0) is rejected, on the other hand the hypothesis alternative (H_a) is accepted. This means that there is a difference in the habituation of giving in the second meeting with an average value and the third meeting with a value of 75. The habit of giving infaq can affect spiritual intelligence in PAUD IT Auladuna 2 Bengkulu City.

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As for the research findings and data analysis from the implementation of field action interventions, and it turns out that there is a significant increase in spiritual intelligence through the habituation of giving infaq, then the next step, the researchers conducted a field effectiveness test with the habit of giving infaq.

The description of the treatment giving data was carried out in classes B1 and B3 with a total of 26 children. The research was assisted by teachers for classes B1 and B3 because the researcher acted as a student. Meanwhile, the smooth implementation of the treatment was assisted by collaborators 1 and 2, namely class B1 and B3 teachers.

Providing treatment in learning by using the habit of giving infaq every Friday with the habit of praying, praying, sholawat, exercising first and then giving infaq. The implementation of learning during the treatment is recorded or documented with photos or videos of activities

CONCLUSION

1. The habit of giving infaq can affect the ability of spiritual intelligence (SQ) in early childhood in PAUD IT Auladuna 2 Bengkulu City, it can be seen from the SPSS 25 program that the Mean price of children who have an awareness of giving in is 19.2500; The standard deviation is 1.33278, this price already shows that some of the children in PAUD IT Auladuna 2 have well-developed awareness of giving and can be seen from the experimental class and the control group. So that the sample obtained is 13 people from the control class and 13 people from the experimental class.

2. The results achieved in the habit of giving infaq greatly influence spiritual intelligence in early childhood at PAUD IT Auladuna Bengkulu City. This is evidenced by the difference in the increase in the average value of children and the percentage at each meeting has increased and also proven by the t test that there is a very significant difference in spiritual intelligence of $\alpha : -6.51 < 0.05$ significant level. Thus it can be concluded that H_a is accepted and H_o is rejected, meaning spiritual intelligence where the T-test meetings I and II = 5.511 and meetings II with III = 23.076 are greater than the T-table = 1.746

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