

RECONSTRUCTION THE LEGEND OF PRIGEN TO IMPROVE SPIRITUAL INTELLIGENCE OF STUDENTS INTEGRATED ISLAMIC ELEMENTARY SCHOOL AL-USWAH PRIGEN

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Abstract

This study aims to improve the spiritual intelligence of local wisdom education from an early age so that it can foster character education and prevent the *moral* crisis of elementary school students. Qualitative research methods are descriptive of phenomenological research designs. Data sources are legends in Prigen sub-district. This research data is in the form of speech descriptions from several informants who tell the legend of Prigen. The subject of this study is Integrated Islamic Elementary School Al-Uswah Prigen with objects, namely 30 students and 4 class teachers. The results showed that: 1) Continuity of the reconstruction of legends with an increase in spiritual intelligence of elementary school students, 2) The benefits of increasing spiritual intelligence for elementary school students. Creating a new paradigm of preserving the culture or tradition that has existed for a long time and is still preserved by the people with the latest technological developments. The factors behind the background are social factors and *moral* factors. The function of the legend is applied in customs to anticipate and be aware of the *moral* crisis in students at Integrated Islamic Elementary School Al-Uswah Prigen.

Keywords: the legend, spiritual intelligence, elementary school.

Abstrak

Penelitian ini bertujuan untuk meningkatkan kecerdasan spiritual pendidikan kearifan lokal sejak dini, sehingga dapat menumbuhkan pendidikan karakter dan mencegah krisis moral siswa sekolah dasar. Metode penelitian kualitatif deskriptif desain riset fenomenologi. Sumber data adalah legenda yang ada di kecamatan Prigen. Data penelitian ini berwujud deskripsi tuturan dari beberapa informan yang menceritakan legenda Prigen. Adapun subjek dari penelitian ini adalah SDIT Al-Uswah Prigen dengan objek, yakni 30 siswa dan 4 guru kelas. Hasil penelitian menunjukkan bahwa : 1) Kesenambungan dari rekonstruksi legenda dengan peningkatan spiritual intelligence siswa sekolah dasar , 2) Manfaat peningkatan spiritual intelligence bagi siswa sekolah dasar. Menciptakan sebuah paradigma baru menjaga kelestarian kebudayaan atau tradisi yang telah ada sejak dahulu dan masih dilestarikan masyarakat dengan perkembangan teknologi terkini. Adapun faktor – faktor yang melatar belakangi antara lain faktor sosial, dan faktor moral. Fungsi legenda yang diterapkan dalam adat istiadat untuk mengantisipasi dan mewaspadaai krisis moral pada siswa – siswi di SDIT Al-Uswah Prigen.

Kata kunci : legenda, spiritual thinking, sekolah dasar

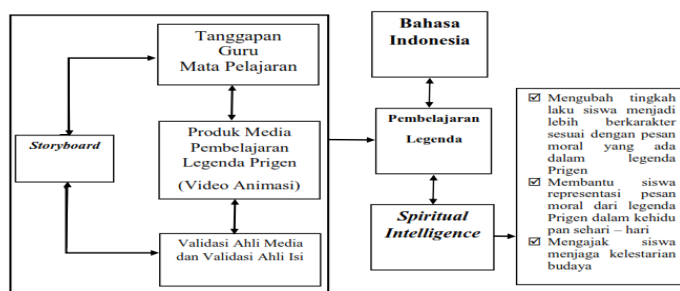
1. INTRODUCTION

The rapid development of the latest technology, in addition to providing positive consequences that have been experienced by society as a whole, also has negative consequences, such as weakening relationships between individuals and the loss of local cultural traditions. The legends are secular (worldly), occurring in the past, and located as we live now from the assumptions put forward by (Danandjaja 1984: 66). Legend is also seen as a "historical" (folk history), although history is not written has been distorted, so often it can be far different from the original story legend is usually migratory, which can move around, so widely known in different areas. In addition, legends are often scattered in groups called cycles, namely a group of stories that revolve around a character or a particular event. The legend of Prigen legend in the Prigen sub-district is interesting to be studied to recognize, understand, and appreciate the results of reflection, philosophical thinking, historical and socio-cultural background, community psychology, hopes, ideals, and values that people want and are proud of. The unique local culture that is used as frame of reference for supporting community life activities is downward from the assumptions put forward by Griffith (1982: 78). The results of research from Wiedy Putri Fauziah and Soedjijono in 2018 entitled *Nilai Kearifan Lokal dan Budaya dalam Legenda Prigen* included in the proceedings of *Seminar Nasional Kajian Bahasa, Sastra, dan Pengajarannya V Pembelajaran Bahasa dan Sastra untuk Generasi Milenial*, explaining that the legend of Prigen has a representation of the importance of the value of a culture that must be preserved from a legend. So that the people's desire to develop this collective is ideal and rational and can be understood by the community. The community takes life lessons from a legend that keeps the message implied so that local wisdom is preserved and preserved. Not affected by technological advances in the current era of disruption

From Azhar's assumptions (2013: 29) teaching Indonesian language using listening learning strategies still dwells on old patterns namely, students listen and try to answer what is explained by the teacher. Seeing this reality, it is necessary to have a renewal in learning Indonesian. In acquiring a language skill, it is obtained through an orderly relationship. At first in childhood, we learn to listen to the language than speak, after that we read and write. As for the exposure from Tarigan (2008: 2) listening and speaking were learned before entering school, while reading and writing were studied at school. The four skills are basically a unit called chess. Smaldino's assumption states (2008: 310), the video is a suitable medium for various learning, such as classes, small groups, even one student alone. That, can not be separated from the conditions of the students at this time who are growing in the culture of television, where at least every 30 minutes show different programs. From that, videos with a duration of only a few minutes can provide more flexibility for the teacher and can direct learning directly to the needs of students. The video images in a frame where frame by frame is projected through a projector mechanically so that the screen shows that the image is alive. Video can describe an object that moves together with a natural sound or an appropriate sound. The video capability of describing live images and sound provides its own charm. Videos can present information, describe processes, explain complex concepts, teach skills, abbreviate or extend time, and influence attitudes. In the cognitive domain, videos can strengthen students in implementing new knowledge and knowledge from effective learning. In the affective domain, videos can strengthen students in feeling the emotional elements and attitude of effective learning. In the psychomotor realm, a video has the advantage of showing how things work. The results of a study conducted by Andrew Burn in 2016 entitled *Making Machinima: animation, games, and multimodal*, published in the journal *Learning, Media and Technology*, explained that the use of animation is very interesting to use to help the learning process. The goal is to stimulate the five senses possessed by humans that is why in choosing images and sounds in animation is very important. With the multimedia, the learning process can be made more interesting and interactive, this is because the object to be learned can be felt by the human senses both through

vision and hearing. Still in line with the above research regarding the latest interactive media research, the results of research from Esther Leslie and Joel McKim in 2017 entitled *Life Remade: Critical Animation in the Digital Age*, published in the journal *Interdisciplinary*, explained that the terms of the project curriculum show the importance of linking understanding students about their representation processes and creative practices in various school curricula as different disciplines: in this case, literacy, media education, music, art, and ICT.

However, Gardner's (2000: 58-60) states that it forms a scientific foundation in the disciplines of educational theory and interdisciplinarity, the emergence of discourse spiritual intelligence. Basic knowledge that needs to be understood is that spiritual intelligence is not necessarily related to religion. Spiritual intelligence is the intelligence of the soul that can help a person build himself intact. As for the harmonious statement from Wigglesworth's (2002: 79-85) Spiritual intelligence does not depend on culture or values. Not following existing values, but creating the possibility to have the values themselves. Facilities that developed over millions of years allowed the brain to find and use meaning in solving problems in line with Agustian's statement (2001: 18-23). The main problem is related to existential problems, namely when a person is personally downturned, trapped by habits, worries and past problems due to illness and sadness. With the possession of spiritual intelligence, a person is able to overcome his life problems and make peace with the problem. Spiritual intelligence gives a "deep" feeling to someone concerning the struggle of life. The results of research from Fitri Indriani in 2018 entitled *Strategi Peningkatan Kecerdasan Spiritual Anak di Sekolah Dasar* were contained in the proceedings of *Seminar Nasional Aktualisasi Bimbingan dan Konseling pada Pendidikan Dasar Menuju Peserta Didik yang Berkarakter*, explaining students use spiritual intelligence when we are dealing with existential problems such as when feeling down, trapped by our habits, worries, and past problems as a result of illness and sadness. In order for students to have complete spiritual intelligence, sometimes we must feel pain, pain, loss, despair, and distress. In harmony with the above research results of the study of Luftiana Harnany Utami and Tutut Chusniah in 2017 entitled *Pengembangan Kecerdasan Spiritual Siswa di Sekolah Dasar (SD) Islam Tompokersan Lumajang* published in the proceedings of the Seminar on Asean 2nd Psychology & Humanity, explained that the development of spiritual intelligence aims to enable students has a complete understanding of the teachings of Islam and can apply it correctly in everyday life. From relevant research combined with several theories, the theoretical framework is obtained:



This research is limited to the problem of the development of a legend animated video media to improve spiritual intelligence students'. Later thematic integrative learning with the presentation of interactive media requires animated videos, in which discussing legendary material and equipped with various portfolio tests for 5th grade elementary school students. The problems studied were formulated as follows: (1) how is the continuity of the reconstruction of the legends by increasing the spiritual intelligence of elementary school students, and (2) what are the benefits of increasing spiritual intelligence for elementary school students.

2. RESEARCH METHOD

The place of this research was conducted at Integrated Islamic Elementary School Al-Uswah Prigen which is in the area of East Java Province. Determining this location is due to female students as students. When research is conducted from January to February 2019 within 2 months. Whereas the work of the research report begins in March 2019. In this study, researchers used a phenomenological approach to qualitative research methods. Phenomenology studies (phenomenology studies) explain or reveal the meaning of a concept or phenomenon of experience based on the awareness that occurs in some individuals. Researchers in this case, can develop meaning from individuals and also ask individuals to describe their daily life experiences. The data collected is closely related to the research that is taking place and in the researcher trying to approach the object of the study critically and careful observation, without prejudice to any previous conceptions. (Cresswell, 2015: 125).

The subject of this research data is Integrated Islamic Elementary School Al-Uswah Prigen Al-Uswah Prigen. The object of this research data is a total record of 30 students and 4 class teachers obtained from the recording. Based on the events experienced, it shows the reconstruction of the legends with an increase in spiritual intelligence of elementary school students.

The technique in this research is that researchers begin to organize all data or a comprehensive picture of the phenomenon of experience that has been collected through the student portfolio. Read the data as a whole and make marginal notes about the data that is considered important and then encode the data. Find and classify the meaning of statements felt by respondents by doing horizontalizing, which is that each statement initially treated has the same value. Next, the researcher develops the overall description of the phenomenon so that it finds the essence of the phenomenon. Then develop a textural description (regarding the phenomenon that occurs in the respondent) and a structural description (which explains how the phenomenon occurs). The researcher then provides a narrative explanation of the essence of the phenomenon under study and obtains the meaning of the respondent's experience regarding the phenomenon.

3. FINDINGS AND DISCUSSION

Based on the results of identification of the portfolio at Integrated Islamic Elementary School Al-Uswah Prigen Al-Uswah Prigen, that the average spiritual intelligence of class 5th students has experienced an increase obtained from the results of student work on the assignment given. The average results in the aspects spiritual intelligence student are presented in Figure 1.

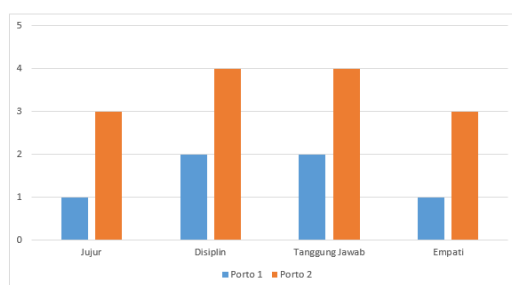


Figure 1. Score achievement of spiritual intelligence students'

The results of the average score of spiritual intelligence in portfolio 1 of 1.5 are classified as low. Scores on honest and empathic aspects amount to 1, in fewer categories. Scores on aspects of discipline and responsibility are 2, insufficient categories. The results before being presented are animated video media, so the teacher gives legendary material according to the textbook

only. But after the media presented an animated video about the legend the results increased according to the expectations of the teachers. So that in portfolio 2 the results of the average score spiritual intelligence of 3.5 belong to the high category. Score on honest and empathic aspects is 3, in the good category. Scores on aspects of discipline and responsibility are 4, in the excellent category. The following is a table of aspects and indicators.

Table 1. Aspects and Indicators *Spiritual Intelligence*

| Aspects | Indicators |
|---------------------------|---|
| Honest | Work on exercises according to their abilities without the help of friends. |
| | Do homework according to their abilities without the help of others. |
| | Repeat according to his ability without the help of friends. |
| | Tell the teacher, if you still don't understand the material. |
| | Returning items that are not his. |
| Discipline | Entering school according to the specified schedule. |
| | Carry out a prayer (dhuha and dzuhur) on time. |
| | Carry out prayers before the lesson begins. |
| | Rest according to the specified schedule. |
| | Work on the exercises in class according to the time specified. |
| | Collect homework at the specified time. |
| | Do the tests in a class according to the time specified. |
| Responsibility for | Go home from school according to the specified schedule. |
| | working daily pickets in the order. |
| | Doing exercises in a class according to ability, without the help of friends and on time. |
| | Do homework according to ability, without the help of others and on time. |
| | Do repetitions in a class according to ability, without the help of friends and on time. |
| Empathy | Helps friends who do not carry school equipment (except tests). |
| | Visiting teachers and friends who are sick. |
| | Help the teacher bring the assignment book to the teacher's room. |
| | Familiarize your friends to say magical words like thanks when helped, sorry when feeling guilty and help when asking for help. |

Based on the table of results of the portfolio test spiritual intelligence shows that the aspects of discipline and responsibility amount to 4 in the very good category and on the honest and empathic aspects of 3, in the good category. With the video animation, it can explain the general things to be special. Because students need special stimuli in the form of interactive media. So that the teachers have no difficulty in observing and reflecting on students who do not have spiritual intelligence sufficient.

3.1 Continuity of Legend Reconstruction with Increased Spiritual Intelligence of Elementary School Students

To grow students intelligence can be done by sharpening the quality spiritual intelligence students through values that are instilled early. While the teacher must try to be a role model for students, so that students not only get education spiritual intelligence through activities that are followed but also can emulate their teacher's figure. Spiritualization of education is not just teaching students more empathy and sympathy for fellow students, teachers, parents and the wider community. But more than that, growing spiritual intelligence for students in education

and life. Efforts to increase spiritual intelligence can be done by *moral* guidance of students through family and school environments. The problem that arises today is the crisis of spirituality in children and adolescents. Not infrequently we see crimes committed by children such as robberies, gambling, school fights, murder, drug addiction and others. This is due to the absence of a balance between religious values in individuals with increasingly developed times. For this reason *moral* or *moral* problems require special attention so that they can fortify children from undesirable things. Given the potential that students have must be developed so that they have direction and goals in their lives, then the development of spiritual intelligence for students is very necessary. Development spiritual intelligence is intended so that students have a complete understanding of the teachings of Islam and can apply it correctly in everyday life. Students are also expected to be human beings who have faith and devotion to Allah SWT and are able to actualize themselves according to the teachings and norms of religion with good personalities.

The results of the portfolio test above have received results from the continuation the legend of Prigen's reconstruction to improve spiritual intelligence. So that the reconstruction of a text becomes a video. Formerly a legend was only oral to oral, now it can be enjoyed in the form of animated videos.



Figure 2. Slide Animation of Prigen Legend

In the learning process, the presence of learning media is very important, because the lack of clarity in the material delivered can be helped by the presence of learning media as an intermediary. The complexity of the material to be delivered to students can be simplified through learning media. The abstractness of the material can also be concrete through learning media. Learning media is a channeling media or intermediary information from teachers to students with the aim of stimulating attention, interest, and students' willingness to learn, and creating an effective and efficient learning environment so that learning objectives can be achieved. So that every parent and teacher can take the mandate from a legend that is implied and can be applied to educate children so that they understand the cultural traditions that surround them that must be preserved. So that students can know, understand and understand manners in communicating with anyone and have good deeds towards anyone, also provide insight that culture teaches spiritual values to anyone, especially elementary school students to be able to apply in daily life from the teacher's observation and parents.

3.2 Benefits of Increasing Spiritual Intelligence for Elementary School Students

Teachers and parents are very much expected to understand and know the benefits spiritual intelligence to students, so students are not only required to get good grades, but students are made aware of the meaning of a meaningful life through spiritual intelligence. With spiritual intelligence, students are able; being creative, flexible, insightful, or spontaneously creative; overcome all problems without causing problems, for example: patient, careful in making decisions or not reckless; always honest in acting; spiritually smarter in religion; prioritizing ethics and *moral's* in association; introspective, always feeling watched by God at all times; everything that is done is worth worship. From the many benefits of spiritual intelligence, educational institutions both formal, informal and non-formal, in this case, parents, teachers and anyone involved in education not only prioritize intellectual intelligence, but

spiritual intelligence is also important for students, because spiritual intelligence is able to bring mankind to the success of the world and the hereafter. Students are not just intelligent and conscious, but more important is the application of behavior in everyday life, both individual behavior and social behavior. Finally, through spiritual intelligence students are able to create meaning for goals. Through spiritual intelligence, students are also able to remain happy on the road to achieving goals because the key to happiness is spiritual intelligence.

3. CONCLUSION

From the results of the above research, it can be concluded that the use of media in teaching is one variation in learning Indonesian. The use of learning media animated video in legendary material attracted the attention of students with media compositions complete with illustrations of events. This will make it easier for students to understand and recall the subject matter that has been delivered by the teacher, so the use of media animated video in historical learning can improve student learning achievement. That way students do not just read stories but watch footage of the legend in animated videos so that they easily understand the *moral* messages contained and implement in their lives. Parents and teachers as facilitators when students understand and begin to change attitudes after seeing the video, thus conveying folklore (oral literature) in the form of legends in students' thinking to always preserve cultural traditions and protect the surrounding environment. The existence of spiritual intelligence possessed by students is able to bring students better deeds. Because spiritual intelligence is the core of awareness that makes students able to realize who they are and how people give meaning to life. So that spiritual intelligence is always imprinted in students, then formal education institutions, in this case, are elementary schools, need to improve spiritual intelligence in students related to this, there are several ways that can be done, among others; (1) teachers become role models for students; (2) help students formulate their life missions; (3) tell students about legends in the local area and take *moral* messages; (4) inviting students to discuss in various issues with a *moral* perspective; (5) inviting students to maintain cultural traditions. Not only get education spiritual intelligence through activities that are followed, but emulate their teacher's figure. Spiritualization of education is not just teaching students more empathy and sympathy to fellow students, teachers, parents, and the wider community. But more than that, fostering spiritual intelligence to students in education and life Efforts to increase spiritual intelligence can be done by *moral* guidance of students through family and school environments.

Spiritual intelligence in students can help to uncover the consciousness of human nature and guide it to act according to nature. In addition to achieving the goal towards a complete human being (*insan kamil*) so that this intelligence will prevent humans from inner conflict, the crisis of the meaning of life and mental and spiritual health disorders. In other words spiritual intelligence is intelligence that will make human life mentally and spiritually healthy and bring people to happiness and success in living in the world and in the end. The concept of spiritual intelligence as one way out of the problems faced by modern society today is mainly related to the problem of value and meaning. A person can recognize his identity so that he is able to put himself and his actions proportionally in achieving his goals and ideals, understanding his duties and responsibilities vertically and horizontally so as to deliver people to happiness and success in living in the world and in the end. Reconstruction of legends fosters students' intelligence can be done by sharpening the quality of students' spiritual intelligence through the values instilled early on. Such as honesty, justice, virtue, togetherness, discipline, empathy and others.

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