Madrasah Education Teacher Strategies to Raise Students' Spiritual Intelligence at Madrasah Aliyah Darul Ulum Al-Muhajirin Langkat

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Abstract

This research describes the strategies of madrasa education teachers to awaken students' spiritual intelligence at the Aliyah Darul Ulum Al-Muhajirin Langkat madrasah. The aim of this research is to provide education and information to readers that spiritual intelligence can be obtained if students are educated at madrasah educational institutions. This research method is a field method (qualitative), namely the author comes into direct contact with students and teachers to dig up information related to this research. The approach used is an anthropological and sociological approach. Data collection techniques are through observation and unstructured interviews with sources who are considered to have competence, after which the data is obtained and then the data is analyzed scientifically. The location of this research is at Madrasah Aliyah Darul Ulum Al-Muhajirin Langkat. The research results found: First, students are educated with the knowledge of aqidah and muamalah, second, making norms or rules based on Islamic legal principles in the madrasah environment so that students become educated, third, developing spiritual intelligence through Islamic religious education subjects in students who are carried out using the teacher's approach as a role model for students.

Keywords: Education Teacher, Spiritual Intelligence, Teacher Strategies

INTRODUCTION

In essence, PAI teachers have a role as subject presenters as well as educators (Eraldemir-Tuyan, 2019; Upadhyay & Upadhyay, 2016; Zweiback, Kaplan, & Manzone, 2016). Islamic religious education can improve students' cognitive, emotional and psychomotor intelligence. This of course cannot be separated from teachers, students, courses, curriculum, environment, and the learning model chosen by the teacher. Spiritual wisdom is the wisdom of the soul that helps someone develop themselves holistically by creating positive values. Spiritual wisdom allows one to think better, gain insight, change rules so that one can perform better. This can make it possible to bridge the gap between oneself and others a. The development of science and technology has not only produced various narrowly specified scientific disciplinary products and technological products that reach almost every line of human life (Abdullah, Mujahidin, & Masnawi, 2020; Ferreira & Schulze, 2016; Rapi, Rusdi, & Idris, 2024). But it also gives rise to many and varied ambitions an strong competitiveness in society which requires the power to think, create, innovate and produce. These forces are also a characteristic of modern society as an effort to adapt to fairly rapid modern developments (Kamus & Sari, 2020; Tan, 2020; Wei, 2021). This current phenomenon is felt in the world of education, where parents compete to equip their children with various abilities and skills which are considered as provisions for becoming modern humans who are able to compete amidst the rapid development of the times. There is nothing bad when parents and educators provide a lot of scientific material and practical skills which in the future are expected to produce adult individuals who have scientific skills and expertise in accordance with their chosen field of concentration (Andrei, 2023; Kistoro, Ru'iya, Husna, & Burhan, 2022; Mousavimoghadam, Hamedheydari, & Abbasalipour, 2015). For example, becoming an architect, lawyer, technician, doctor, computer programmer, accountant, management expert, physicist, biologist, mathematician, entrepreneur, and many more. Moreover, each field of work and expertise develops from human efforts to fulfill their needs both physically and mentally. Therefore, people are competing to enroll their children in favorite schools which are expected to fulfill their hopes of producing graduates who are able to compete amidst modern natural competition.

Various tutoring and courses have been taken to meet the shortcomings of formal educational institutions which are considered to be less effective in providing the learning materials that children need (Meneses, Vanderbilt, Barnes, & Augustyn, 2011, 2017; Petrovic, Trifunovic, & Milovanovic, 2013). Moreover, the existence of national test standards which are controversial among education experts but still ongoing, ultimately encourage parents and teachers to target learning with nominal passing test score standards only. So, learning is always oriented towards mastering the quantity of subject matter, how students are able to answer exam questions. Meanwhile, there is another side of children's lives that is neglected, namely the moral and spiritual side. Competition and ambition for educational success have so far only focused on developing the ability to think in a materialistic-positive way (Kori, Omar, Mohd, & Ahmad, 2022; Muthukumaran, Geetha, & Ramaraj, 2019; Saputra, Ginting, Pramadhanti, Muftihah, & Ssaddhono, 2023). Development of thinking abilities that prioritize intellectual intelligence which falls on material mastery without any appreciation of the values that lie behind science and knowledge.

Even in religious knowledge, it is only understood as a doctrine of teachings and a set of pseudo-rituals. As a result, forms of behavior, attitudes and ways of thinking do not reflect the moral-spiritual values which are human nature as spiritual creatures with the existence of a conscience (bashar, the deepest part of the qalb) as a source of spiritual potential. For example, children easily commit violence in relationships when their desires are not fulfilled, children misunderstand relationships so they fall into promiscuity and promiscuous and deviant sexual behavior, various forms of delinquency by children who like to disturb other children, various student brawls, teenagers who like to go on a spree. Or children and teenagers who are

academically successful in their intellectual intelligence but are dry of appreciating values (Mahmudiono dkk., 2022; Nina & Nadejda, 2017; Yan & Xia, 2024). The above phenomenon shows that there is a side of human life that is neglected in the process of educating children, namely the spiritual side. In fact, to be able to exist in the development of the modern era requires not only intelligence, skill and expertise, but also wisdom in attitudes when faced with rapid changes and requires adapting to various conditions and environments that are always changing. So, it is very necessary to have a strong mental condition that is able to exist while maintaining the values of religion and society as a bulwark against possible negative impacts arising from current developments (Ismail, Sulaiman, & Roslan, 2020; Nina & Nadejda, 2018; Supardi, Hindarto, & Ridlo, 2018). Advances in science and technology that ignore spiritual values only solve problems artificially because the reference is only to the outer surface of the problem itself. Solving problems that have not touched the deepest side of human existence, so that anxiety, despair, excessive ambition, and unhealthy and unsupportive competition emerge in the problems of modern life.

No amount of study of genetics, biochemistry, or neurology, on the one hand, or family systems, mother-child interactions, and childhood experiences on the other—or in other words, no explanation whatsoever, taking into account only the outward appearance of the problem nature (character) and nurture (environment)—can provide satisfactory answers to life's fundamental problems (Ali, 2024; Coffee, Raucci, Gloria, Faulk, & Steinhardt, 2013; Rogach, Frolova, & Ryabova, 2018). Only by looking to the spiritual dimension, which includes and transcends heritage and environment, can we find the right answers to the problems of human existence." For this reason, a child who is still in the process of development really needs guidance to develop all the potential intelligence that naturally exists in every child, both from an intellectual, emotional and spiritual perspective. So far, the tendency for children's potentialization has been focused on intellectual intelligence, resulting in an imbalance in children's psychological development in terms of their emotional and spiritual aspects. Even in religious education activities, they tend to only target mastery of religious material without any appreciation of the values contained in each teaching. In fact, religious education should be the main means of potentializing children's spiritual intelligence. In this way, children will grow up to be religious individuals with morals on earth (Wahyuningsih, 2024).

RESEARCH METHOD

This research is qualitative research, namely social research which fundamentally relies on human observation in its own area and in contact with these people who try to reveal the actual facts/phenomena that occur in the field. It is said that because this type of research has characteristics including an actual setting, the researcher is the key instrument, the data is descriptive, emphasizes the process, the data analysis is inductive, and the meaning of each event is an essential concern in qualitative research. The facts are stated because they correspond to what is happening in the field (Dadras & Nouhi, 2019; Dastgahian & Khodadady, 2018). The aim of the research is to describe social events, by revealing factual events in the field and revealing hidden values, being more sensitive to descriptive information and trying to maintain the integrity of the object under study. Approach. Based on the above, this research approach is a descriptive analytical approach ("Madrasah Accountability in Increasing the Interest of New Students in Continuing Education," 2022). The analytical descriptive approach aims to describe, describe, systematically describe the facts or characteristics of a particular population or a particular field factually and carefully (Dadras & Nouhi, 2019). This approach also aims to obtain an in-depth description of speech, writing and behavior that can be observed from an individual or community group or organization in a particular setting which is studied from a comprehensive perspective. The location of this research is Madrasah Aliyah Darul Ulum Al-Muhajirin Langkat (Deti & Lestari, 2021).

RESULTS AND DISCUSSION

The Role of Islamic Religious Education Teachers

Students' spiritual intelligence and emotional intelligence can be developed if PAI teachers are able to become motivators for their students. Motivation is an individual's enthusiasm for doing certain things so that hopes can be achieved so that achievements can be improved (Dewi, Dalimunthe, Rahmadana, Dalimunthe, & Airlangga, 2020; Disassa, Bekele, Tefera, & Gita, 2023; Flanagan & O' Sullivan, 2019). If students are motivated to improve their achievement, it is said that the learning process is meaningful for students. An absolute requirement for learning is self-motivation. One of the causes of low student learning outcomes is a lack of motivation. However, from the results of observations made by the private Amaliyah Tanjung Tiga Madrasah, the motivation of students in learning Islamic religion was very good so that they were able to provide information regarding Islamic education. Teachers are also an inspiration for their students. This means that the teacher acts as someone who is used as a good role model. In developing students' intelligence, the role of PAI teachers is very important so that their spiritual and emotional abilities increase. This can be seen from the results of observations of the private Amaliyah Tanjung Tiga Madrasah, which can provide or facilitate activities for students which aim to direct students to develop emotional and spiritual intelligence (Alimni, Amin, & Kurniawan, 2022; Shateri, Hayat, & Jayervand, 2019). Teachers must involve students in identifying problems that occur during the learning process. At the end of each lesson, PAI teachers must evaluate students and see whether the child's spiritual and emotional intelligence is developing well. One evaluation is carried out to get an idea of the level of understanding and knowledge that has been provided.

Potential for Spiritual Intelligence in Students

Spiritual intelligence is said to be a potential because every human being already has abilities that will make him intelligent both intellectually, emotionally and spiritually. However, in its realization, this potential requires efforts to explore and develop, for example through the education process. Every child born on earth, according to Allah SWT, does not yet have any knowledge, but he has been gifted with hearing, sight and a heart. Hearing, sight and heart are essentially tools that God has given to humans as tools to explore and develop all the potential that actually exists in every human creation. And, this spiritual intelligence is considered a potential that should be honed and activated as early as possible. As a potential, spiritual intelligence really requires various efforts that will give rise to spiritual awareness so that a child will grow into an adult human being who understands all his knowledge and life experiences in a broad range of meanings and values. A child who is in the development period has a great possibility of being directed to become an adult person who tends in a positive or negative direction. This is based on the tendency of the human soul to always be faced with two choices, towards virtue or towards wickedness. Therefore, it is important for parents or educators to pay attention to potentializing children's tendencies towards virtue, which is essentially an effort to actualize children's spiritual potential.

It has been explained above that spiritual potential is a source of potential that gives birth to impulses to do good deeds. In this context, the important value of actualizing the potential for spiritual intelligence in children is important. Every child essentially has the ability to potentiate his spiritual aspects, but often the adults around him do not understand its existence. For example, a child who is only three years old actually already knows whether certain actions are good or not, or a four year old child who has shown his love for a beggar. Generally this is considered normal and ignored, but in fact these attitudes are the spiritual seeds of children which still really need sharpening, so that they will be formed into the child's nature and character when they are adults. The hadith of Rasulullah Muhammad saw regarding fitrah, that a child is born in a pure state (HR. Bukhari and Muslim), is not only understood as the condition of a child who is clean and holy from inherited sins and other negative things. But it can also be interpreted that every child who is born has a nature that will later make him have

the need to know and be close to God. In various Islamic discourses, this nature is often termed the nature of religion. This hadith can also be related to the verse of Allah SWT in QS. Fathir: 30, that there is no change in the nature of Allah, namely the nature of religion which is straight for all humans, but most people do not know this. Straight religious nature is intended as a path that will lead humans to an awareness of their need to know and be close to Allah SWT so that the door to their hearts and minds will be opened to read all natural phenomena and phenomena as a creation to be a means of communication for humans with their God. Through awareness of his nature, humans will know how to communicate with Allah, either through direct encounters with Him or through interactions with fellow humans and the natural environment. The ability to understand nature and its actualization in life is what should begin to be honed in a child. Children in the context here are those who are still under the full responsibility of their parents, still in the guidance and education period, namely from pre-school to school age (between the ages of 2-15 years). The author emphasizes this age because throughout this age range it is a time when children are exposed to all new things and there is a tendency to be highly curious about changes and developments both about themselves and their environment.

If we understand the meaning of the existence of curiosity in children, it is actually a gift from Allah SWT in the form of encouragement (motive) for human curiosity because there is a device or container that will place knowledge into it. Including the spiritual aspects of humans which God has provided psychologically in the qalb device (heart). The deepest part of the heart in terms. as bashirah, the eye of the heart or inner eye (conscience) which is the source of honesty and human recognition of an ultimate truth. It is through conscience that humans actually know the values of truth, honesty, humanity, and also divine values. These are the spiritual values that will become the strength of the human soul/mind to be able to open the veil of evil that will become a barrier in communicating with Allah SWT, as the creator of all nature. The spiritual intelligence side is a non-material dimension that will balance the human soul, between the intellectual, emotional and physical sides. mentions this spiritual dimension as a non-material dimension of the human soul which is generally not yet honed. It is like a diamond that must be rubbed to reveal its beauty, so that it will shine through in a wise personality and be able to achieve happiness both in this world and in the hereafter. That is why, the potential for spiritual intelligence will appear on the surface of the adult human personality if it has been pursued in an educational process that leads to honing, habituating, recognizing and strengthening its actualization in understanding all the symptoms and phenomena of life.

Development of Spiritual Intelligence through Islamic Religious Education Subjects

Developing spiritual intelligence through Islamic religious education for students at the private Amaliyah Tanjung Tiga Madrasah with various efforts: First, the approach to developing spiritual intelligence carried out at the private Amaliyah Tanjung Tiga Madrasah is with a good role model approach for students, because with an exemplary approach These students can carry out school rules well. Second, the strategy for developing spiritual intelligence through Islamic religious subjects for students used at the private Madrasah Aliyah Amaliyah Tanjung Tiga, namely through the values of Islamic education and religious activities. Third, the method of spiritual development at the private Amaliyah Tanjung Tiga madrasah includes using the habituation method. So, students are accustomed to following the range of religious activities or events at the private Amaliyah Tanjung Tiga Madrasah, with this habituation method students will be easier to direct because they are already used to it. The point is to get used to good things, including religion. Fourth, the benefit or impact of developing spiritual intelligence through Islamic religious education subjects for students at the private Madrasah Aliyah Amaliyah Tanjung Tiga, namely in living their lives because everything they do is oriented towards benefit and seeking Allah's pleasure.

The Urgency of Moral Education as an Effort to Form Students' Spiritual Intelligence.

Humans live in the world not based on their possessions, knowledge or riches but are determined entirely by morals, namely good deeds and the extent to which ethical values animate and color all their actions. Religion is a source of morals that never runs dry, because religion pays attention to and regulates all human movements. So morals are one of the most important teachings in any religion. It seems that all religions agree and share the same view that their adherents should do good and abandon evil deeds, as commanded in the religion. In the introduction above, we know that forming a civilization cannot be separated from improving individuals and society. This improvement is through a process, namely moral education. And moral values will not be visible unless their characteristics have been previously studied regarding the nature of moral education itself. Understanding the nature of moral education has several views. The first group states that moral education is related to habituation. Moral virtues arise specifically because of habits and behavior. In short, this group says that moral education is through continuous repetition of actions. The second view states that education can shape a person's morals, being able to differentiate between good and bad paths. The third group said that moral education takes place with assignments, including sentences of reprimand.

The fourth group stated that moral education and children's spiritual intelligence does not only talk about behavior that is visible to the naked eye, but also talks about cleansing the soul from all vile and despicable actions, and even adorning it with all aspects of virtue physically and mentally. And the last group stated that moral education is education that forms readiness for moral attitudes. There are several important things when we talk about the importance of moral education in an effort to shape children's spiritual intelligence, in this case, forming pious children. Among them are the following: Moral education can form a spirit of goodness. By knowing the science of morals, a person will increase their knowledge about the ways of goodness and badness. In this way, there will be discipline and obedience to fill the path to goodness and try to make it optimal for others to commit to staying away from the path of evil. The importance of moral education is to create a spirit of compassion for goodness and hatred for evil. The responsibility for children's moral education lies with the parents, because moral education is a means of a person's happiness. Educating children is a very sacred and very noble part.

Children are likened to beautiful and sparkling jewels, because children will accept whatever is planted or accustomed to them. The importance of moral education is that it plays a role in forming the human spirit of brotherhood. This spiritual cultivation is given to children from childhood. Humanity requires us to pay attention to others as we care for ourselves. Moral education can form an awareness of social life, because humans are social creatures. Children who are taught from a young age to do good and avoid evil will have a high sense of solidarity and social awareness embedded within them. Moral education can form a soul that is obedient and obedient to moral rules. From the description above, it can be concluded that morals have an important role which is the foundation for achieving happiness in this world and in the afterlife, so it is appropriate that the Messenger of Allah SAW was sent by Allah only to convey and perfect human morals. And it is very important to supervise children's development and instill commendable moral habits in children from an early age in order to achieve noble morals and a noble spiritual spirit in children. When a soul is healed by eliminating all bad qualities and replacing them with praiseworthy qualities, it is like the body being healed by curing its disease and restoring its health. Just like the body, so too every child is born in a balanced state and basically has a good character and a pure soul. This pure soul will become more perfect through education (Tarbiyah), improving morals and being given knowledge.

When signs of intelligence begin to appear in children, attention to themselves must be increased. The first sign is shame, because when he begins to feel ashamed and abandons

certain actions, this is not least because of the light of reason that makes him see that some certain things are bad and contrary to others. This is God's gift given to him and is a good sign that shows his moral balance and sincerity. He will also get a good sign of the perfection of his intellect when he grows up. He must also be kept away from poetry that contains and talks about love and lust. Children must also be taught to always be filial and obedient to their parents, teachers and people older than them. And when children reach adolescence, they must not be allowed to neglect their obligations in performing ablution and performing the five daily prayers and other obligations. The key to educational success is example and habit. By practicing an Islamic lifestyle in an environment, God willing, children will soon follow the Islamic lifestyle. Start as early as possible. Create the best possible environment, apply the best teaching methods, prepare a large number of exercises for children, employ the best teachers. Characteristics are highly demanded during childhood, so that children grow up with commendable behavior, good morals and strong faith (spirituality). Faith without morals is like a tree that cannot be used as a shelter when it is hot and has no fruit to pick from it. On the other hand, morals without faith are only shadows of objects that are not fixed, that move. Therefore, instilling moral education in children receives attention in Islam. Guiding children towards noble morals so that they create pious children essentially relies on three efforts, namely setting an example, nurturing and accustoming children to religious injunctions. Setting an example means that parents first make themselves role models for their children. To fulfill this, however, parents must first understand and practice religious teachings. It is hoped that these religious attitudes and behavior can be transferred to their children in their home life. Because according to the Islamic view, the household is the basis for educating children's attitudes and behavior.

Caring for children means taking care of children so that they can develop perfectly (normally and fitly), both their physical potential and their non-physical potential. Furthermore, what is meant by getting used to is the efforts made to shape the child's attitude. Habituation that starts from an early age will however have an influence in forming a child's high attitude and spirituality. Habituation is given through a process of repeated practice so that it becomes an attitude that the child has.

Moral Education Methods in Forming Students' Spiritual Intelligence

In fact, Islamic spiritualization is a method of the Islamic religion in cultivating the soul and educating human morals, because the main teachings are sourced from the Hadith. And the spiritualization of Islam can only be realized by human efforts within the limits of human abilities and nature as well as the limits of the realities of life. One of the efforts to form a spiritual soul in children is by implementing methods or ways of teaching good moral education. The way to teach morals can be done by taqdim al-takhali an al-akhlaq al-mazmumah summa al-tahalli bi alakhlaq al-mahmudah, namely in conveying moral teachings is by takhalli (emptying/leaving out) despicable morals, then tahalli (filling in or carrying out) Good manners. In conveying moral teachings, this can also be done by giving advice and praying. In teaching morals, faith must be the foundation and source. Faith is a great blessing that enables humans to achieve happiness in this world and the hereafter. The meaning of faith actually has a very big influence in determining all human material and spiritual life, and also on human personal and social behavior. The sign of someone whose faith is strong can be seen from their behavior or morals. Bad morals are a sign of weak faith. In this way, a person's morals can be seen as a manifestation of faith and as the characteristics of someone who wants to become a true Muslim. In general, the method of teaching morals that is very influential in the formation of children's spiritual intelligence is direct and indirect methods with its application through habits or religious practices. Thus, teaching morals, especially to children, is by giving advice to children to avoid despicable morals, then carrying out commendable morals. so the method of moral development starts from an early age and this formation is the duty and responsibility of fathers and mothers or parents towards their children. There are

several things that parents need to pay attention to when educating their children, namely as follows: Parents must educate and develop their children, also teach them various admirable morals and keep them away from bad friends . Parents must know that the main thing that children really like is being greedy for children. Therefore, at this time children must learn that when they want to eat they must say Allah's name and use their right hand and not be too full because this is a bad and disgraceful thing. Parents must be wise and are not allowed to scold or punish because of small mistakes. Parents are obliged to prevent children from getting used to sleeping in the morning or during working hours.

Parents must prohibit children from being arrogant and haughty towards their friends, and educate children to get used to being friendly and humble. Children must be accustomed to giving instead of receiving or taking even in conditions of tightness and shortages. Children must be accustomed to doing commendable actions and prohibited from doing some disgraceful actions, such as spitting and yawning in public places. Get children used to not talking too much, and only talking as needed. Get children used to always being steadfast and patient in facing various events such as after studying, so that they have the enthusiasm to learn and continue learning. Allow children to play and rest. Children must be prevented from stealing or using other people's things. When children reach the age of puberty (Mumayyiz) or are able to differentiate between good and bad, they should be taught various religious norms and teachings. When educating children, parents should use the basic methods recommended by Rasulullah SAW. The basic methods that both parents and educators must pay attention to and adhere to are as follows: Good role models. This is very good and has a big influence on the child's soul, children imitate their parents a lot and both can even shape the child's character. Both parents are required to provide a good example to their children. This exemplary approach is the most effective educational tool to apply to children. The time is right to provide guidance. Choosing the right time by both parents in providing guidance to children will have a huge influence so that the advice given produces the expected fruit. The Prophet gave three very appropriate times to guide children, namely when traveling with children, when eating with children and when children are sick. Be fair and equal towards fellow children. Fulfilling children's rights. Pray for children. Buy toys. Helping children do good and obey. Don't criticize your child.

Apart from the moral education methods that are applied to children mentioned above, there are also very appropriate methods for implementing moral education to children, namely as follows: With good examples from both parents and the surrounding environment, because in the past at the beginning of life, children will always imitate the behavior of other people, especially those they encounter every day, namely their parents. Provide examples in real forms. Giving examples to children, especially when they are over six years old, is an effective way to understand children and has a big influence on their mental and spiritual development. Through practice or experience, namely by giving children the opportunity to carry it out directly in the form of real action. Parents can provide stimulation by giving gifts or praise, or just encouragement. So the child will feel confident that the actions taught are indeed good and must be carried out.

Education from an early age occupies a very high position and shows activities at home and family. Guidance and education that is very effective and has a big influence on a child's personal formation is the guidance and education provided in the family environment. As a field of education, it seems that Islam places great emphasis on the household as the most important field of education. The family is considered to be the foundation for further education. Father and mother as a husband and wife are responsible for the safety of their sons and daughters. Happy growth. Happy progress. Happy future. Good luck with your religion. Happy Islamic faith, and safe in the afterlife. Children are the fruit of the heart, soul mates, jewelry of the world and the pride of parents who are the greatest gift, gift and blessing of Allah SWT that must be protected. So it is the obligation of his parents to guide and educate

him according to the instructions of Allah and the Prophet. There is no more valuable savings and wealth that is more valuable for life in this world and the hereafter than a pious child, especially if accompanied by the right education and guidance. Instilling basic moral and moral education in the family occupies the second important position after instilling faith and worship in line with the basic potential that children have, namely the tendency to monotheism and accepting all goodness that is shown to them, so the guidance and education provided by the family is directed towards efforts to develop the potential in question. The earliest development is to instill the basics of belief in the Oneness of Allah. In providing guidance, parents are bound by values that must be adhered to by both parties, namely by the child in the form of obedience to both parents and the parents' obligations in guiding the child.

CONCLUSION

Efforts to increase spiritual intelligence in children from an early age are very important in order to achieve commendable morals and be able to properly form spiritual intelligence by parents so that happiness in this world and the hereafter can be achieved. The essence of the main goal of education in Islam is to form commendable morals that can be applied in everyday life. Efforts to instill moral education in children in forming spiritual intelligence, morals and noble character should use appropriate and appropriate methods that take into account the child's developmental age and pay attention to Islamic teachings. So parents must have high patience and correct and in-depth knowledge about how to educate children effectively according to the recommendations and orders of the Prophet Muhammad. From the information above, the author can conclude that education in the family is very important in an effort to instill good morals and obedience in carrying out religious teachings so that spiritually and morally intelligent children will be created. This role is completely controlled by parents. On the other hand, teachers at the private Amaliyah Tanjung Tiga Islamic Madrasah also have a strategic role as the main key in fostering student piety by nurturing and developing their potential.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

CONFLICTS OF INTEREST

The author(s) declare no conflict of interest

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