

## DEVELOPMENT AND ACTUALIZATION OF STUDENTS' SOCIAL INTELLIGENCE IN THE ISLAMIC RELIGIOUS EDUCATION LEARNING

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### Abstrak

Masa pasca pandemi yang dirasakan pada saat ini sangatlah berpengaruh pada pembelajaran khususnya pada mata pelajaran pendidikan agama Islam. Dengan pesatnya kemajuan pembelajaran berbasis online, fenomena menurunnya kecerdasan sosial peserta didik yang disebabkan karena minimnya interaksi sosial dalam pembelajaran serta kurangnya kesiapan siswa dalam beradaptasi dengan perubahan pola pembelajaran yang drastis seperti dalam perubahan pembelajaran daring menuju hybrid learning. Oleh karena itu tujuan penelitian ini adalah untuk mengetahui strategi guru PAI dalam membina dan mengaktualisasikan kecerdasan sosial peserta didik pada masa pasca pandemi di MA AL-Hikmah Bandar Lampung. Metode penelitian yang digunakan yaitu berjenis kualitatif lapangan (field research). Teknik pengumpulan data dalam penelitian yaitu wawancara, observasi, dan dokumentasi analisis data menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Uji keabsahan data menggunakan triangulasi. Temuan penelitian mengungkapkan bahwa strategi pembelajaran guru pendidikan agama Islam dapat digunakan untuk meningkatkan kecerdasan sosial siswa. MA AL-Hikmah Bandar Lampung menggunakan dua metode untuk mengembangkan dan mewujudkan kecerdasan sosial siswa pasca pandemi yaitu strategi pembelajaran kooperatif dan strategi pembelajaran afektif. Melalui kegiatan pembelajaran ini, siswa memiliki kesempatan untuk berlatih komunikasi efektif, kolaborasi, berpikir kritis, empati, dan sensitivitas sosial yang sangat penting dalam mengembangkan kecerdasan sosial. Kesimpulannya, pembinaan dan aktualisasi kecerdasan sosial peserta didik membutuhkan strategi yang kreatif dan inovatif sehingga kecerdasan sosial peserta didik dapat berkembang dengan baik.

**Kata kunci:** Pengembangan; Kecerdasan Sosial; Pembelajaran PAI

### Abstract

The current post-pandemic period has a significant impact on learning, particularly in Islamic education subjects. As the advance of online-based education was quite prominent, the issues of lower social intelligence of the students caused by the minimum interactions in teaching teaching-learning process and the low readiness of the students in facing dramatic changes from online learning to Hybrid learning have started to emerge. This study aimed to discover the Islamic religious education teachers' strategies for fostering and actualizing students' social intelligence in the post-pandemic period at MA AL-Hikmah Bandar Lampung. The research method employed was qualitative field research. The data collection techniques employed were interviews, observation, and documentation. The data analysis techniques employed were data reduction, data presentation, and conclusion. Triangulation can be used to validate the data. The research findings revealed Islamic religious education teachers'

*learning strategies can be used to increase students' social intelligence. MAAL-Hikmah Bandar Lampung is utilizing two methods to develop and actualize post-pandemic students' social intelligence: cooperative learning strategies and affective learning strategies. Through cooperative group activities and interactive learning activities, students had opportunities to practice effective communication, collaboration, critical thinking, empathy, and social sensitivity which are essential in developing social intelligence. Finally, fostering and actualizing students' social intelligence necessitates creative and innovative strategies to ensure proper development.*

**Keywords:** *Development, Social Intelligence, PAI Learning*

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## **INTRODUCTION**

Because humans are social creatures, diversity and differences among humans are expected. The way humans engage with their social surroundings to form connections is critical to the trajectory of human life. Social intelligence is a collection of qualities that enables a person to develop and maintain good connections, whether with a partner, team, or large group. To put it simply, it is the ability to live, love, and work with people (Boyatzis, et.al, 2020). Many personalities have launched ideas of social relations through their social sciences, and education and learning activities are the best way to promote and grow one's social intelligence.

Social intelligence is the capacity and talents of students to develop relationships, construct relationships, and maintain social contacts so that both parties can understand the people around them, teachers, friends, and the school environment. The purpose is to determine how well students can adjust to their surroundings, pay attention, and observe temperament and mood (Abdussalam, 2009). As a result, all parties involved in education, particularly teachers, bear responsibility for nurturing and actualizing students' intelligence. The proper learning strategy is unquestionably essential (Maghfiroh & Nurhayati, 2020). A strategy is a method used by a teacher in teaching and learning activities to improve students' quality by employing various methods to achieve the desired results; hence, learning strategies stress the teacher's activities (Amaly, et.al, 2021).

The teacher is a critical component in defining the educational process. When we discuss the world of education, the teacher's figure must be present in the discussion, especially when it comes to formal education at schools. This is unavoidable since formal educational institutions are the world in which teachers live. This concept is also stated in the Al-Quran, which indicates that teachers hold a high position and are highly regarded in Islam due to their significant tasks and obligations (Hasanah & Nafi'ah, 2021). Therefore, for learning to be successful, teachers and students must be educated simultaneously (Sanjaya, 2011). A teacher must be competent to perform his or her tasks effectively. In 2005, Teacher and Lecturer Law No. 14 was enacted. A teacher must have the following competencies:

pedagogic competence, personal competence, social competence, and professional competence (Hasanah & Nafi'ah, 2021).

The teacher's role grows considerably greater during and after the pandemic. The impact of Covid-19 is indeed being felt, as evidenced by changes in the transformation of learning from face-to-face to online learning, large-scale conversion of curricula, educational culture experiencing indecision, and shock experienced by education practitioners from the lower to higher levels (Cahyani, et.al, 2020). As one of the world's agencies in education, the Ministry of Education and Culture anticipates that the pandemic will cause a shift in student behavior worldwide (Hansyah, et.al, 2021). Even after the pandemic, people's behavior has changed. Even if the challenges throughout the Covid-19 period can be avoided, the changing learning environment must be addressed. Curriculum changes, learning approaches, and methods, the use of learning media, and the usage of internet media are all barriers teachers confront. Teachers must become accustomed to teaching using information technology, and they must become accustomed to using online media in their classrooms (Nur, 2022).

This shift in learning environments also occurred at MA AL-Hikmah Bandar Lampung. The researchers discovered two learning processes: online and offline. The researchers identified the problem that teachers had during the online learning process. It was less effective due to the numerous obstacles encountered by students or teachers. Students' social intelligence did not improve, resulting in inefficient engagement and communication. As a result, students lack tolerance and socialization with their peers and teachers. Online learning leads to a lack of good learning collaboration between teachers and students (Farasi, 2022).

The subsequent impact is that online learning policies reduce students' social intelligence, even after the pandemic has passed. In contrast to students who live in dormitories, offline learning was carried out effectively, and the teacher conveyed the learning materials. The teacher could readily convey the learning materials and assess the students' social attitudes when learning occurs, such as when students explain the outcomes of conversations and presentations. MA AL-Hikmah practices online and offline learning to improve students' social intelligence. Students who do not live in the boarding house participated in online learning, whereas students who live directly in the MA AL-Hikmah dormitory Bandar Lampung participated in offline learning (Farasi, 2022).

MA AL-Hikmah has tested educational virtualization in the form of Google Classroom, Google Meet, Zoom, and Edmodo. Those platforms are now frequently used as a step for online learning. The current situation following the Covid-19 outbreak has significantly impacted educational activities since education is approaching a phase of transition from online learning to face-to-face learning. As a result, every teacher carrying out the learning process must have an effective strategy for learning activities (Kusnadi, 2021). Teachers of Islamic religious



education are at the core of education. The learning process will not function well if Islamic religious education is not provided because Islamic religious education can generate exceptional students, particularly in terms of social intelligence. The students will be courteous in social situations, behave correctly, and follow all Indonesian regulations. As a result, to produce good students, they must employ an effective and proper strategy (Wahyudi, et.al, 2022).

Researchers have already investigated teacher strategies during a pandemic (Siregar & Akbar, 2020), beginning with learning design (Mujtaba et al., 2021), and curriculum (Loka, 2022) and its problems (Amma et al., 2021). However, post-pandemic educational research remains limited to planning (Rionga et al., 2021) and general education discussion in schools (Nur, 2022). No research has focused on the development of students' social intelligence, particularly in Islamic religious education learning. Post-pandemic educational condition is a challenge for all teachers, including Islamic religious education teachers, in forming and directing Islamic personalities so that students can properly and effectively actualize their social intelligence. It happened at MA AL-Hikmah Bandar Lampung, which continues to conduct face-to-face and online learning in the post-pandemic period. By exploring the strategies used by this institution, it is expected to gain valuable insight about the effective approaches to face the current education issues for future generation

This research will also enlighten the importance of the social intelligence which mostly overlooked during the online-based learning and can promote better understanding on how educational institution or policies can be developed to adopt and solved education challenges especially in formulating better strategies for developing social intelligence in Islamic educations context. Based on these problems, this research aims to investigate and analyze the growth and actualization of students' social intelligence in Islamic religious education learning.

## **RESEARCH METHODH**

This research employed a descriptive qualitative approach, describing factual conditions in a natural setting (Sugiyono, 2017). The MA AL-Hikmah Islamic boarding school is located on Sultan Agung Street of Raden Saleh No. 23 Way Halim, Kedaton, Bandar Lampung. The researchers gathered information through interviews, observations, and documentation. The researchers employed the interviews to collect information regarding the growth and actualization of students' social intelligence in Islamic religious education learning. The researcher identified the individual to be interviewed, called the key informant, in the first step of data collection through interviews. The interview guide was used as the guideline of the topic discussed with semi-structured questions for in-depth exploration of the research topics. The key informant was directly involved in management activities at the MA AL-Hikmah Islamic boarding school in Bandar Lampung, especially the

teachers. Furthermore, the researchers conducted direct observations documented at the research site. Observation checklists is used to collect the data of teaching and learning processes, classroom interactions, and activities related to the development and actualization of students' social intelligence during Islamic religious education classes. While documentation used for the research were lesson plans, students works, and other related documents. The collected data was then analyzed through the stages of data collection, data display, and conclusion drawing (Sugiyono, 2017).

## RESEARCH RESULTS AND DISCUSSIONS

### Fostering Students' Social Intelligence in Islamic Education Context

According to the research data, there were some strategies used by MA AL-Hikmah teachers to develop students' social intelligence after the pandemic. **First**, the cooperative learning strategy is one of the learning strategies that, when implemented, directs students to work together in small groups. The groups that achieve learning objectives are rewarded. Cooperative learning strategies involve students learning concepts in groups or teams (Zuriatun & Himami, 2021). According to the Islamic Religious Education teachers at MA AL-Hikmah Bandar Lampung, post-pandemic cooperative learning practices concerning social intelligence.

Based on the findings of the interviews, Islamic religious education teachers must employ effective strategies to encourage a successful lesson. One of the cooperative strategies was used by the teacher to train the students' social spirit by requiring them to work together in groups. Thus, students verbally responded to others' ideas, encouraging them to develop self-confidence, improve social communication, respect each other's opinions, and develop critical thinking skills. Teachers, for example, can divide students into ten groups of two to six students each. The teacher applies the rules individually, requiring each student to explain and each group to participate actively in ongoing learning.

**Second**, Affective learning strategies are learning activities that emphasize the formation of positive attitudes in students (Kadir, 2015). In this case, value is a hidden concept within the human mind. Value also refers to one's perception of what is good and bad, beautiful and unappealing, worthy and unworthy, fair and unfair, and so on. Thus, the value of education is essentially the process of instilling values in students so that they can behave well, following the norms they consider acceptable. Based on observations, interviews, and documentation, Islamic Religious Education teachers at MA AL-Hikmah Bandar Lampung used an effective learning strategy in the post-pandemic, namely, bringing dull academic concepts to life with visual and practical learning experiences. As a result, effective Islamic Religious Education teachers must use effective and innovative learning strategies in class to help students meet their individual needs (Hansyah & Arifin, 2021). Thus,



teachers can assist students in understanding the application of the material studied in a class by using interactive whiteboards or LCD projectors to display photos and videos, as well as activities that encourage students to experiment and be active in class to increase their social activities.

Observation, interviews, and documentation revealed the strategies used following the pandemic. **First**, the learning strategies employed were identical: cooperative learning and effective strategies. Online learning began by following the health protocols, such as wearing masks, keeping their distance, and sharing sections to encourage students to greet at the start of learning, followed by praying together, reciting the Quran, and filling out attendance forms. Furthermore, the teacher employed apperception or material repetition at the start of learning. The teacher evaluated students through question and answer at the end of the learning process. In practice, the lecture plus method (lecture and question and answer), learning media, learning materials, and learning evaluation were all part of the learning strategy. This finding is consistent with the theory that learning activities must include these key components (Nasution, 2017).

**Second**, based on the results of interviews related to the actualization of the social intelligence of students at MA AL-Hikmah, the teachers implemented the lecture plus method (lecture and question and answer) and discussion. In practice, Islamic religious education teachers encourage the students to lead prayers in front of their friends, shake hands with the teacher, and perform sunnah prayers in the congregation before learning. Increasing the intensity of group activities catalyzed for students to interact with their peers, teachers, and other education personnel at school. With an expanding variety of activities requiring social interaction, students had more opportunities to build their social intelligence. This finding is consistent with the hypothesis of social intelligence, which claims that social intelligence develops in conjunction with one's social connections (Boyatzis et al., 2020).

According to the findings of interviews with Islamic religious education teachers, the lecture plus method (question and answer and discussion) was relevant to the features of learning strategies since it emphasized the process of speaking. Furthermore, the implementation of the lecture method necessitated the use of other methods to ensure success. According to Mulyono, the lecture method will work well if supplemented with additional methods such as questions and answers, assignments, exercises, and so on. Then, Islamic religious education teachers tried to urge their students to stay calm and not rush through their work (Mulyono & Wekke, 2018). Students could enhance their social intelligence in this manner.

Regarding delivery style, Islamic religious education teachers offered material by first reviewing and questioning the preceding material. The teacher next inquired about the topic to be discussed, such as the concept of clean from hadats and unclean. Following that, students responded to questions from the teacher, which

was followed by an explanation by the teacher. This practice encouraged students to think critically and answer questions accurately. Oral lectures were offered directly to students via online learning media such as Google Meet, e-learning, WhatsApp Group, Google Classroom, and Zoom. Teachers can also use a hybrid approach to offer learning materials (online and face-to-face).

The discussion approach used by Islamic religious education teachers in learning, particularly during a pandemic, involved separating students into small groups of two to six, depending on the number of students present during the class. The teacher put students into groups based on attendance or at random and communicated with them over the WhatsApp Group. Furthermore, Islamic religious education teachers provided material about faith in Allah via Google Meet for group discussion. Thus, students connected or communicated with other students in a group indirectly to realize attitudes of social intelligence, self-awareness, and self-confidence.

Based on the interviews, the teacher divided the students into groups of two to six students and asked them one by one to explain the learning subject. Each group was expected to participate actively in the learning process.

According to the research findings, media that can deliver messages to students is required. Audio-visual media, or media capable of projecting sound and images so that students may understand the material offered, is utilized to realize students' social intelligence. Students can be more confident when dealing with their teachers and peers using tools such as Google Meet, e-learning, WhatsApp Group, Google Classroom, and Zoom.

Islamic religious education teachers at MA AL-Hikmah broadcast videos related to learning materials via Zoom, Google Meet, and WhatsApp Groups. Discussions and question-and-answer sessions also took place via Zoom, Google Meet, or voice note WhatsApp. The videos explained how to pray and the verses included in the prayer practices. As a result, students could properly and clearly understand and respond to the video content (Firmadani, 2020).

**Third**, during online learning, Islamic religious education teachers not only present content that adheres to the current curriculum, notably the K13 curriculum and the merdeka curriculum that is up to date. According to the observations, the material utilized by Islamic religious education teachers adhered to core competency standards such as the Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, and the History of Islamic Culture. According to Muhaimin's book, Paradigm of Islamic Education, the scope of study material for Islamic religious education contains seven key elements: Al-Qur'an Hadith, Faith, Sharia, worship, *muamalah*, morals, and Islamic history. Students can be confident and self-motivated and apply social intelligence effectively in everyday life due to this scope of learning.

**Fourth**, based on research, observation, interviews, and documentation results, Islamic religious education teachers evaluated learning by stimulating



students' knowledge through questions connected to learning materials. Evaluation is a method of gathering data and information about students' learning abilities to analyze how far the program has progressed and to decide whether the educational goals and learning process in generating knowledge have occurred as they should.

### **Actualization of Student Social Intelligence In-School and Outside of School**

Social intelligence is the ability to collaborate, communicate verbally and nonverbally with others, understand other people for specific constructive reasons, and connect with them in mutually beneficial ways. In MA Al Hikmah, Cooperative and affective learning strategies were used by the teachers to provide the opportunities for students to promote their social intelligence both within the school and outside of the school environment.

Within the school settings, teacher promoted cooperative learning practice by making the students working collaboratively in small groups. They were encouraged to express their ideas clearly, listen to other friends ideas, and develop their confidence in giving feedbacks in making better communication and social interactions. Moreover, the personal development were also emphasized especially in developing students respects to each others, effective communication, and some conflicts resolutions skills in social relationship.

With the special approach of Islamic educations, teachers were able to cultivate more other values and positive attitudes to promote better social intelligence. By using various learning activities which promote collaboration and using interactive approach, students can develop their feeling, empathy, sensitivity, and tolerance in living as a group. These skills and life values are very valuable for the students for their social life in the future.

Outside of the school, Islamic education provide foundations on the skills and values for the students to develop their social intelligence. The teachers often direct students to participate in community activities or any form of extracurricular activities to promote their communication skills and collaboration so that they are able to learn and engage into various situations in their social life.

Developing students social intelligence is a long and gradual process affected by both internal and external factors of the students. By providing a strong foundation for students in their learning activities and strategies, MA Al Hikmah Bandar Lampung strongly encourage their students to promote skills and values necessary for students to be prepared for their social life both within the school setting and outside of the school.

### **Obstacles in the Development and Actualization of Students' Social Intelligence in Islamic Religious Education**

According to interview data, the challenges to actualizing students' social intelligence at MA AL-Hikmah Bandar Lampung include: a) oneself. Controlling



emotions, managing, being confident, and so on all rely heavily on self-influence. A strong desire to change in a positive direction is a vital aspect. Social intelligence will not be enhanced without a strong will. Furthermore, some students do not participate in the learning process, such as during class discussions or via Google Meet (Rahmi, 2019).

b) Environment. The environment is also one of the inhibiting factors in students' social intelligence. Often students build interactions with fellow friends. However, there are harmful interactions with friends or following bad friends. c) Learning media and learning methods. Learning media is also an obstacle to actualizing social intelligence, especially during the Covid-19 pandemic. Due to the short learning time, opportunities for the learning media and methods to be applied are limited.

## CONCLUSION AND SUGGESTION

Islamic religious education teachers' learning strategies can be used to increase students' social intelligence. MA AL-Hikmah Bandar Lampung is utilizing two methods to develop and actualize post-pandemic students' social intelligence: cooperative learning strategies and affective learning strategies. Through cooperative group activities and interactive learning activities, students had opportunities to practice effective communication, collaboration, critical thinking, empathy, and social sensitivity which are very essential in developing social intelligence.

This study is limited to solely single educational institution, which may lead to the lack of findings strength and methods. Future research should explore longer term of studies and can be done across multiple educational institutions which can improve the generalisation of the findings and various potentials for effective social intelligence research.

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