IMPLEMENTATION OF INNOVATION FOR PAI (ISLAMIC RELIGIOUS EDUCATION) TEACHER TO IMPROVE STUDENTS' SPIRITUAL INTELLIGENCE: A CASE STUDY IN SCHOOL

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ABSTRACT

The purpose of this study was to determine the implementation of Islamic religious education, to determine the conditions of innovation that had been carried out by Islamic religious education teachers and to determine the supporting and inhibiting factors of Islamic religious education teacher innovation in developing students' spiritual intelligence. The method used in writing this research is the observation method, interview method and documentation method. while the author's data analysis using descriptive qualitative analysis. the results of the study concluded that: the implementation of Islamic religious education learning at SMK Negeri 1 Kebumen is quite good. The innovation that has been carried out by the teacher to develop students' spiritual intelligence is with learning media that is adapted to the method used. The driving and inhibiting factors of the innovation of Islamic religious education teachers in developing spiritual intelligence include: from students of different levels of intelligence, and awareness of the students themselves, while from the teacher because of the teacher's ability to create an interesting learning atmosphere and master many methods and adjust it, time, accuracy of media and learning methods.

Keywords: Innovation, Islamic Religious Education Teacher, Spiritual Intelligence.

ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui pelaksanaan pendidikan agama Islam, untuk mengetahui kondisi inovasi yang telah dilakukan oleh guru pendidikan agama Islam dan untuk mengetahui faktor pendukung dan penghambat inovasi guru pendidikan agama Islam dalam mengembangkan spiritual siswa. intelijen. Metode yang digunakan dalam penulisan penelitian ini adalah metode observasi, metode wawancara dan metode dokumentasi. sedangkan analisis data penulis menggunakan analisis deskriptif kualitatif. Hasil penelitian menyimpulkan bahwa: pelaksanaan pembelajaran pendidikan agama Islam di SMK Negeri 1 Kebumen cukup baik. Inovasi yang dilakukan guru untuk mengembangkan kecerdasan spiritual siswa adalah dengan media pembelajaran yang disesuaikan dengan metode yang digunakan. Faktor pendorong dan penghambat inovasi guru pendidikan agama Islam dalam mengembangkan kecerdasan spiritual antara lain: dari siswa berbeda tingkat kecerdasannya, dan kesadaran siswa itu sendiri, sedangkan dari guru karena kemampuan guru menciptakan suasana belajar yang menarik dan menguasai banyak metode dan menyesuaikannya, waktu, ketepatan media dan metode pembelajaran.

Kata kunci: Inovasi, Guru Pendidikan Agama Islam, Kecerdasan Spiritual.

INTRODUCTION

Ki Hajar Dewantara said that education is a guide in the life the growth of children, while the purpose of education is to guide all the natural strengths that exist in these children so that they as human beings and as members of society can achieve the highest safety and happiness (Binti Maunah, 2009). Through a quality education process, the nation and state will hold their dignity in the eyes of the world. An educational model is needed that is not only able to make students intelligent in theoretical science (theory of science) but also intelligent in practical science (the practice of science). Therefore, quality education needs innovations in education to be a means of opening the mindset of students that the knowledge they learn has meaning for life so that knowledge can change attitudes, knowledge, and skills for the better (Aris Shoimin, 2016).

In the Republic of Indonesia, Law No. 20 of 2003 concerning the national education system states that national education functions to develop capabilities in forming dignified national character and civilization to educate the nation's life, has the aim of developing the potential of students to become human beings who believe and fear God Almighty, have good morals, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (*Undang-Undang Republik Indonesia No.* 20 *tahun 2003 tentang sistem pendidikan nasional.*, n.d.). Apart from that, judging from its function, firstly, education is often seen as an effort to prepare the younger generation to play certain roles in society in the future. second, namely transferring knowledge according to the expected role, and third, transferring values to maintain the integrity and unity of society for the survival of society and civilization (Teguh Wangsa Gandih HW, 2013). In forming the nation's morals based on religious beliefs, as we have been proud of as a religious nation, it is necessary to re-echo (Ida Zusnani, 2013).

Islamic Religious Education is intended to develop spiritual intelligence and shape students to become human beings who believe, fear Allah SWT, and have noble characters. Developing spiritual potential includes the introduction, understanding, and inculcation of religious values which will be used as provisions in the world and the hereafter. In this case, later it can improve spiritual intelligence in forming a good moral personality and can be applied in everyday life in accordance with the teachings of Islam. Because spiritually intelligent people will live their lives according to what their religion teaches, according to what Allah wills, then depend on their lives only for Allah, avoid bad morals, and will try hard to have noble morals (Wahyudi Siswanto, 2010).

Based on the observations of researchers who conducted initial research at the Kebumen 1 Vocational High School (SMK), this is a school that focuses on practice according to its program of expertise, increasing morality and independent life for its students. This is supported by professional educators and adequate facilities. From the research results it is known that the majority of students are from people who are

Muslim, so it is not surprising that Islamic Religious Education is the most important food for students at school.

So far, research that discusses the innovation of Islamic religious education teachers and the development of spiritual intelligence is still rare, while research involving several of these variables has been carried out as research Sumarti, UIN Malang Student (2008) with the title "Islamic religious education innovation in improving the spiritual intelligence and emotional intelligence of students at SMA Negeri 02 Batu." (Sumarti, 2008). In his discussion, Sumarti is more inclined toward Islamic religious Education Innovation in increasing spiritual intelligence and emotional intelligence. This is different from the research that the author did, namely the innovation of Islamic religious education teachers in developing spiritual intelligence. Then Siti Fatimah's research, entitled "The role of Islamic religious education teachers in developing emotional intelligence and spiritual intelligence in children at Al-Hikmah Private Middle School Medan Marelan Pasar IV Barat" (Siti Fatimah, 2017). In her discussion, Siti Fatimah is more inclined to the role of Islamic religious education teachers in developing emotional intelligence and spiritual intelligence. This is different from the research that the author did, namely the innovation of Islamic religious education teachers in developing spiritual intelligence.

This study aims to find out the implementation of Islamic Religious Education learning at SMK Negeri 1 Kebumen for the 2019/2020 Academic Year, innovations that have been made by teachers in Islamic Religious Education learning in developing the spiritual intelligence of class XI students at SMK Negeri 1 Kebumen for the 2019/2020 Academic Year and to find out the factors supporters and obstacles to the innovation of Islamic Religious Education teachers in developing the spiritual intelligence of class XI students of SMK Negeri 1 Kebumen for the 2019/2020 Academic Year.

Class XI of SMK Negeri 1 Kebumen has five expertise programs which are divided into fourteen classes, the number of which includes Accounting class 1, 2, 3, 4, Automation and office management 1, 2, 3, Online Business and Marketing 1, 2, 3, Software Engineering 1.2 and Multimedia 1.2. From the results of the research, the researcher obtained information that according to Fitri Mas'adi said that there were classes that were active and fast in receiving lessons and there were classes whose students were passive and took a long time to receive lessons, especially in the subject of Islamic Religious Education. From this, what researchers will focus on here is class XI Online Business and Marketing 3, because class XI Online Business and Marketing 3 is one of the classes that is said to be passive when the learning process takes place compared to other classes. This is a special concern for educators to innovate learning activities, especially in choosing methods to be used in conveying learning to students so that students can more easily participate in teaching and learning activities.

Researchers can draw an understanding that the creation of an atmosphere of the interaction of teaching and learning activities (KBM) that is conducive to motivating students to study hard is one of the tasks of educators. Therefore, the

ability to innovate the learning process in developing spiritual intelligence is one of the most important educator abilities. Because of that, the researcher hopes that this research will provide solutions to existing problems and can be used as reference material in subsequent research.

METHOD

This research includes field research which is qualitative research in which researchers observe and participate directly in small-scale social research and observe local culture (Sugiyono, 2017). The subject of this research uses sources of information, the author explores on the part of the research institution and at any time regarding the issues raised. As for this study, researchers used observation techniques, interviews, and documentation in data collection. The subjects of this study were teachers of Islamic Religious Education and class XI students at SMK Negeri 1 Kebumen for the 2019/2020 academic year. In this case by finding sources of information and obtaining data, namely through the Principal, Waka Curriculum, Islamic Religious Education Subject Teachers, Staff and employees, and Students of SMK Negeri 1 Kebumen for the 2019/2020 Academic Year. Data analysis was carried out through qualitative analysis methods (non-statistical) based on concluding using an inductive frame of mind, namely a frame of mind departing from specific facts (Sugiyono, 2017).

DISCUSSION

Risult Research

Implementation of Islamic Religious Education Learning at SMK Negeri 1 Kebumen

The implementation of learning in schools, of course, cannot be separated from the National Education Standards. The National Education Standards themselves include content standards, Process Standards, Graduate Competency Standards, Educator Standards, and Educational Standards, Facilities and Infrastructure Standards, Management Standards, Financing Standards, and Educational Assessment Standards, all of which constitute one unit that is interrelated and complementary. According to the stages, the process of learning Islamic religious education at SMK Negeri 1 Kebumen is no different from learning Islamic religious education in public schools. At the planning stage, Islamic religious education teachers have also prepared a syllabus and Learning Implementation Plan (RPP). This RPP will become a reference in the implementation of learning in the classroom later (Fitri Mas'adi, n.d.).

The next stage in the Education Process Standards is the learning implementation stage. This stage is the application of the lesson plan contained in the lesson plan. Based on the results of the interview which was held on Tuesday, May 5, 2020, at 09.00. Prayitno as Head of SMK Negeri 1 Kebumen, stated that, In general, the implementation of learning carried out at SMK Negeri 1 Kebumen is quite good, this can be seen from the smooth learning without significant obstacles. Likewise learning

Islamic religious education, cannot be separated from the cooperation of the teachers as shown by the results that have been obtained by students in Islamic religious education lessons, the visible results of the students are an increase in religious knowledge and students' attitudes are getting better" (Prayitno, 2020).

The results of interviews (interviews) conducted by the author of class XI students online Business and Marketing (BDP)revealed that the implementation of Islamic religious education in schools was quite good even though it was not optimal but was able to answer students' problems through existing learning and religious activities, they students also felt happy with the increase in religious activities in schools.(Dela Salaisya, 2020) This can be seen from the provision of better learning media and the smooth implementation of learning without significant obstacles.

In addition to the task above, according to Elma, a class Xl student said that when there was a COVID-19 outbreak, all students were given the task of making a word about the wisdom of the COVID-19 outbreak by sending answers to WhatsApp by asking the Islamic religious education teacher.(Elma, 2020) The steps for Islamic religious education learning activities are as follows: Preliminary learning activities begin with an introduction by the teacher by leading the prayer and accustoming students to the recitation of the Qur'an together before starting the core activity. The second is the core activity in learning. core activities, the learning of Islamic religious education used by teachers is the same as learning in schools in general. These learning include contextual, cooperative learning, and problem-based learning, and the methods used are also the same as schools in general. The third is the Closing activity, namely conducting evaluations on students. The evaluation is indeed only by carrying out an oral test to measure students' understanding of the material that has been delivered.

The results of these interviews show that the implementation of Islamic religious education learning is designed so that it can maximize the development of students' spiritual intelligence by always innovating in every ongoing learning using various methods applied with the aim that the material delivered to students can be easily understood and understood by students (Interview with Fitri Mas'adi, n.d.).

Innovation of Islamic Religious Education Teachers in Developing Student-Based Spiritual Intelligence

As a formal educational institution, SMK Negeri 1 Kebumen tries to provide additional religious education to students so that they are happier and enjoy reading the Qur'an. Through Al-Qur'an reading and writing activities, students are invited to understand the Qur'an, be fluent in reciting *hijaiyah* letters, understand its tajwid and be able to carry out its contents in everyday life and memorize them so that they become spiritually intelligent students. In addition, at SMK Negeri 1 Kebumen there is the SEMENZA program to memorize the *tahfidz Qur'an*. This is a new program that is applied to each student to learn to memorize the Al-Qur'an, which is usually *murojaah*

together before learning Islamic religious education begins (Jailani, Wantini, Suyadi, & Bustam, 2021).

The purpose of studying the Al-Qur'an outside of class hours is to eradicate illiteracy in reading and writing the Al-Qur'an, to explore and practice the contents of the Al-Qur'an, and to help preserve the purity of the Al-Qur'an. So that there is a spiritual balance as well as knowledge and insight. The purpose of religious knowledge and broadening students' insights about Islam is as a means of forming Islamic character that will later be able to ward off negative influences from their environment and become a young generation who has good morals, is devoted to parents, teachers and the state to achieve the development of students' spiritual intelligence who are maximum (Interview with Fitri Mas'adi, n.d.).

The results of the innovations carried out by Islamic Religious Education teachers, especially when there was an outbreak of Covid-19 with the aim that students can have positive traits, the first is to be flexible, with the Covid-19 outbreak it is easier to adapt to various situations. Second is the high level of awareness. With the Covid-19 outbreak, it is easier for students to control themselves in various circumstances, including controlling emotions. As is the case with the Covid-19 outbreak, students remain patient and don't complain by staying at home and complying with government recommendations.

Supporting and Inhibiting Factors of Islamic Religious Education Teacher Innovation in Developing Students' Spiritual Intelligence

Based on interviews conducted by the author both with school principals and Islamic religious education teachers, he revealed the supporting factors for the implementation of Islamic Religious Education learning, including the first:

1. Learners, based on the results of interviews with Islamic religious education teachers, Fitri Mas'adi said the effort to overcome the different intelligence levels of students is that students are a single unit of individuals who have different backgrounds, both in terms of basic knowledge, in terms of intelligence and his family background. This difference in conditions does not rule out the possibility of causing difficulties for educators.
2. The second is Educators, regarding innovations to overcome problems from educators according to Prayitno the Head of the School said that: "*Motivating to continue learning and religious supplies to teachers who still lack mastery of material about religion, namely educators who are alumni of public universities*" (Interview with Prinsipal School, 2020). Innovation must be carried out an educator is required to equip himself with the knowledge that is following the times, willing to always learn and improve his professionalism both in his life as a role model for students and when teaching and guiding his students.

3. The third is time, the amount of material that must be delivered in class can cause problems because the time allotted is very limited. In one week there are only 3 hours of lessons or one face-to-face meeting for each class, even though when viewed in terms of the amount of material that must be delivered it takes far more time than the time spent provided (Interview with Fitri Mas'adi, n.d.).

4. fourth is Learning Media, the smoothness of the learning process is inseparable from the existing learning media. Whether the media is complete or not, it has a big influence on students' understanding when they receive the material presented. Fifth is the environment, the good and bad environment around the school, family, and community greatly affect the development of students' intelligence. In the school environment, Islamic religious teachers also always try to invite teachers to set a good example for students through the activeness of teachers to carry out religious activities and commendable behavior in their daily lives.

The inhibiting factors encountered in the implementation of Islamic religious education include:

1. student factor, Different levels of intelligence of students greatly affect the teaching and learning process. With these different levels of intelligence, an educator finds it difficult to convey material to students, because if they are not careful and use the right method, students with lower levels of intelligence will have difficulty accepting and understanding the material presented. For students with high intelligence, they will easily accept the material presented, but for students with low intelligence, they will find it difficult to level of awareness of students, in this case, the level of student awareness of religious education is very necessary, if the level of student awareness of religious education is low it is difficult to make students aware of the importance of Islamic religious education to develop spiritual intelligence for students. A lot of time and energy will be spent just to encourage students' willingness to carry out student religious activities if students run and hide during activities such as congregational prayers, recitation of the Qur'an, and others. Therefore, the level of awareness of students here is one of the inhibiting factors for learning Islamic religious education in schools.

2. educator factor, The process of learning and teaching is a process of interaction between teacher and student, in which an educator plays the role of imparting knowledge to his students. Therefore an educator is required to convey the material well so that when in class there are no difficulties. Besides that, the teacher is a human component in the learning process that plays a role in the formation of potential human resources (the formation of student intelligence) in education. Therefore the teacher must play an active role and place his position as a professional following the demands of a growing society.

3. Short learning time, time is an important component of the learning process. The time available for Islamic religious education lessons in public schools is minimal, namely 3 hours of lessons in one week. While there is so much material that must be conveyed. Therefore educational institutions must pay attention to this lack of

time. The religious education curriculum is material for Islamic religious education in the form of activities, knowledge, and experiences that are deliberately and systematically given to students to achieve the goals of religious education. From the explanation of the data above, it can be concluded that achieving this goal requires a lot of time allocation because there is also a lot of material to be given, but in fact, the time allocation given for learning Islamic religious education is very minimal. This can be a problem that it is impossible in a short enough time to be able to explain so much material and certainly not absorb all the material conveyed by the teacher to students.

4. learning media factors, Learning media are facilities and infrastructure in learning that function to assist teachers in conveying religious subject matter and to facilitate students' understanding of the material. In other words, learning media is an auxiliary tool to facilitate the implementation of the learning process to achieve educational goals.

Analysis and Discussion
Implementation of Islamic Religious Education Learning

Islamic religious education can be interpreted as a planned program in preparing students to know, understand, and live up to and believe in the teachings of Islam and are followed by guidelines to respect adherents of other religions concerning inter-religious harmony so that national unity and integrity are realized (Thohir, Ma'arif, Junaedi, Huda, & Ahmadi, 2021). In addition, Islamic religious education is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic standards (Jailani & Suyadi, 2022).

SMK Negeri 1 Kebumen carries out the learning process of Islamic religious education as a form of spiritual balancing for students, which is implemented through the process of opening learning, learning process, and learning evaluation. The data was corroborated by Zuharudin in Prof. Dr. Moh. Athivah al-Abrasyi in his book, (Zuhairin, 2012)." Basic Fundamentals of Islamic Education" which emphasizes that religious education is the task of educating their morals and souls, instilling a sense of *fadilah* (virtue), accustoming them to high decency, preparing them for a holy life wholly sincere and honest. The learning process for Islamic Religious Education at the school is adjusted to the 2013 curriculum, also adjusted to the lesson plan and with various methods according to each basic competency. This is following the scope of Islamic religious education, namely the scope of Islamic education, which is related to educational components (such as educators, students, goals, educational materials, and methods) (Arifa, 2021). which includes teaching faith, teaching morals, teaching worship, teaching fiqh, teaching *ushul fiqh*, teaching *qira'at Qur'an*, and teaching Islamic history.

Islamic education aims to have Islamic characteristics and to become a good human being (Fauzi & Ayub, 2019; Santoso & Khisbiyah, 2021) In this case, Islamic

education has two objectives, namely general goals and specific goals. In short, Islamic Religious Education (PAI) aims to increase students' faith, understanding, appreciation, and practice of the Islamic religion, so that they become Muslim people who believe in and fear Allah SWT. and have a noble character in personal, social, national, and state life (Santoso, 2017; Santoso & Khisbiyah, 2021)

This is in line with what is implemented by SMK Negeri 1 Kebumen in presenting spiritual intelligence, namely educators collaborating on a condition namely Covid-19 with the attitude of students who take positive values for a disaster or social inequality. so that with these efforts indirectly Islamic religious education does not become a lesson about faith alone but is more critical of a condition that is implemented during learning.

Therefore, the author can conclude that the learning process of Islamic religious education at SMK Negeri 1 Kebumen is implemented through opening learning, learning processes, and learning evaluation, the main purpose of which is to teach students about the importance of spirituality in students and to become Muslim humans who believe and fear God. Allah SWT, and has noble character in personal and social life, nation and state and has a function in efforts to form Muslim personality, a combination of faith and good deeds, namely the belief in absolute truth which is the sole purpose of life and central to self-dedication and good deeds. in line with human dignity and increase faith.

Innovation of Islamic Religious Education Teachers in Developing Student-Based Spiritual Intelligence

Innovation in the teaching and learning process is a mandatory thing that must be done by education. Innovation is an effort to renew or refresh an object to speed up a process so that it is following what is desired. Kebumen 1 State Vocational School is one of the educational institutions affected by the Covid-19 pandemic, thus changing the order of habituation. So there is a need for an innovation that is right on target to be able to answer various existing problems, especially in Islamic religious education, such asAl-Qur'an reading and writing activities and the SEMENZA program memorizing *tahfidz Qur'an* are new programs that are applied to each student to learn to memorize the Al-Qur'an.

The existence of this is a productive idea from institutions and individuals, in this case, Islamic religious education teachers, as Ibrahim termed in his book he states that innovation means an idea, event, or method that is felt or observed as something new for a person or group of people (society). Innovation is held to achieve certain goals or to solve a certain problem (Khoirudin, Baidhway, & Nor, 2020), and is used to express the discovery of new things created by humans so that they are beneficial to their lives (Farkhani, Baidhawy, & Kuswaya, 2021)

The purpose of religious knowledge and broadening students' insights about Islam is as a means of forming Islamic character that will later be able to ward off negative influences from their environment and become a young generation who has good morals, is devoted to parents, teachers and the state to achieve the development of students' spiritual intelligence who are maximum (Interview with Fitri Mas'adi, 2020).

The results of the innovations carried out by Islamic Religious Education teachers, especially when there was an outbreak of Covid-19 with the aim that students can have positive traits, the first is to be flexible, with the Covid-19 outbreak it is easier to adapt to various situations. Second is the high level of awareness.

In terms of terminology, spiritual intelligence is a basic intelligence that can solve problems of meaning and value, placing actions or ways of life in a broader, richer, and more meaningful context (Aprida & Suyadi, 2022). In addition, spiritual intelligence is intelligence to deal with matters of meaning, namely intelligence to place our life behavior in a wider and richer context, as well as intelligence to judge that one's actions or ways are more meaningful than others (Ahmad, 2015; Arifin, 2022). According to Danah Zohar and Ian Marshall, spiritual intelligence is intelligence to deal with issues of meaning, namely intelligence to place our behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or way of life are more meaningful than others. In addition, spiritual intelligence is the ability to give the meaning of worship to every behavior and activity, through steps and thoughts that are natural, towards the whole human being (hanif), have a monotheistic (intergalactic) mindset, and have the principle "only because of Allah" (Evo, 2021).

Thus, it means that a spiritually intelligent person is a person who can actualize Divine values   as a manifestation of his activities in daily life and strives to maintain harmony and harmony in his life, as a manifestation of his experience of the demands of his nature as a being who has a dependence on the power that beyond the reach of himself, namely the Creator (Rofiah, 2016; Rus'an, 2013). In addition, the function of spiritual intelligence itself is to transform spiritual values   or religious values   such as honesty, compassion, justice, responsibility, and peace.

Supporting and Inhibiting Factors of Islamic Religious Education Teachers in Developing Students' Spiritual Intelligence

Students are one of the objects of knowledge transfer carried out by educators. Every student has abilities and intelligence that cannot be generalized, so a professional educator is needed. Teachers are etymologically often called educators (Egan, Stout, & Takaya, 2007; Nahdi, Rasyid, & Cahyaningsih, 2020). In terms of terminology, the teacher is often interpreted as a person who is responsible for student development by seeking the development of all student potential (*fitrah*), both cognitive potential, affective potential, and psychomotor potential. In addition,

teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in formal education, basic education, and secondary education (M. Abdul Rojak, 2018; Rivalina, 2020). The teacher can also be interpreted as a person who is responsible for assisting students in their physical and spiritual development so that they reach a level of maturity, can independently fulfill their duties as a servant ('*abd*) and caliph of Allah (*khalifatullâh*), capable as social beings and as independent individual beings (Mahfud et al., 2020). So the teacher is the actor of learning, which is most important in the success of learning (DEPAG RI, n.d.; DEPAR RI, n.d.; Setiawan, 2019). The main thing is that a teacher is a person who is responsible for educating life for students (Arqam, Mhd Lailan,. Somae, Erik Tauvani,. Atmojo,. Ahmad Muslih , Akbar, 2021).

In the context of education, there is no learning process whose output is successful for both students and the system, of course, it is influenced by several weaknesses and strengths that influence it. As with SMK Negeri 1 Kebumen, there are supporting and inhibiting factors in the successful process of implementing spiritual intelligence in students in general divided into four points, namely varied students, educator factors, limited time, and learning media. So from this, we need an organized system to answer problems and support the learning process to create a productive learning atmosphere.

One of the efforts given is through the professionalism of a teacher, namely a teacher must act as a Motivator, meaning that a teacher should give encouragement and advice to his students to actively, creatively, and positively interact with the environment or new experiences, in the form of lessons offered to him. Facilitator, means that the teacher seeks to create an atmosphere and provide facilities that allow students to interact positively, actively, and creatively. Organizer means that the teacher seeks to organize, plan, program, and organize all activities in the teaching and learning process. Information means that the teacher can provide the information needed by students, both for the interests and smoothness of teaching and learning process activities as well as for the future interests of students. Counselor, meaning that the teacher should provide guidance and counseling, or special services to students who have problems, both educational and emotional, social, as well as mental-spiritual in nature (Makin, 2016; Tupan, Lattu, & Therik, 2022).

Based on the explanation above, it can be concluded that the teacher's task in teaching or education is not only limited to teaching and learning activities, but more than that, the teacher must also be able to solve things that are psychological and master the material he conveys to students to achieve philosophical and practical goals of national education.

CONCLUSION

The implementation of Islamic Religious Education learning at SMK Negeri 1 Kebumen has innovated in developing students' spiritual intelligence even though it has not yet reached the stage of perfection. This is based on learning that is carried out in a planned manner through the design of syllabus development and the selection of appropriate learning methods. Procurement of religious activities that are routinely carried out at SMK Negeri 1 Kebumen, such as obligatory farduh prayers in congregation at the school mosque for all students, dhuha prayers, reading and writing the Koran, and commemorating Islamic holidays.Factors supporting the innovation of Islamic religious education teachers in developing students' spiritual intelligence Factors of students who do not give up easily (internal student factors) as well as good support and cooperation from the students' families (external student factors). The time factor is an important component in the learning process. While the inhibiting factors for teacher innovation in the implementation of learning in terms of the four factors that influence the implementation of learning are: Factors of students with internal factors of students related to psychomotor (intentional domain), namely the way students communicate with their teachers and the lack of understanding of students, especially in delivering teacher material. The teacher's factor in using learning media is less than optimal. The time factor is still lacking because there are so many Islamic religious education lessons while the time available is only 3 hours a week. The factor of facilities that are still lacking, especially in the learning media in LCD/project classes, is that some of them don't work so the material is not delivered.

SUGGESTIONS AND RECOMMENDATIONS

Researchers recommend to the government, researchers, lecturers, and policy makers to follow up on this research. As for research that is relevant to this research, such as implementation-based or development-based learning based on religious moderation in madrasas. implementation of harmony-based learning in schools and Islamic boarding schools. which focuses on discussing the harmonization and moderation of religion in Islamic boarding schools and formal institutions. The current moderation of religion acts as a trigger and mediator as a benchmark and conveys a peaceful world in this country. as the echo and motto of the policies of the Ministry of Religion of the Republic of Indonesia

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