

Normative Spiritualization of Parents in The Dynamics of Children's Intellectual Intelligence

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Abstract

The enthusiasm to hone children's intellectual intelligence abilities today is minimal as time goes by; this is due to environmental facilities, and there is no interest in knowledge, and most parents do not know that the knowledge gained by children also depends on the seriousness of parents physically and spiritually, with This researcher intends that parents are not only more concerned with physical sincerity, but also spiritual sincerity, just like 15th-century parents who gave birth to significant figures, even though the environmental facilities are elementary, but the product of thought or invention is influential to this day. This study uses a descriptive qualitative approach with library and field research methods. In contrast, data analysis uses the Milles and Huberman model, with a flow of information reduction, information arrangement, and concluding. The result of this study shows that the normative spiritualization of parents can influence simple intellectuals and progressive intellectuals. There is also a relationship between simple and advanced means, which impact originality and unoriginality.

Keywords : *Normative Spiritualization, Dynamics, Intellectual Intelligence*

Introduction

The term dynamics is closely related to cyclical changes both vertically and horizontally, evolutionarily and revolutionary, and can be seen in terms of historiography, theology, teleology, and time. From there, it must first be distinguished between development and development, which are both almost the same; the difference lies in the epistemology of language; development

can be interpreted as an effort from within to continue to develop; sometimes, external factors affect any time, while the term development orientation is more to external factors, meaning that intellectuals can develop if there are external factors that affect material or immaterial. While the intellectual development of children can be seen from aspects whose orientation comes

from within, external factors can influence development requirements from time to time.

The intellectual development of students is directly proportional to how a child is born before birth; therefore, parents must have a straightforward attitude and nature. First, Hirsh's philosophy, this attitude in Islam is highly appreciated, as long as it does not go beyond the norms and dimensions of Islam, the way to get goals or means to achieve goals. To reach the destination, there is a theory from the East called "cause and effect, natural law (*Sunnatullah*)."¹ Westerners it "The Law of Causality."² This indicates that everything humans do is reciprocal to their actions.

Persistent people are serious about getting the goal, so they get what they do and vice versa. The two qualities of *Ishtibar*, this trait goes beyond the normal limits to be passed by actually leaving pleasure in the process of achieving the goal. Parents must have these attitudes and characteristics to give birth to intelligent children, of course with a process that is not easy in terms of sincerity in feeding clean and pure children not carelessly, and very accepting of what is what is called Normative Spiritualization that parents must undergo. Because there are two

physical and spiritual dimensions balanced in humans, carry them out with diligence, sincerity, persistence, and more than patience in seeking, giving, and guiding.

Intellectual intelligence in terms of history has existed since the time of the Prophet Muhammad with the nature of Fathonah, from the 9th century to the 13th century to the 15th century, gave birth to many Muslim intellectuals, especially in the Baghdad area; in fact, almost all fields of science they master. If you want to look back at the history of Muslims who have had a very extraordinary influence on Westerners, one example is from a Muslim named Abu Ali Muhammad al-Hasan bin al-Haitsam (354 H/965 M) Initially the inventor of the Camera Obscura, then continued by Tommy Boger (1372 H/1953 M), Francis Bacon (1035 H/1626 M), and Johannes Kepler (979 H/1571M) inventing microscopes and telescopes, Ibn Haitam also discovered the principle of solidification of air before a scientist named Evangelista Torricelli (1017 H/1608 M) who knew about it 500 years later, he also found the manifestation of gravitational attraction before Isaac Newton (1052 H/1642 M) know it, as well as the Islamic figure Abu' Ali al-Husayn bin 'Abdullah bin Sina' (980 H/1572M), Abu Yusuf Ya'qub ibn Isḥaq aṣ-Ṣabbāḥ al-Kindi (801 H/1398 M), Abu Nasir Muhammad bin al-Farakh al-Farabi (872 H/1467M), Abu Al-

¹ Muhammad Abduh. *Al-Islam Din al-‘Ilm wa al-Madaniyyah* (Kairo: Al-Majlis al-‘A’la li al-Syuun al-Islamiyah, 1964). p. 100

² Kechnie Jean L. Mc. *Webster's New Twentieth Century Dictionary Of The English Language*. New York: Million Collin's Publisher Inc, 1980. p. 288

Walid Muhammad ibn Ahmad ibn Rusyd (520 H/1126 M), and so on also contributed a lot in the Islamic world not only in the field of fiqh as well as astronomy, physics, history, theology, music, mathematics, medicine, sociology, metaphysics, logic, psychology and others. Islam at that time was a central reference for Western intellectuals; many Islamic figures were influential because of their books; this is the development of Islamic scholars from a historical perspective. While intellectual development seen from the educational philosophy of the realm of individual students is very diverse in efforts to hone the abilities of the brain limits, in this case, the most important thing is never to forget the norms and dimensions of Islam.

Sophisticated facilities and environments nowadays allow children to compete with other children and produce new works and products; children are constantly honing their abilities and trained so that children's competencies can be seen, not only in sophisticated facilities and environments that children have to go through but as well as intellectual intelligence as well, that's one way through the Normative Spiritualization that both parents carried out. From here, there are a few things to say 1) What is parents' normative spiritualization of children's intellectuals? 2)

How is the development and comparison of children's intellectual intelligence in general and particular. 3) What is the relationship between Simple Means and Advanced Means, Advanced Intellectuals with Simple Intellectuals, and Originality with Unoriginality. 3) What are the factors that affect children's intellectual intelligence.

Method

In this study, the researcher used the type of library research. According to Zed, field research is field research to prepare a framework for research purposes that obtains similar research information, deepens theoretical studies, and then conducts library research as a literature search more than just serving the functions mentioned to get research data.³ With the help of various kinds of materials in the library such as documents, books, magazines, historical stories, etc.⁴ Then the last step is data analysis using the interactive analysis model of Milles and Huberman, with the flow of information reduction, structuring information, and conclusion.⁵

³ Zed, *Mestika. Metode Penelitian Kepustakaan*. (Jakarta : Yayasan Obor Indonesia, 2008). p. 3

⁴ Mardalis. *Metode Penelitian Pendekatan Proposal* (Jakarta : Bumi Aksara, 1999). p. 26

⁵ Miles, M.B, Huberman, A.M, dan Saldana, J. *Qualitative Data Analysis, A Methods Sourcebook. Edition 3*. USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press, 2014. p. 348

Discussion

Normative Spiritualization of Parents on Children's Intellectual Intelligence

Islamic education has taught regulations related to human values; with these regulations; humans determine the direction of the way of life contained in the *al-Qur'an* and *as-Sunnah*; teaching about work must begin with good intentions, processes, and results and effects. These four pillars must be carried out to produce value perfection; perfection will be reduced if one of the pillars is not associated. It is more perfect if there is a normative spiritualization where the work is done a little further than the general standard of people's work.

All processes are carried out selflessly for parents who have the will to give birth to intelligent children even though blood is at stake. Still, it must be understood that it does not exceed the limit to get something in the process. Some regulations must be accounted for, both vertically and horizontally, even willing not to enjoy material happiness to achieve goals. As a parent, you must be careful with your child before birth, especially for a mother, because the fetus is in the mother; even though a mother provides good (physical) intake, the intake (spiritual) is not good, so it harms the child because the child (fetus) in the womb has two biological and spiritual dimensions, Islamic Education experts reinforce this Baihaqi A.K explained

that the spirit (life) that was blown by the angel based on the permission and command of Allah who gave life to the child in the womb already had high cognitive power, Baihaqi understood from the word of Allah SWT. in QS al-A'raf/7: 172 which reads :

..... أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

(الاعراف: ١٧٢)

....., [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."

This verse explains that Allah SWT. has sworn in all humans in the mother's womb with God's confession to Him. This indicates that humans in the womb understand and understand the meaning of the character.⁶ so many opinions about the human point of view in terms of spiritual and physical. In Islam, humans are the link between the substance of the body and the importance of the spirit.⁷

Research conducted by F. Rene Van de Carr and scientists from the United States in the field of prenatal development shows that while in the womb, babies can learn, feel, and know the difference between light and dark at the age of 5 months (20 weeks), the baby's abilities to handle the stimulus has developed

⁶ Baihaqi A.K. *Mendidik Anak dalam Kandungan* (Jakarta: Darul Ulum Press, 2001). p. 43

⁷ Zuhairini dkk. *Filsafat Pendidikan Islam* (Jakarta : Bumi Aksara, 1992). p. 71

well enough to be able to start learning games.⁸ Stimuli that come from outside can affect children when they are five months old (20 weeks), for that a mother must be careful in words and actions, Islam is very detailed in giving rules to humans from the minor things to the most significant things, one of which is an example is the process of educating children, not only mothers and fathers have to take part physically and spiritually, how and where do these intakes come from.

Parents of children before birth have a prenatal vision (planning) and post-natal mission (implementation) and, of course, not only physically but spiritually, to become a competent, intelligent, knowledgeable child depending on both parents. *Hirsh's* attitude carried out by parents when the child is in the womb has the potential for the child to become the child that parents want because it is impossible for parents who wish for an extraordinary child in the process to accept that they are without doing beautiful things too, in terms of time and energy for sure. sacrificed, also the nature of Ishtibar carried out by parents is also potentially suitable for children, because in carrying out this it is not only carried out by the standards of parents

in general, and between *Hirsh's* Attitude and Ishtibar's Nature, of course, there is Normative Spiritualization carried out by parents, all significant Islamic figures must be born to great parents.⁹

For people who want good plants, the seeds must be of good quality, planted in a good place, and watered well; when the seeds sprout with hope, the plants grow well and are maintained until they grow big. Likewise, with parents who want innovative, intelligent and knowledgeable children starting with planting seeds in a good womb, and providing good nutrition, then the children will be good because what is in the parents is passed down to their children, as in the hadith of the Prophet SAW narrated by Imam Ibn Majah and Ad-Dailami, the Prophet said :¹⁰

أَنْظُرْ فِي أَيِّ نِصَابٍ تَضَعُ وَلَدَكَ فَإِنَّ الْعِرْقَ
دَسَّاسٌ

“Pay attention to where you put your child at the base because the character and character of parents pass down to their children.”

⁸ Carr dan Marc Lehrer F. Rene Van de, *While You're Expecting Your own Prenatal Classroom*. p. 45

⁹ Mohammad Herry, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20* (Jakarta : Katalog Dalam Terbitan, 2006). p. 312

¹⁰ An-Najjar Zaghlul, *Pembuktian Sains dalam Sunah*, (Jakarta : Sinar Grafika Offset, 2007). p. 252

From the above hadith, it can be concluded that the character and character that exists in children is not far from their parents; therefore, in Islam, a person is required to find a suitable partner so that offspring become better; this is where the awareness arises that Islam teaches education to children comprehensively, from the minor thing to the most significant thing, everything is for the good of humanity.

The character here is related to the nature of anger, pride, honesty, patience, affection, love, responsibility, and so on. While the character has to do with the attitude of stealing, helping, gentle, challenging, and so on. Hadith, described by Dr. Zaghlul An-Najjar above, in general, namely character and character, indicate the role of parents (father and mother) is the same, while according to Arabic expert Achmad Warson the word *الْعِرْقُ دَسَّاسٌ* above means "father's morals are declining."¹¹

In Islam, character, and character are interconnected; the implication of consistency is called morality; this character becomes good and evil with the mother's role; therefore, the mother is the first madrasa for children,¹² This opinion was

clarified by a character from London named Ridley who said that "Mother Nature has not entrusted the determination of our intellectual capacities to the blind fate of a gene or genes; she gave us parents, learning, language, culture, and education to program ourselves with."¹³

Development and comparison of children's intellectual intelligence

In this chapter, we will explain simultaneously between intellectual development and comparison in children, although some of these definitions have been explained in the previous chapter. Seifert and Hoffnung define development as "long-term changes in a person's growth feelings, patterns of thinking, social relationships, and motor skills" which means "long-term changes in a person's patterns of thinking, social relationships, and motor skills".¹⁴ While Van den Daele explained that "Development means qualitative change". This means that development is not simply an increase of a few centimeters in one's height or an increase in one's abilities, but rather a process of integration of many complex structures and

¹¹ Achmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1984). p. 402

¹² Nurhayati, & Syahrizal. *Urgensi dan Peran Ibu Sebagai Madrasah Al- Ula dalam Pendidikan Anak*, Itqan Vol 6 No. 2 (2015). p. 153-167.

<https://ejurnal.iainlhokseumawe.ac.id/index.php/itqan/article/view/49>

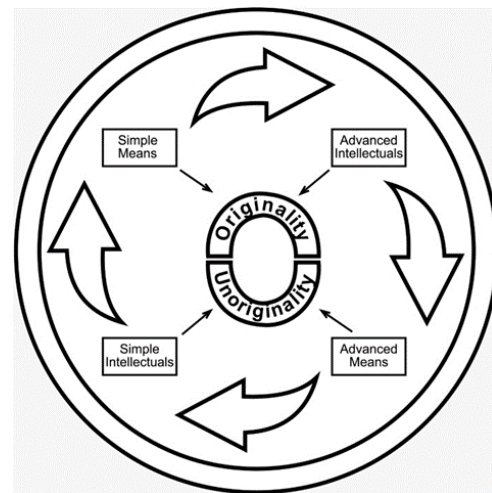
¹³ Ridley, M. *Genome: The Autobiography Of a Species an 23 Chapters* (London: Fourth Estate, 1999). p. 77

¹⁴ K.L. Seifert dan R.J Hoffnung. *Child and Adolescent Development* (Boston: Houghton Mifflin Company, 1994). p. 9

functions.¹⁵ Development is not only in quantity but also in the quality of the mindset, the mindset is always changing influenced by time and the environment in which it is located. Generally, the facilities or the environment are sophisticated, and the products produced are also sophisticated (quality), it is another case that the facilities or the environment are inadequate and tend to be of low quality.

While comparisons can look for similarities and differences of a material whose end is quantity and immaterial the end is also quality. The areas of comparison include theology, historiography, sociology, psychology, and so on, but in this case, it leads to a more narrow comparison in the realm of historiography, namely the comparison of the 15th century with the 21st century is actually very important to discuss because in terms of the facilities and infrastructure that existed at that time full of simplicity, but the product of a thought that was issued was very sophisticated while at present the facilities and infrastructure are so very sophisticated but the product of thought is very minimal, the concept of Simple Means with Advanced Means, Advanced Intellectuals with Simple Intellectuals and

Originality with Unoriginality needs to be discussed as well as the relationship of the four the concept. Below is a concept of the four items :



Picture 1: Intellectual Intelligence

Development and Comparison

- a) Simple Means, the simplicity of some facilities or the environment from their natural or artificial nature, there are facilities but they are very simple, although there is little development in quantity but induced. Many people move with the help of simple facilities that are made by themselves so that their work is lighter and does not spend a lot of energy.
- b) Advanced Means, the opposite of simple means that a sophisticated facility or environment supports the birth of new things, many sophisticated, simple, and dynamic

¹⁵ Van Den Daele. *Psikologi Perkembangan*. (Jakarta : Elizabeth B.Hurlock, 1976). p. 153-167

facilities ranging from agricultural, economic, and educational facilities to offices. Many people do not move assisted by existing facilities.

- c) Simple Intellectuals, This intellectual intelligence can be seen from the opinion of Stanford-Binet, a Journal from Henry L. Jansen that in this case, intellectual intelligence ranges from 90-109, namely the average or standard group (not low nor high)¹⁶
- d) Advanced Intellectuals, This intellectual intelligence can be seen from the opinion of Stanford-Binet, a Journal of Henry L. Jansen, that in this case, intellectual intelligence is in the range of 144+, i.e., this group is very talented or very advanced.¹⁷
- e) Originality, products, or works produced without any previous imitation, such as scientific discoveries or writings, are far from imitation; these ideas are precious even though they are much more perfect than can be perfected by people after.

¹⁶ L. Jansen Henry. Test Review : Roid, G. H. (2003). "Stanford-Binet Intelligence Scales", Fifth Edition (SB : V). Itasca, IL : Riverside Publishing, Volume: 19 issue : 1-2 December 1, University of Alberta, 2004. p. 235-244
<https://onlinelibrary.wiley.com/doi/10.1111/jonm.12362>

¹⁷ L. Jansen Henry. Test Review : Roid, G. H. (2003). "Stanford-Binet Intelligence Scales". p. 235-244

- f) Unoriginality, the opposite of Originality that the product or work produced is more by imitation than before or in other words only develops from previous products and works, most products or works have been found before.

The six points above are related to each other, although, in the 15th century, Simple Intellectuals were simple while Advanced Intellectuals were very sophisticated but produced new (pure) products and works themselves; on the contrary, in the 21st century, Simple Intellectuals were not so sophisticated while Advanced Means very sophisticated but does not produce new products or works that can affect the western and eastern world. However, Simple Means, Advanced Means, Simple Intellectuals, and Advanced Intellectuals remain interconnected. Simple Means are due to Simple Intellectuals; Simple Intellectuals are due to Advanced Means, Advanced Means are due to Advanced Intellectuals, Advanced Intellectuals are due to Simple Means, and so on.

Factors influencing the intellectual intelligence of 15th and 21st-century children

Generally, the higher the facilities or environmental quality, the higher the product quality. It is different from the history of the 15th-century figures; there are many

influential figures in the western and eastern world. At the same time, the facilities and environment are simple, from stationery to facilities. Still, knowledge products are influential even today, such as the figure of Abu Ali Muhammad al-Hasan. Bin al-Haitsam (354 H/965 M) was the first inventor of the Camera Obscura, an incandescent lamp with a wooden hole (et. wall). Then these findings were continued and refined by Tommy Boger (1372 H/1953 M), Francis Bacon (1035 H/ 1626 M), and Johannes Kepler (979 H/1571 M) so that the microscope and telescope were created, and this proves that sophisticated facilities or environments do not necessarily give birth to great concepts and ideas. Whereas in the 21st century, the facilities and atmosphere are very sophisticated, pictures and opinions do not affect the general public, even though the facilities and the environment are very sophisticated.

1) Extrinsic Factors Affecting 15th Century Children's Intellectual Intelligence. Related to extrinsic factors, the environment and existing facilities are straightforward because it is not contaminated with existing developments, ranging from social issues, cultural economics, and so on, with the dynamism that exists at this time making children excited to produce

works and products, even though the age of the child is relatively young.

2) Intrinsic Factors Affecting 15th Century Children's Intellectual Intelligence. Sincerity and enthusiasm are one the factors within children, and it arises from phenomena or actions were taken by the environment and existing facilities; with sincerity and confidence, they can produce products and works that are very influential sometimes, and they train spiritual intuition to isolate themselves from the crowd.

3) Extrinsic Factors Affecting 21st Century Children's Intellectual Intelligence. Children at this time who are called millennials have difficulty developing their intellectual intelligence because of the increasingly instant era, and they don't want to do new things; they are too busy with their world without any encouragement from their parents or society to develop, especially with the existence of elastic and increasingly technological tools. The design makes it easy to find the work and products of others. On the other hand, scientific knowledge is stagnant.

4) Intrinsic Factors Affecting 21st Century Children's Intellectual Intelligence. In this case, the child does not want to do new

things; positive things burden the child, and this trait makes the child less enthusiastic about doing new things. Intuition, if it is not used to it, will not develop in any domain or field; one of the reasons children cannot and do not want to do new and positive things is because a child's intuition is never accustomed or allocated to positive things that make him develop.

Conclusion

Judging from the development of intellectual intelligence in the 15th century, Simple Intellectuals was simple while Advanced Intellectuals were very sophisticated but produced new products and works themselves; on the contrary, in the 21st century, Simple Intellectuals were not so sophisticated while Advanced Means were very sophisticated but did not give birth to new products or works that can affect the western and eastern world.

However, Simple Means, Advanced Means, Simple Intellectuals, and Advanced Intellectuals are still interconnected. Simple Means are due to Simple Intellectuals; Simple Intellectuals are due to Advanced Means, Advanced Means are due to Advanced Intellectuals, Advanced Intellectuals are due to Simple Means, and so on. This is due to the normative spiritualization of parents in developing children's intellectual intelligence.

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