Optimizing Spiritual Intelligence Enhancement: A Comprehensive Analysis of Asmaul Husna Activities at SMA Negeri 3 Salatiga

Kristina Roseven Nababan¹, Nani Mediatati²

¹Pendidikan Pancasila dan Kewarganegaraan, Satya Wacana Christian University, Indonesia. E-mail: kristin.nababan@uksw.edu
²Pendidikan Pancasila dan Kewarganegaraan, Satya Wacana Christian University, Indonesia. E-mail: nani.mediatati@uksw.edu

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ABSTRACT
This study aims to analyze the optimization of students' spiritual intelligence through Asmaul Husna activities at SMK Negeri 3 Salatiga, which is aligned with the school's vision in producing graduates with noble character and environmental insight to compete in the global era. The research method used is a qualitative approach by exploring data through interviews, observations, and literature studies as primary data, and strengthening the results with the use of questionnaires as secondary data. The results showed that routine efforts in carrying out Asmaul Husna activities have not made a significant impact on the development of students' spiritual intelligence. Observations show that most students can merely cognitively grasp the concepts or at the knowledge level, but are not fully able to implement them in their daily lives, especially with regard to changing attitudes. Therefore, comprehensive support from all the stakeholders of the school is needed in designing a more effective strategy for developing students' spiritual intelligence. Asmaul Husna activities that are carried out every day need to be carefully monitored by the school and family, considering that the success of this activity can be assessed from significant changes in students' attitudes and behaviour, which are the initial capital in their future career development.

Penelitian ini bertujuan untuk menganalisis kecerdasan spiritual siswa melalui kegiatan Asmaul Husna di SMK Negeri 3 Salatiga, sejalan dengan visi sekolah dalam mencetak lulusan berakhlaq mulia dan berwawasan lingkungan untuk berkompetisi di era global. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan menggali data melalui wawancara, observasi, dan studi pustaka sebagai data primer, serta memperkuat hasilnya dengan penggunaan angket sebagai data sekunder. Hasil penelitian menunjukkan bahwa upaya rutin dalam melaksanakan kegiatan Asmaul Husna belum memberikan dampak yang signifikan pada pengembangan kecerdasan spiritual siswa. Hasil observasi menunjukkan bahwa sebagian besar siswa hanya dapat menguasai konsep secara kognitif atau pada tingkat pengetahuan, namun belum sepenuhnya mampu mengimplementasikannya dalam kehidupan sehari-hari, khususnya terkait dengan perubahan sikap. Oleh karena itu, diperlukan dukungan dan pengembangan kecerdasan spiritual siswa yang lebih efektif. Kegiatan Asmaul

KORESPONDENSI
Phone: +6283834595953
E-mail: kristina.nababan@uksw.edu
INTRODUCTION

The changing times followed by the development of technology presents a generation aware of the wealth of information. This generation is commonly known as the millennial generation where almost all activities undertaken are not separated from technology. This has led to a generation who is open and confident, making them not hesitate to upload every activity they do due to the need for self-actualization (Ali & Purwandi, 2017). This generation also has a quite broad insight because information flow is so quick and easy to obtain that it cultivates creativity. Tapscott (Jones & Shao, 2011) states that the millennial generation is often called generation Z with the characteristics of freedom, enjoying personalization, relies on instant information speed, likes to learn and work with innovative environments, actively collaborates and hyper technology. The new habits that arise certainly have a strong enough influence in shaping the quality of human resources in the future, considering that it is the millennial generation that will become the next generation of the nation.

The millennial generation, as a group that grew up in the era of high technology, shows an inevitable tendency towards the rapidly growing flow of technology. This phenomenon has become an unstoppable reality, along with the speed and ease of access to information. Although technology provides convenience in obtaining information, paradoxically, the presence of this technology poses a serious threat to the development of morals and human values in the millennial generation. Daradjat's opinion (Wahana, 2015) reflects concerns about the moral decline of students as a direct result of the rapid development of technology. Daradjat highlighted the disproportion between the growth of technology and the lack of improvement in the quality of students' character through education. This signals that a more holistic strategy is needed to respond to technological development that does not only focus on the technical side, but also considers the character and moral formation of the nation's next generation (Simaremare, 2022).

The importance of this holistic approach is reinforced by the awareness that technological development requires a holistic approach in order to respond to the globalization era. In this case, education has a very important role to play in shaping the millennial generation so that they can adapt positively to the evolving technology (Nababan, 2022). Education is not only limited to transferring technical knowledge, but must also pay serious attention to the formation of ethical values, morals, and usefulness in using technology.

Furthermore, technological developments can be utilized as a tool to improve the quality of education and provide wider opportunities for the millennial generation. The integration of technology in learning can motivate and enhance learning interest, producing individuals that are more creative, innovative, and ready for global demands. Therefore, understanding and utilizing technology wisely is an important key in ensuring that millennials are not only passive consumers of technology, but also ethical producers and leaders.
According to Seto Mulyadi, one of the child observers, the education system in Indonesia only focuses on the logical intelligence aspect, but neglects the main points such as moral, spiritual and ethical intelligence. Seto clearly said that students should not just memorize (intellectual intelligence) or only be burdened with a pile of homework, but must be equipped with ethical education (emotional intelligence and spiritual intelligence) as a solid foundation that must be planted since elementary school (Zahra, 2014).

The ability of a person is determined by the intelligence they have. According to Hawari (Rahmasari, 2012) there are several intelligences within humans, including intellectual intelligence, emotional intelligence, creativity intelligence, and spiritual intelligence which have a major influence in determining the quality of human resources. Goleman (Rahmasari, 2012) describes that brain intelligence is not the dominant predictor in a person's career development, but rather emotional intelligence. That the success of a person's life is determined by his formal education 15%, while the other 85% is determined by his emotional intelligence which includes the ability to motivate oneself and endure frustration, control impulses and not exaggerate pleasure, regulate mood and keep stress from paralyze the ability to think, to empathize and to pray. Therefore, SMK as one of the formal education aimed at preparing students to face the world of work must be educated early not only in terms of brain intelligence but emotional intelligence.

SMK is a vocational high school which one of the objectives of the school is to increase the ability of students to be able to develop themselves in line with the development of science, technology and arts, as well as prepare students to enter the workforce and develop a professional attitude (Arieska et al., 2018). The vision of SMK Negeri 3 Salatiga is to organize education with SMART (prosperous, independent, dignified) character to produce graduates with noble character and environmental insight who are ready to compete in the global era. Furthermore, the vision is elaborated into the mission, which is to organize a school that is based on religious values to foster noble morals and devotion to God Almighty, create a beautiful, clean, organized and comfortable school environment, prepare graduates who prioritize soft skills and hard skills that are able to compete in the global era and organize education that is disciplined, open and accountable.

During the reform era, religion can shape a person's character because Indonesia has a religious nation (Sukardi, 2016). Based on research findings, experts recognize that religion has an important role in the lives of individuals, thus developing concepts of religiosity and spirituality, along with research on their impact on various aspects of life (Amir & Lesmawati, 2016; Hood et al., 2009; Peterson & Seligman, 2004). This opinion is also supported by Wahyu (Kholifah, 2020) who explicitly explains that religious values can be a solution to the rampant acts of violence, brawls, drug use and various deviations that arise among students. This certainly has a major effect on future career development. Increased violence among teenagers, cultivated disrespect for elders and teachers, increased suspicion and hatred, deteriorating use of language, decreased laziness in doing activities, decreased sense of individual responsibility and increased self-destructive behavior that will have an impact on the quality of future human resources will be destroyed.

SMK Negeri 3 Salatiga established the Asmaul Husna activity as an effort to anticipate deviations (Massie & Nababan, 2021) through the development of spiritual intelligence and a form of strengthening student character. Presidential Regulation No.
87/2017, Article 3, explains that strengthening character education is carried out by applying the values of Pancasila in character education, especially including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility. Reading Asmaul Husna every morning before learning takes place, it teaches students to behave in accordance with the good names of Allah SWT.

Zohar and Marshall (Zohar & Marshall, 2005) explain that Spiritual intelligence is the intelligence required to function intellectual intelligence and emotional intelligence effectively. Moreover, spiritual intelligence is the highest intelligence possessed by humans. These three intelligences must run in balance and must be synergized, especially spiritual intelligence so that the personality of students can be formed properly. Spiritual intelligence allows human beings to be powerful at the end of procrastination because they are able to realize and use this intelligence will be able to make failure as a creative capital (Nasution, 2009). In addition, the principles of spiritual intelligence according to Agustian (Rahmasari, 2012) are the Star Principle, where this principle is based on faith in Allah SWT, the Angel Principle (Trust) where tasks are carried out with discipline and good according to the nature of angels who are trusted by Allah to carry out all the commands of Allah SWT, the principle of leadership where a leader must have firm principles, in order to be able to become a true leader like Rasullullah SAW is a true leader who is respected by everyone, the principle of learning where this principle is based on faith in the book. Like reading and learning to increase knowledge and seek the ultimate truth, think critically about everything and make the Qur'an a guide to action, the principle of the future where the principle based on faith in the "finalday" which is oriented towards goals, both short-term, medium-term and long-term, accompanied by a belief in the existence of a final day where each individual will get a reply to every action taken and the Principles of Order where this principle is based on faith in God's provisions. The principles of spiritual intelligence described by Agustian are in accordance with the principles carried out in Asmaul Husna activities. Therefore, this research was conducted to see how the development of students' spiritual intelligence through Asmaul Husna activities in SMK Negeri 3 Salatiga.

The research conducted by Hartati et al. (Hartati et al., 2021) titled "Character Building of Asma’ul Husna in Early Childhood at ELPIST Kindergarten Temanggung" indicates that the cultivation of Asma’ul Husna character values in students is undertaken through a curriculum based on Ahlus Sunnah wal Jamaah an Nahdliyah Foundation and the Ministry of Education. On the other hand, Satuti et al., (Satuti et al., 2023) in their study "Religious Character Strengthening Through the Habit of Reading Asma’ul Husna in Elementary Schools," focuses solely on the scope of elementary schools.

While there is a common thread between the aforementioned studies, there are distinctions with the current research. The primary difference lies in the comprehensive approach adopted in the latest study. This research not only confines itself to the theoretical understanding of Asmaul Husna but also expands the analysis to practical dimensions, including the quantitative measurement of changes in student behavior. Whereas previous research may have been more focused on conceptual understanding, the recent study at SMA Negeri 3 Salatiga strives to provide a holistic and applicable insight into the influence of Asmaul Husna on students' spiritual intelligence.
Moreover, this study demonstrates a concern for stakeholder involvement, encompassing in-depth interviews and focused group discussions to identify specific challenges and solutions. This creates a more open approach, involving stakeholders in decision-making related to Asmaul Husna activities. Thus, the "Enhancing Spiritual Intelligence" research at SMA Negeri 3 Salatiga offers a broader and more detailed contribution, aiming to provide a deeper understanding of the effectiveness of Asmaul Husna in the development of students' spiritual intelligence compared to previous research that may have been more focused on conceptual aspects.

Hence, the state-of-the-art research aspires to contribute not only to the academic discourse on spiritual intelligence but also to provide practical insights and recommendations for educators, administrators, and policymakers. By thoroughly scrutinizing the Asmaul Husna activities at SMA Negeri 3 Salatiga, the study aims to lay the groundwork for more effective strategies in developing spiritual intelligence, ultimately molding a generation of students with robust moral character and global awareness.

METHODS

As part of this research, the first step of data collection was conducted using interviews and observations as primary data sources. Afterward, extensive data collection was conducted through the distribution of questionnaires to students as representatives of each class, with a total of 130 participants from a total of 26 classes (consisting of 13 10th grade classes and 13 11th grade classes). The sampling process was conducted using the Stratified Random Sampling technique, which allowed the researcher to select a random representative of 5 students from each class that was part of the population. The importance of equal representation from each class in this study was the basis for consideration in applying the Stratified Random Sampling technique. The results of the questionnaire data collection became an element of data triangulation, which was used to enrich the results of interviews with the principal and two teachers from SMK Negeri 3. This primary data provided direct perspectives from students, while secondary data was obtained through journal reviews, websites, and literature studies relevant to the focus of this research. Quantitative data analysis was conducted through a descriptive analysis approach, where data was interpreted in the form of numbers and percentages to provide a more detailed picture. Meanwhile, interview data analysis involved steps such as data reduction, data presentation, and conclusion drawing or verification, in accordance with the approach proposed by Miles et al.(Miles et al., 2014).

RESULT AND DISCUSSIONS

Education plays a crucial role in educating and preparing students to become educated human beings who can survive their era properly. Law Number 20 of 2003 concerning the National Education System Chapter 1 Article (1) explicitly defines education as a conscious and planned effort to create a learning atmosphere and learning
process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills required by themselves, society, nation and state. In this case, Asmaul Husna is one form of education in developing students' spiritual intelligence at SMK Negeri 3 Salatiga since 2010. The Asmaul Husna activity is an activity that is carried out every day at school simultaneously in each class to recite the Asmaul Husna. Asmaul Husna, as it is known, is a verse that contains the names and good attributes of Allah SWT and is one of the programs of the Islamic Education teacher in order to instill an Islamic spirit and condition students to be more prepared for classroom learning. This activity is carried out regularly due to the many challenges faced by students in the times and provisions for future career development. Asmaul Husna activities are carried out by introducing and developing the properties of Allah in Asmaul Husna where these properties are the contents of 99 names and characteristics of Allah. From Asmaul Husna, students are expected to be able to emulate the attributes of Allah such as Forgiving (Al Afuww), Merciful (Al Halim), patient (As Shabuur), Compassionate (Ar Rahman), maintainer (Ya Allahuaimin) and so on and can be applied in everyday life.

The vice principal explained that reading Asmaul Husna can make excessive attitude control of students and is very influential and contributes positively to the development of students' spiritual intelligence. The questionnaire results show that 56.92% or 74 students chose very often feel afraid to steal because of the all-seeing nature of Allah. This is a controller of the attitude that exists in students and this is a large enough number when compared to the number of samples taken.

The level of mastery of understanding Asmaul Husna by students can ideally be used as an indicator to measure their level of spiritual intelligence. However, until recently, efforts to improve the quality of students' resources in this regard have not fully achieved satisfactory results. In fact, research findings show that there is still a mismatch between the level of understanding of Asmaul Husna and student behavior that does not fully reflect the principles contained therein. For example, the principles of integrity and honesty, which should be reflected in student behavior when carrying out examinations, show a fairly low number. Only 5.38% or only seven students from the total sample taken have never been involved in the practice of cheating during exams. This figure, although it is one indicator, can be considered low and indicates a gap between theory and practice in the application of Asmaul Husna values in students' daily lives.

In addition, the principle of respect and appreciation for teachers reflected in the attribute of Al Halim (Most Merciful) has also not reached the expected level. The results of the survey through questionnaires show that as many as 63.08% of students are more often chatting with their friends than paying attention to the lessons presented by the teacher. This reflects that the values that should be reflected in Asmaul Husna, such as politeness and respect for those who provide knowledge, are still not fully internalized by most students. Nevertheless, it should be pointed out that this figure can be used as a starting point to identify potential improvements in enhancing the quality of student behavior in line with the values of Asmaul Husna.

In this particular case, there should be a more intentional and purposeful strategy to improve the understanding and implementation of Asmaul Husna values among students. This effort could involve the development of special learning programs specifically designed to strengthen the link between the understanding of the Asmaul Husna concept and students' daily behavior. In addition, the role of teachers in

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socializing spiritual and character values through learning should be strengthened. Through this approach, students are expected to be more aware of the importance of making Asmaul Husna a guideline in their every action and decision.

The importance of integrating Asmaul Husna values in learning can also be strengthened by developing extracurricular activities or special activities that emphasize student character building. For example, organizing seminars, workshops or social activities that are educational and spiritual in nature can be an effective means of inviting students to reflect on and apply the values of Asmaul Husna in the context of everyday life. In addition, involving parents and the community in supporting and strengthening the implementation of Asmaul Husna values is also an important factor in creating an educational environment that supports students' character and spiritual growth.

When we trace students' involvement in religious activities, especially in performing the five daily prayers-Shubuh, Dhuhr, Asr, Maghrib, and Isha'-it can be seen that as many as 13.08% or 17 students from the total respondents admitted to performing the five daily prayers wholeheartedly. Meanwhile, another 30% or 39 students indicated that the intensity of their five daily prayers almost met the standard. This increase in prayer frequency can be attributed to the presence of congregational prayer activities at school, which provides positive encouragement to students to be more consistent in carrying out these worship services.

Furthermore, if we noticed the types of prayers performed in school and outside of school, it can be seen that the Dhuhr prayer is one of the more common prayers performed in the school environment. Meanwhile, the Fajr, Asr, Maghrib, and Isha' prayers are more often performed outside of school. At this point, the role of parents becomes very significant in providing support and motivation to students to consistently perform prayers, especially prayers performed outside of school hours. Parental support and guidance are key to ensuring that religious values instilled at school can be well internalized in students' daily lives outside the formal education environment.

Based on this study, it can be concluded that students' spiritual intelligence, especially related to the aspect of worship, can be improved through routine and structured activities that involve students' participation in congregational prayers at school. However, to achieve an optimal level of spiritual intelligence, there needs to be a synergy between educational institutions, parents and the community in providing consistent and sustainable support.

Furthermore, the value of responsibility is a critical foundation in the development of students' spiritual intelligence. This value has significant relevance in every activity, both in the school environment and outside school. However, the questionnaire results show that the value of responsibility still needs to be further developed among the students of SMK Negeri 3 Salatiga. More precisely, in the face of problems or mistakes, 45.38% or 37 students prefer to blame others (scapegoats) rather than admit and take responsibility for the mistakes or problems that arise.

This indicates that students' awareness of responsibility is still low. This phenomenon is also manifested in students' forgetfulness or negligence in carrying out the task of reciting Asmaul Husna that has been given to them. This is a challenge that needs serious attention from the school, considering that kindness and attitude change often start from simple values. Forming responsible students not only at the academic level, but also at the moral and spiritual level, is a priority to produce a generation with integrity and contribute positively to society.
Addressing students' low awareness of responsibility requires a holistic approach. In addition to the active role of schools in building such awareness, involving parents in supporting the formation of students' responsible character is essential. Educational programs that involve both parties can be the first step to creating a higher awareness of responsibility among students.

In the realm of spiritual intelligence and character development, schools serve not only as formal educational institutions but also as arenas for shaping individuals who are complete and competitive in various aspects of life. Therefore, instructional strategies and programs must encompass religious values and character as integral parts of the curriculum. Thus, it is expected that spiritual intelligence and character values are not merely additional aspects but inseparable parts of students' development at SMK Negeri 3 Salatiga. Through such a holistic approach, the school aims to contribute significantly to molding a younger generation that is not only intellectually bright but also morally upright and spiritually conscious.

On the other hand, a noteworthy aspect of spiritual intelligence development in students is their honesty, where they can apply it in their daily lives. A considerable 65.38%, or 85 students, claim to frequently speak the truth and adhere to facts. This is reassuring, as honesty serves as an initial asset in their future career development. Additionally, the tolerance exhibited by the diverse student body and the application of tolerance by Islamic students are evident, with 88% or 115 students stating that they never choose friends based on someone's religion.

In their daily lives, students require the ability to handle and solve problems effectively, a skill that involves critical thinking, considering the cause-and-effect of decisions, and independent problem-solving. According to survey results, 54.62% or 71 students assert their ability to solve problems without external assistance. Moreover, 31.54% or 41 students indicate that they frequently provide input, advice, and guidance to others.

These figures paint a positive picture regarding students' success in independence, critical thinking, and effective problem-solving. Students are not only capable of independently overcoming challenges but also possess the ability to contribute positively to others by providing input and advice. Such skills are fundamental in shaping character and fostering the spiritual intelligence development of students.

In addition to Asmaul Husna, implemented activities supporting the spiritual intelligence development of students involve various practices, such as congregational prayers, istighasah (prayer for guidance) every Friday, Friday almsgiving, brief religious retreats, rebana (traditional drum) performances, and visits to communities affected by adversity. This approach aims to instill a change in students' mindset and acquaint them with good habits, serving as a practical implementation of the spiritual values encapsulated in Asmaul Husna.

One emphasized activity is congregational prayer, which serves not only as a religious duty but also as a means to strengthen social bonds and unity among students. Istighasah every Friday provides an opportunity for students to reflect and deepen their understanding of their spiritual lives. Friday almsgiving, as a form of contribution to others, imparts a real-life experience highlighting the importance of social concern and sharing blessings. The brief religious retreat becomes an intensive moment to delve into religious teachings and enhance students' religious understanding. Rebana, as a traditional Islamic art, offers students a chance to express their creativity and spirituality.
Furthermore, visits to communities affected by adversity represent a concrete step in practicing values like compassion (Al Wadud), kindness (Ar Rahman), and justice (Al Adl) embodied in Asmaul Husna. Through such activities, students witness the realities of communities in need, triggering empathy and motivating them to make a real contribution in assisting others. By supporting such activities, the school not only serves as a provider of formal education but also as a platform for shaping students' character and spiritual intelligence. Engaging students in religious and social activities not only helps them develop a deeper understanding of spiritual values but also provides practical opportunities to implement religious teachings in their daily lives. Thus, these activities not only support the development of students' spiritual intelligence but also serve as concrete steps in embodying religious and moral values within society.

The method for observing students' development in terms of spiritual intelligence, according to teachers, is by example, consistently monitoring activities related to religious practices that are considered to contribute to the development of spiritual intelligence - for example, zuhur prayer at school. The class schedule and homeroom teacher play a consistent role in monitoring attendance. In this study, the observation period was one whole month to get a real snapshot of the field. Teachers strive to allocate time before the start of lessons to provide simple evaluations and motivations related to spirituality, such as inquiring about the regularity of prayer. If a student honestly admits to not having performed all five daily prayers, rather than reprimanding them, the student is motivated or referred to the guidance counselor for further counseling.

Teacher guidance is also crucial in the Asmaul Husna activity. Teachers assigned to accompany this activity are those who teach during the first period. The recitation of Asmaul Husna, before the commencement of classes, is conducted by a student appointed daily through the central sound system. However, instances have been found where some students in certain classes are not serious during the recitation of Asmaul Husna, engaging in personal activities and playing with mobile phones. Additionally, there are claims that some teachers do not pay attention to supervising the Asmaul Husna activity due to various commitments.

The suboptimal nature of the Asmaul Husna activity is attributed to several factors, such as the recitation being solely in Arabic without translation into Indonesian. Aligning with the school vice principal's statement that the main mission of the Asmaul Husna activity is for students to memorize it, the school counselor argues that technically, students can recite and even memorize Asmaul Husna but might lack an understanding of its meaning. For example, in Ya Allahuaaimin, which means the All-Protector, students may struggle to comprehend the meaning of the term "All-Protector" in their daily lives. Yet, the hope is for students to exhibit behavioral changes applicable to daily life, particularly in maintaining the cleanliness of their classrooms and protecting the class environment. Survey results show that 29% or 38 students choose to dispose of trash in the designated area as a manifestation of environmental care for both the school and the classroom. Therefore, the knowledge acquired through the memorization and reading of Asmaul Husna must be implemented through action, with actions rooted in knowledge. Sensitivity in children must be continuously nurtured through tasks that contribute to character development.

Another challenge faced is students arriving late to school, preventing simultaneous recitation of Asmaul Husna. The designated student for the daily schedule might forget their assignment, leading to delays and disruptions during the activity.
Considering the religious composition of SMK Negeri 3 Salatiga, where the majority are Muslims, positively contributes to the success of the Asmaul Husna activity. This religious activity has received a highly favorable response from both students and their families. Students appreciate the continuity of the Asmaul Husna activity and view it as an initiative worth continuing. This recognition indicates that the Asmaul Husna activity has a significant positive impact on character development in students, aligning with the educational goals, vision, and mission of SMK Negeri 3 Salatiga.

Understanding the positive impact of the Asmaul Husna activity emphasizes that it goes beyond a mere religious ritual; it is a vital instrument in strengthening students' character. The character of students is a primary focus at this school, and this activity is considered an effective means of achieving that goal. The spiritual and moral aspects instilled in Asmaul Husna align with the vision and mission of education at SMK Negeri 3 Salatiga, which focuses not only on mastering technical skills but also on building a strong moral foundation.

In this context, it is crucial to note that the positive response is not only from students but also from their families. The support provided by families indicates that the Asmaul Husna activity is recognized and valued as an integral part of holistic education. This reflects parents' awareness of the importance of developing the character and spiritual intelligence of their children as an inseparable part of education.

From a pedagogical perspective, the Asmaul Husna activity does not merely provide religious knowledge but engages broader aspects of personal development. This aspect aligns with the concept of holistic education, emphasizing the importance of character, morality, and ethics as integral parts of learning. Therefore, incorporating the Asmaul Husna activity into the school curriculum can be seen as an intelligent step in creating an educational environment that supports holistic student growth.

Furthermore, the sustainability of the Asmaul Husna activity at SMK Negeri 3 Salatiga not only signifies current success but also offers long-term potential in shaping students' character and spiritual intelligence. This sustainability should involve well-planned strategies to ensure the activity remains relevant and beneficial to students over time. Integrating the Asmaul Husna activity into the curriculum and learning programs can be an effective step in ensuring this sustainability.

In the framework of character and spiritual intelligence development in students, the Asmaul Husna activity can also serve as a model or inspiration for similar activities in other schools. For other educational institutions with similar or even different religious compositions, adapting the principles and values of the Asmaul Husna activity can serve as a reference in designing similar programs according to their contexts and needs.

Thus, the success and positive response to the Asmaul Husna activity at SMK Negeri 3 Salatiga not only represent a local success story but also serve as inspiration for the development of character education and spiritual intelligence at the national level. The continuity and development of such activities can be a long-term investment in producing a younger generation that is not only technically competent but also morally and ethically upright, possessing a high level of spiritual consciousness.
CONCLUSION

Spiritual intelligence plays a crucial role in shaping students' character to become morally upright individuals with environmental awareness, ready to compete in the global era. Efforts through the Asmaul Husna activity as a means of spiritual intelligence development need to be further enhanced to achieve optimal results. Annual evaluations are a crucial step to monitor students' progress in this activity that has been ongoing for almost a decade. Evaluation should not only focus on student achievements but also involve stakeholders, assessing facilities and infrastructure, and evaluating students' readiness and abilities in carrying out the Asmaul Husna activity. The knowledge acquired through memorization and reading of Asmaul Husna must be implemented into real actions, as students' actions should always be based on the knowledge they possess.

This study, while providing valuable insights into the development of spiritual intelligence through Asmaul Husna activities, has a number of limitations that need to be considered. One of the main limitations is the exclusive focus on one type of spiritual activity, Asmaul Husna, which may reduce the ability to generalize the findings. In other words, this study may not include a variety of other spiritual activities that can also contribute to the development of students' spiritual intelligence. As a suggestion for improvement, future research could extend coverage to a variety of spiritual activities to gain a more comprehensive understanding of the impact of developing spiritual intelligence. In addition, the use of more robust quantitative methods could increase the validity of the research findings especially in measuring changes in student behavior. This research could possibly be strengthened by using behavior measurement tools that can be measured quantitatively, providing an additional dimension to the qualitative results that have been found. Therefore, as a suggestion for improvement, it is recommended to consider the use of quantitative assessment instruments that can provide more measurable and objective data regarding changes in student behavior.

DAFTAR PUSTAKA

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