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**NORMATIVE SPIRITUALIZATION OF PARENTS IN THE
DYNAMICS OF CHILDREN'S INTELLECTUAL INTELLIGENCE**

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Abstract

Simple Intellectuals dan Advanced Intellectuals dapat dipengaruhi oleh spiritualisasi normatif orang tua, ada hubungan juga dengan Simple Means Advanced Means yang berdampak pada Originality dan Unoriginality, penelitian ini menggunakan riset pustaka dan riset lapangan karena mengkomparasikan dua zaman yang terakhir analisis data dengan model analisis interaktif Milles and Huberman.

Keywords *Spiritualisasi Normatif, Dinamika, Kecerdasan Intelektual*

Introduction

The term dynamics is closely related to cyclical changes both vertically and horizontally, evolutionarily and revolutionarily, 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 have an effect at 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 factors whose orientation comes from within, although from time to time external factors can influence, development requires. The intellectual development of students is directly proportional to the way a child is born before birth, therefore parents must have a straight attitude and nature. *First, Hirsch's* attitude, 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. get the goal, there is a theory from the East called it "cause and effect, natural law (Sunnatullah)" (Muhammad Abduh, 1964, h. 100) Westerners call it "The Law of Causality" (Jean L. Mc, Kechnie, 1980, h. 288) This indicates that everything that humans do is reciprocal from the actions they have done, people who are persistent, try hard, 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 traits in order 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 in humans there are two physical and spiritual dimensions, both of which are balanced in balance, carry out them with diligence, sincerity, persistence and more than patience in seeking, giving and guiding.

Intellectual intelligence in terms of history has basically 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 discovered 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 Ishāq aṣ-Ṣabbāḥ al-Kindi (801 H/1398 M), Abu Nasir Muhammad bin al-Farakh al-Farabi (872 H/1467M), Abu Al-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 as a central reference place for Western intellectuals, many Islamic figures were influential because of their books, this is the development of Islamic intellectuals from a historical perspective. While intellectual development seen from the educational philosophy of the realm of individual students is very diverse in carrying out efforts to hone the abilities of the brain limits, but in this case the most important thing is never to forget the norms and dimensions of Islam.

Sophisticated facilities and environment nowadays allow children to compete with other children, produce new works and products, children are always honed their abilities and trained so that children's competencies can be seen, not only 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 was carried out by both parents. 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 in 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

For Zed, field research is field research in order 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 obtain research data (Zed, 2008, h. 3). With the help of various kinds of materials in the library such as documents, books, magazines, historical stories, etc (Mardalis, 1999, h. 26). 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 drawing conclusions (Matthew B. Miles, A. Michael Huberman, 2014, h. 348).

Results and Discussion

Normative Spiritualization of Parents on Children's Intellectual Intelligence

Basically, Islamic education has taught regulations related to human values, with these regulations humans determine the direction of the way of life contained in the Koran and as-Sunnah, teaching about work must begin with good intentions, processes, results and effects. These four pillars must be carried out in order 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. Parents who have the will to give birth to intelligent children, all processes are carried out selflessly even though blood is at stake, but it must be understood that in the process it does not exceed the limit to get something there are regulations that must be accounted for, both vertically and horizontally, even willing not to enjoy material happiness for the sake of achieving 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, but the intake (spiritual) is not good, so it has a negative impact on the child, because the child (fetus) in the womb has two physical and spiritual dimensions, this is reinforced by Islamic Education experts 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 بَلَىٰ شَهِدْنَا
(الاعراف: ١٧٢)

“.....Am I not your God? They replied "Yes (You are our Lord) we are witnesses”

This verse explains to us that all humans have been sworn in by Allah swt. in the mother's womb with God's confession to Him. This is an indicator that humans in the womb understand and understand the meaning of character (Baihaqi A.K, 2001, h. 43) so many opinions that mean 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 substance of the spirit (Zuhairini dkk, 1992, h. 71).

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 feel the stimulus has developed well enough to be able to start learning games (F. Rene van de Carr dan Marc Lehrer, h. 45). Stimuli that come from outside can affect children when they are 5 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 smallest things to the biggest 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 to children before being born have a pre-natal vision (planning) and post-natal mission (implementation) and of course not only physically but spiritually, to become a smart, 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 want an extraordinary child in the process to just accept that they are without doing extraordinary things too, in terms of time and energy for sure. sacrificed, also the nature of *Ishtibar* carried out by parents is also potentially good 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 great Islamic figures must be born to great parents (Herry Mohammad, 2006, h.312).

People who want good plants, of course, the seeds must be of good quality, planted in a good place, watered well, when the seeds sprout with hope, the plants grow well and are maintained until they grow big. Likewise with parents who want smart, intelligent and knowledgeable children starting with planting seeds in a good womb, 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 (Zaghlul An-Najjar, 2007, h. 252):

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”

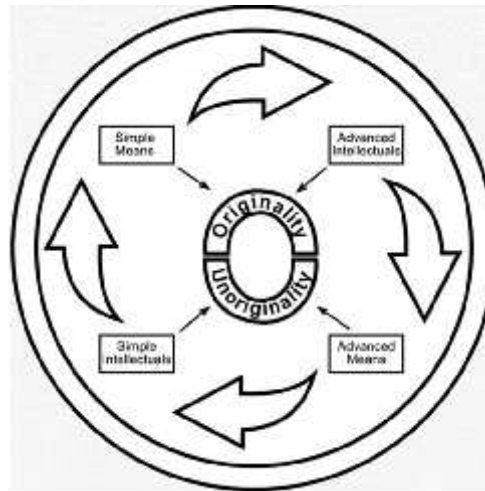
From the above hadith it can be concluded that the character and character that exists in children is not far from their parents, therefore in Islam a person is required to find a good partner so that offspring become better, this is where the awareness arises that actually Islam teaches education to children comprehensively, from the smallest thing to the biggest thing, everything is for the good of mankind. The character here is related to the nature consisting of anger, pride, honesty, patience, affection, love, responsibility, and so on. While the character has to do with the attitude of stealing, helping, gentle, hard, and so on. Hadith described by Dr. Zaghlul An-Najjar above is general in nature, namely character and character which 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" (Achmad Warson Munawwir, 1984, h. 402), In Islam, character and character are interconnected, the implication of character is called morality, this character becomes good and bad with the mother's role, therefore the mother is the first madrasa for children (Nurhayati, & Syahrizal, 2015, h. 153-167), This opinion was clarified by a character from London named Ridley who said that “Mother Nature has plainly 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” (Ridley, 1999, h. 77).

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 “longterm 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" (Seifert K.L. dan Hoffnung R.J, 1994, h. 9). 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 functions (Van den Daele, 1976, h. 128). Development is not only in quantity but also 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, 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 at 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 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 facilities ranging from agricultural, economic, 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 Satnford-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). (Henry L. Jansen, 2003, h. 235-244).
- d) Advanced Intellectuals, This intellectual intelligence can be seen from the opinion of Satnford-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. (Henry L. Jansen, 2003, h. 235-244).
- e) Originality, products or works produced without any previous imitation such as scientific discoveries or writings are far from imitation, these ideas are very valuable even though they are much more perfect that can be perfected by people after.
- 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 was simple while Advanced Intellectuals was very sophisticated but produced new (pure) products and works of itself, on the contrary in the 21st century Simple Intellectuals was 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 where 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 quality of the facilities or the environment, the higher the quality of the products produced. It is different with the history of the 15th century figures, there are many influential figures in the western and eastern world, while the facilities and environment are

simple from stationery to facilities, but knowledge products are influential even today, such as the figure of Abu Ali Muhammad al-Hasan. bin al-Haitsam (354 H/965 M) the first inventor of the Camera Obscura with 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, 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 environment are very sophisticated, but concepts and ideas have no effect on the general public or specifically, even though the facilities and the environment are very sophisticated.

1) Extrinsic Factors Affecting 15th Century Children's Intellectual Intelligence

Related to extrinsic factors at this time, the environment and existing facilities are very simple, because at this time it is not contaminated with existing developments, ranging from social issues, cultural economics, and so on, with the dynamism that exists at this time makes children excited. in producing 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 is one of the factors from within children, it arises from phenomena or actions taken by the environment and existing facilities, with sincerity and enthusiasm they can produce products and works that are very influential, sometimes 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, 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. develop 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, this trait makes the child less enthusiastic to do 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 does 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 was very sophisticated but produced new (pure) products and works of itself, on the contrary in the 21st century Simple Intellectuals were not so sophisticated while Advanced Means was 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 where 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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