Actualization of Leaders Interpersonal Intelligence in Quality Development of The Ahlul Qur’an Tahfizh House

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Abstract: To help leaders develop the quality of Ahlul Qur’an Tahfizh House, this study tries to ascertain how the dimensions of social sensitivity, social insight, and social communication have been implemented. This study uses a descriptive qualitative research design and uses observation, interviews, and documentation as data collection methods. Data reduction, data presentation, and data verification are the stages of analysis used. The results are: first, there is an actualization or real manifestation of the social sensitivity dimension in the form of empathy, social sensitivity, showing respect, and giving appreciation to ustadz/ustadzah and students of Ahlul Qur’an Tahfizh House. Second, the actualization of the social insight dimension in the form of the ability to handle the problems faced. Third, the actualization of the social communication dimension in the form of the ability to establish communication with the residents of the Ahlul Qur’an Tahfizh House to achieve institutional goals. These forms of actualization become a way to be able to develop the quality of Ahlul Qur’an Tahfizh House.

Keywords: Interpersonal Intelligence Actualization, Quality Development, Ahlul Qur’an Tahfizh House


Kata kunci: Aktualisasi Kecerdasan Interpersonal, Pengembangan Mutu, Rumah Tahfizh Ahlul Qur’an
INTRODUCTION

Interpersonal intelligence is one of the most significant intelligence used by humans in everyday life. Since everyone will grow up and do activities and depend on others, interpersonal intelligence is necessary and important for humans themselves. Someone who is not good at interpersonal skills is usually indifferent, greedy, and often offends others (Saleh & Sugito, 2015). Research reveals that interpersonal intelligence, especially in children, has not grown to its highest level. This statement is supported by data collected in the field that children still prefer to play alone or in small groups, find it difficult to collaborate with friends when together, children have difficulty adjusting to new environments, children find it difficult to make friends, and that children do not care if their friends have bad luck (Novia & Mahyuddin, 2020).

Children often struggle with other issues, such as the inability to sympathize with their classmates, the inability to communicate well, the lack of awareness about ethics, and the inability to understand the world around them (Salsabilla & Az-Zafi, 2020). According to Frankl, children who rarely have social interactions will face many challenges when entering school or adulthood. Children who do not develop their interpersonal intelligence will face a myriad of challenges in interacting and getting along with others (Lailiyah, 2016). It is clear how important interpersonal intelligence is for a person when looking at the previously stated interpersonal intelligence problems.

Intelligence is a person's ability to act, reason, and successfully navigate their environment (Safaria, 2005). Intelligence is also defined as the capacity to use the insights that have been gained to solve existing problems (Monawati, 2015). One of the many types of intelligence is interpersonal intelligence. As revealed by Howard Garnerd there are various types of intelligence, including logical-mathematical intelligence, verbal-linguistic intelligence, spatial intelligence, kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, and naturalist intelligence (Rahmatullah, 2013).

Interpersonal intelligence is a term used in psychology to describe leadership intelligence. Interpersonal intelligence is often referred to as social intelligence, which is described as an individual's capacity to establish, maintain, and build relationships with others in ways that benefit both parties (Amitha, 2016). Strong interpersonal intelligence is often associated with the ability to adapt and get along with others. In addition, if chosen as a leader, in this case, the leader of Ahlul Qur'an Tahfizh House, this person can lead well (Khair, 2018). Recognized or not, leadership is a critical factor that significantly affects the effectiveness of ustadz/ustadzah, employees, and the growth of the tahfizh house in the framework of education. A strong personality enables leaders to persuade others, work with others to advance the goals of the tahfizh house, and have a special ability to do so (Permadi, 2010).

Many studies have examined interpersonal intelligence, so the field of research on interpersonal intelligence is not new. In previous research, the topic of interpersonal intelligence was covered in various contexts, including the interpersonal intelligence of early childhood, students, instructors, and school administrators. In addition, previous research on interpersonal intelligence was conducted in formal as well as non-formal settings. In this study, researchers conducted research at the Tahfizh Ahlul Qur'an House in Padang.
Ahlul Qur'an Tahfizh House is one of the tahfizh houses in Padang City, West Sumatra. Ahlul Qur'an Tahfizh House is one of the places to help give birth to a generation of memorizers of the Qur'an which contains a series of tahir activities and memorizing the Qur'an. This Tahfizh House was established in 2012, and recorded in 2023, the Ahlul Qur'an Tahfizh House has 929 students, with details of 465 santriwan and 464 santriwati. Ahlul Qur'an Tahfizh House accommodates all students from various levels or categories consisting of ages 4 years to 75 years or ranging from PAUD, SD/MI, SMP/MTs, SMA/MA, students, and the public with a santri kalongan model (home day) (Dokumen Rumah Tahfizh Ahlul Qur'an, 2022).

The most decisive factor in an educational institution is quality, which in this case refers to the Ahlul Qur'an Tahfizh House. Quality can be understood as good and right, both of which comply with quality standards (Suwito, Kurniawati, & Sahnan, 2020). If a company is able to satisfy consumer needs, then the company is said to be of high quality (Wiyani, 2018). In developing the quality of the Ahlul Qur'an Tahfizh House, there are several programs that the leadership has carried out, namely: regular daily program, private daily program, daurah program, mabit, and sima'an ustaz/ustadzah. Then to improve the quality of the memorization of ustaz/ustadzah, a professor as well as an advisor to the Ahlul Qur'an Tahfizh House, namely Buya Mukhlis, SM.IQ. In its development, Ahlul Qur'an Tahfizh House has ustaz/ustadzah who are active in participating in the National MTQ and also has students who are participants in Hafiz Indonesia 2022 (Suhendri, 2022).

Seeing the number of students of the Ahlul Qur'an Tahfizh House, ustaz/ustadzah who are competent in their fields, and also students of the Ahlul Qur'an Tahfizh House who have been able and have the opportunity to follow Hafiz Indonesia makes the author interested in examining the leadership's ability to manage this Tahfizh House, which is outlined in a study with the title "Actualization of Interpersonal Intelligence of Leaders in Quality Development of the Ahlul Qur'an Tahfizh House".

Research that is relevant to the research that the author does is research conducted by Diah Kusumawati, which shows that the fifth-grade teacher of MI GUPPI Laban makes efforts to foster interpersonal intelligence in his students through: 1) Using strategies such as group projects, peer tutors, question and answer sessions, and demonstrations to foster interpersonal intelligence in their students. 2) Teachers use planning, implementation, and evaluation steps for the development of interpersonal intelligence of fifth-grade students of MI GUPPI Laban Sukoharjo. 3) Teachers aim to manage the classroom in a way that can help students build their interpersonal intelligence during the learning process, starting with arrangements for students, controlling student seating, interacting with students, and motivating them (Kusumawati, 2020).

Agustini's research is also relevant as it leads to the conclusion that having a good sense of empathy towards friends is a good quality. The capacity for polite communication is still very inadequate. Students' ability to understand ethics and social situations is good, the evidence is that when learning occurs, students are able to accept differences as shown by their ability to maintain class order. According to this explanation, students' interpersonal intelligence levels vary. There are those in the high category, which is in the range of 11 to 16, the medium category, which ranges from 6 to 10, and the low category which is defined in the range of 1 to 5 (Agustini, Awang, & Parida, 2019).
The two studies above, the similarity with research that the author does is that they both discuss interpersonal intelligence, while the difference is that the two studies above discuss the interpersonal intelligence of students or students, while the research that the author does discusses the interpersonal intelligence of leaders in developing the quality of an educational institution.

The purpose of this study is to determine the actualization of the social sensitivity dimension, the social insight dimension, and the social communication dimension of leadership in developing the quality of the Ahlul Qur'an Tahfizh House.

METHODS

This research is a descriptive qualitative research, with the aim to explore the events experienced by the research subject thoroughly and expressed in the form of words, and using certain methods (Moleong, 2010). The location of this research was conducted at Tahfizh Ahlul Qur'an House in Padang. The research subjects in this study were the Head of Ahlul Qur'an Tahfizh House, the Deputy for Student Affairs, and the Ustadzah of Ahlul Qur'an Tahfizh House.

In this study, data were collected using observation, interview, and documentation techniques. Observation is used to see and observe how the Head of the Ahlul Qur'an Tahfizh House applies his interpersonal intelligence in running his institution. Data on the actualization of interpersonal intelligence of the leaders of the Ahlul Qur'an Tahfizh House in managing their institutions were collected through interviews. Meanwhile, to collect data related to the results of each activity program carried out by leaders with their interpersonal intelligence through documentation. The stages of data analysis carried out in this study are data reduction, data presentation display, and conclusion drawing. This stage is suggested by Miles and Huberman (A. M. Yusuf, 2014).

RESULTS AND DISCUSSION

Interpersonal Intelligence

Intelligence is the ability that each individual has in responding and adjusting and adapting to the environment (Muhamad, 2019). Interpersonal intelligence has a narrow meaning and a broad meaning. Interpersonal intelligence in the narrow sense is referred to as humanizing intelligence, which has contact not only with oneself but also with others. In a broad sense, interpersonal intelligence is defined as follows. Interpersonal intelligence according to Darmiyati Zuchdi (2010) is the ability to analyze one's own influence to understand the thoughts, feelings, and motivations of others. According to Bashori Muchsin (2010), interpersonal intelligence is the skill to act in unison, refraining from acting disrespectfully, aggressively, or hurting others including one's own children.

Interpersonal intelligence according to Riyanto (2009) is a skill that allows a person to distinguish different emotions and provide emotional responses as they relate to mental attitudes, heart health, stress levels, and other factors, then can provide useful feedback. So, this intelligence is a skill that is closely related to society. Understanding the intentions and aspirations of others and responding accordingly is also an aspect of this intelligence. This explains that interpersonal intelligence develops when a person can create social interactions with others and can provide appropriate responses (Wulandari, Jaenudin, & AR, 2016).
From some of the definitions of interpersonal intelligence above, the author draws the conclusion that interpersonal intelligence is a person's skill in understanding the thoughts, words, and ambitions of others in order to respond appropriately to various situations.

Interpersonal intelligence links well with the present-day learning objectives of communication and collaboration as well as critical thinking and problem-solving (Dien, 2018). Interpersonal intelligence involves the ability to understand and cooperate with others, from the ability to empathize with others, to the ability to manipulate a large group of people towards a common goal (Asmorowati, 2021). Interpersonal Intelligence includes the ability to form and maintain relationships and know the various roles that exist in a group, both as a member and as a leader (Istapra, 2021).

The following are the main characteristics of interpersonal intelligence: (a) the skill of empathizing with friends; (b) the skill of giving tasks to friends; (c) the ability to distinguish and understand the assumptions of others; (d) the ability to have many friends and build relationships with friends; (e) the tendency to interpret other people's hearts easily; (f) the tendency to be a leader among his friends; and (g) the ability to have great concern for his friends so that he is often aware of events that affect them (Agustin, 2013).

**Dimensions of Interpersonal Intelligence**

Safaria (2005) states that a person with good interpersonal intelligence will be able to build positive relationships with others, empathize well, and communicate effectively with them. They will also be able to understand the motivations and moods of others very quickly. In theory, interpersonal intelligence has 3 main dimensions, namely:

**First**, is social sensitivity. Social sensitivity is the capacity to feel and pay attention to the behavior and emotions of others, both verbal and nonverbal (Kelly, 2015). The indicators of the social sensitivity dimension are: 1) Empathy, empathy is the skill of understanding others from their perspectives, needs, and experiences. Therefore, to establish a mutually beneficial and useful relationship, an empathetic attitude is needed during the socialization process. 2) Prosocial behavior, which includes an attitude of sharing, helping, being able to work well together, and being able to sympathize, is a moral obligation that must be fulfilled in a particular culture (Oviyanti, 2017).

**Second**, social insight. Social insight is the capacity to understand challenges in social interactions and find solutions so that existing problems do not become obstacles or damage existing social ties (Damayanti, CH, & Hapidin, 2018). The indicators of the social insight dimension are 1) Self-awareness, which is the ability to recognize and experience all the presence of someone nearby, including the ability to realize one's desires, ideals, dreams, and goals to be achieved. Self-awareness is crucial for a person because it has a supervisory role and an internal control function. 2) Understanding the social situation and social ethics, it needs to be said that understanding the social context and social ethics is important for good behavior. This understanding establishes which actions are required and which actions are not allowed. These guidelines cover a wide range of topics, including how to behave properly when visiting, making friends, eating, playing, borrowing, and asking for help. 3) Problem-solving skills are necessary when dealing with interpersonal difficulties. The better someone is at problem-solving, the more successful they will be at resolving interpersonal problems (Oviyanti, 2017).
Third, is social communication. Social communication is a person's capacity to use communication to create and maintain positive interpersonal relationships (Damayanti et al., 2018). A person needs a means to create, develop, and maintain social relationships. The way is of course through a communication process that involves verbal, nonverbal, and physical appearance-based communication. Public speaking, effective writing, and effective listening are must-have communication skills. There are four basic communication skills that need to be trained, namely giving feedback, expressing feelings, supporting and responding to others, and accepting oneself and others (Oviyanti, 2017).

Actualization of Interpersonal Intelligence

Based on the results of the study, it can be seen that the actualization of interpersonal intelligence of leaders in quality development at the Tahfizh Ahlul Qur'an House in Padang is manifested in the following three dimensions:

First, the actualization of the Social Sensitivity Dimension. Social sensitivity is the capacity to feel and observe other people's verbal and nonverbal responses or changes. People who have strong social sensitivity will understand and realize other people's reactions both positive and negative reactions easily (Kelly, 2015).

The author then explains how this dimension actually occurs and how it affects the quality growth of Ahlul Qur'an Tahfizh House. Empathy and prosocial behavior are two indicators of this social sensitivity dimension. Kamus Bahasa Indonesia (2008) defines empathy as the capacity to interact with the emotions and thoughts of others. Empathy is also understood as the skill to feel as if one feels what another person feels. That is the description of the attitude possessed by the leadership of the House of Tahfizh Ahlul Qur'an Padang. This is corroborated by the informant's statement through the following interview:

"When there is an ustadz/ustadzah in a state of illness or when there is a family of ustadz/ustadzah who dies, the leader invites other ustadz and ustazah to visit or takziah with a sense of care whose purpose is to further bring out a sense of kinship between fellow ustaz and ustazah at the Ahlul Qur'an Tahfizh House" (Sabila, 2022).

In the social environment of Ahlul Qur'an Tahfizh House as well as with coworkers or ustadz/ustadzah, prosocial behavior is equally important. Leaders who adopt this mindset are better able to understand others, which fosters feelings of empathy, respect, trust, and admiration. Ultimately, this will foster effective teamwork among ustadz/ustadzah. This is corroborated by the informant's statement through the following interview:

"The attitude of respect and appreciation has been embedded in the leadership of the Ahlul Qur'an Tahfizh House including (a) leaders give rewards to ustadz/ustadzah who are never late when teaching, (b) leaders give rewards to ustadz/ustadzah who win or participate in the National MTQ, (c) rewards are also given to students who win or participate in the National MTQ" (Sabila, 2022).

Based on an interview with the Deputy of Student Affairs of Ahlul Qur'an Tahfizh House (Latif, 2022), it was stated that "the leader always tries to manifest his empathy and prosocial attitude. This can be seen from the caring attitude and appreciation he gives". Directly or indirectly, the attitude shown by the leader will have an impact on the quality of ustadz/ustadzah and employees. The more qualified ustadz/ustadzah and
employees, of course, the Ahlul Qur'an Tahfizh House will also become more qualified. In essence, social sensitivity is social sensitivity, where leaders in the Tahfizh House area are able to observe various reactions or changes experienced by others. This is corroborated by the informant's statement through the following interview:

"This is realized by the creation of Tahfizh House climate in terms of human resources, as follows: (a) rules for teachers to leave early in each shift, (b) night briefing every day after maghrib prayer, which is a briefing for ustazd and ustazdah to realize discipline and convey important things" (Suhendri, 2022).

Based on the information presented above, it can be concluded that the leadership of Rumah Tahfizh Ahlul Qur'an has an empathetic view which influences both the quality of the institution as a quality organization and the quality of its human resources. This is in line with God's command to humans to always empathize with others, as he says; "And help you in doing good deeds and piety, and do not help in committing sins and transgressions" (Q.S al-Ma'idah: 2) (RI, 2012).

Regarding the word of Allah above, Al-Qurtubi is of the view that al-Maidah verse 2 shows the command to all creatures to help each other in goodness and piety, namely working together with each other and encouraging each other in doing what Allah SWT has commanded and prevent oneself from actions that are prohibited (Al-Qurtubi, 2014).

According to Tafsir Al-Maraghi, it is explained that the command to help each other in doing good deeds and piety is one of the main points of social guidance in the Qur'an. Because Allah SWT requires humans to provide assistance to each other in doing anything that is useful for humanity, both individually and collectively, both in religious and world matters (Al-Maraghi, 1987).

The leader of the Tahfizh Ahlul Qur'an House explained a useful and useful practice that is usually carried out by ustazd/ustazdah, namely evening briefings. This activity is carried out so that the ustazd/ustazdah get used to enforcing discipline so that they are ready to apply this discipline to their students. The description above leads to the conclusion that the leadership of the Tahfizh Ahlul Qur'an House has demonstrated interpersonal intelligence through social sensitivity towards various programs or daily activities of the Tahfizh House in order to create a quality Tahfizh House.

Second, the actualization of the Social Insight Dimension. Social insight is the capacity to recognize problems in social interactions and identify solutions that will prevent them so that the problem does not hinder or destroy the social relationships developed (Damayanti et al., 2018). The research findings show the ability of the leadership of the Ahlul Qur'an Padang Tahfizh House to utilize technology as a means of problem-solving during the Covid-19 pandemic as a form of actualization of the social insight dimension. This is corroborated by the informant's statement through the following interview:

"At the beginning of the spread of the covid 19 pandemic, it forced learning activities at the Ahlul Qur'an Tahfizh House to switch to online learning activities which were originally carried out offline. This online learning process is carried out using media such as Google Meeting, WA Group, and so on. To facilitate this online learning, the leadership provides wi-fi in the Tahfizh House for ustazd/ustazdah who want to teach online at the Tahfizh House and also provides funds to purchase data packages for ustazd/ustazdah who teach online from their respective homes" (Suhendri, 2022).
The policy was taken by the leadership due to the situation and conditions that occurred at that time. The social insight dimension of the leadership in developing the quality of Ahlul Qur'an Tahfizh House is also seen in the provision of SP (Warning Letter) and direct reprimand. Giving SP to ustadz/ustadzah is given when ustadz/ustadzah often do not participate in activities in Tahfizh House without permission, such as not attending takziah, not depositing with buya, and also giving SP is given when ustadz/ustadzah commit violence or have problems with students and parents of students. For direct reprimands, the leadership will directly reprimand ustadz/ustadzah who are not ready during sima'an activities, when ustadz/ustadzah teach while playing cellphones, and so on. The purpose of giving this warning letter is so that ustadz/ustadzah have a stronger awareness and commitment to carrying out the learning process and their responsibilities as teachers at the Ahlul Qur'an Tahfizh House, so that the quality of the Ahlul Qur'an Tahfizh House can develop well (Suhendri, 2022).

Meetings with parents of students are also evidence of the implementation of the social insight dimension by leaders in developing the quality of the Ahlul Qur'an Tahfizh House. From the results of an interview with one of the ustadzah, it can be seen that: "ustadz/ustadzah are required to keep contacts of the parents of the students they teach, then ustadz/ustadzah are also encouraged to meet with the parents of the students at least once a week, especially when the parents of the students pick up their children when they return home. This meeting aims to report and discuss the progress of students' memorization and problems that occur in the classroom" (Sabila, 2022).

The implementation of the social insight dimension is also evident through the deposit program with Buya Mukhlis, the aim is to improve the quality of the memorization of ustadz/ustadzah. This program is one of the programs for ustadz/ustadzah so that they can complete their memorization up to 30 juz for those who have not finished, and to smooth memorization for ustadz/ustadzah who have memorized 30 juz (Latif, 2022).

Based on the explanation above, it is clear that the social insight dimension is essentially an aspect of skills that leaders must have in overcoming existing problems. The problems faced become a measure of a person's ability and capacity to endure problems. However, Allah says that He will not give problems that exceed a person's abilities. As he said; "Allah does not burden a person except according to his ability" (Q.S Al-Baqarah: 286) (RI, 2012).

From the findings of this research, the leadership of Rumah Tahfizh Ahlul Qur'an has been able to resolve various problems that befell both teachers and students, both problems related to educational activities, religious teachers, and establishing communication with students' parents.

**Third**, the actualization of the Social Communication Dimension. Social communication is a person's capacity to use communication to create and maintain positive interpersonal relationships (Damayanti et al., 2018). The leadership's ability to establish effective communication with ustadz/ustadzah and staff shows how the social communication dimension has been practiced in developing the quality of Ahlul Qur'an Tahfizh House. There are many things that leaders do to build strong and productive relationships with teachers and staff. Based on the results of interviews with ustadzah of Ahlul Qur'an Tahfizh House, it can be seen that "the form of communication carried out
by the leadership with teachers is by conducting briefings every day after maghrib prayer in congregation, monthly meetings and coaching ustadz/ustadzah and employees by the leadership". In addition to the forms of communication described above, leaders also pay attention as a form of good communication. This is corroborated by the informant's statement through the following interview:

"When there is an ustadz/ustadzah who graduates, whether it is S1 or S2 education, the leadership on behalf of the tahfizh house will provide a bouquet at the graduation ceremony. In addition to intensely establishing communication with ustadz/ustadzah, leaders also intensely establish communication with students. Communication between the leader and the students of Ahlul Qur'an Tahfizh House is carried out through class visits. The visits he makes are in the form of monitoring learning or memorization activities and providing motivation and encouragement so that students are always enthusiastic about memorizing the Qur'an" (Sabila, 2022).

Based on the description above, the author concludes that the leadership of the Rumah Tahfizh Ahlul Qur'an already has good abilities in terms of social communication. This can be seen from the activities and forms of communication that the leadership carries out at the Tahfizh Ahlul Qur'an House, such as conducting briefings, paying attention to the ustadz/ustadzah and communicating with the students, either directly or indirectly. This is in line with Allah's command to humans to always be gentle towards each other, as he said: "So it is because of Allah's grace that you are gentle towards them" (Q.S Ali-Imran: 159) (RI, 2012).

The gentleness that appeared in the Prophet's personality when interacting with his friends was not only in verbal communication but also in deeds (K. M. Yusuf, 2015). Islam as a religion of mercy always requires its adherents to treat other people gently in communicating with the hope that the rays of Islamic grace will be reflected in a Muslim.

CONCLUSION

It is clear from the description above that the Leader of Ahlul Qur'an Tahfizh House has interpersonal intelligence and uses it to improve the quality of Ahlul Qur'an Tahfizh House. This interpersonal intelligence is realized through three dimensions, namely social sensitivity, social insight, and social communication. These three dimensions are inseparable and interrelated in interpersonal intelligence. The quality of Ahlul Qur'an Tahfizh House can be developed by leaders by actualizing the three dimensions of interpersonal intelligence. The study findings also show that the performance of leaders in the three dimensions of interpersonal intelligence is generally going well.
REFERENCES


