

## Research Article

# Prayer Guidance in Improving Spiritual Intelligence in Children with Physical Impairment

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## ABSTRACT

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Prayer is one of the main pillars of Islam and even serves as an identity for Muslims and their civilization. Prayer and the mosque as a place of prayer are the two leading institutions in Islam. The command to pray is obligatory for every Muslim who has reached the age of puberty, both in normal conditions and with special needs, such as even a child with a person with quadriplegia. The Special School (SLB) is one of the schools that carries out prayer guidance for children with special needs. The spiritual condition of disabled children in SLB has decreased, one of which is due to their neglect in praying. So, with this prayer, guidance is needed to improve the spiritual intelligence of children with physical impairments. The fact is that the habit of praying regularly at school and at home can raise children's awareness and motivate them to practice worship. This study aims to determine the concept of prayer guidance, prayer guidance techniques, and the results of prayer guidance in increasing spiritual intelligence in children with physical disabilities at Cileunyi State SLB, Bandung Regency. This study uses a qualitative method. The results of the study show that the concept of prayer guidance carried out there includes preparation before prayer, namely ablution, covering the genitals, determining the place and direction of prayer, and performing the prayer standing and sitting. The prayer guidance technique applied is through repetition and habituation, both individually and in groups. The results of prayer guidance show cognitive, affective, and psychomotor changes, namely: the ability to name and distinguish the time and number of prayer cycles, the ability to practice reading and prayer movements, and a change in attitude.

## 1. INTRODUCTION

Prayer is like a pillar of religion. A Muslim who prays is the pillar of his religion. As for Muslims who are negligent in their prayers, the pillars of their religion will collapse. Muslims who keep their prayers will Allah keep away from heinous and evil deeds. In addition, prayer is used to communicate with God (habluminallah). Someone who uses these facilities will receive recognition and grace from his Lord, and his heart will always feel happy (Rajab, 2011).

Ary Ginanjar Agustian, in the theory of Emotional Spiritual Quotient (ESQ), explains that prayer is a method of relaxation for children to maintain self-awareness, enabling them to think clearly, which is manifested in being honest, patient, big-hearted, independent, and sincere (Agustian, 2001).

The Special School implements routine religious programs, including the Duha and Dhuhr prayers in congregation. However, the program has not been maximally given to children with physical disabilities who have physical disabilities. It is known from the results of the assessment of the spiritual abilities of children with disabilities at the Cileunyi State Special School that these abilities have decreased. The results of the cognitive assessment indicate that the child has not been able to define the meaning of prayer, indicate the Qibla direction, or read the prayer fluently. The results of the affective assessment show that the child shows angry emotions. The results of the psychomotor



assessment show that the child has not yet formed his own awareness of prayer. Therefore, prayer guidance is needed, specifically for disabled children, to improve their spiritual abilities.

Guiding the prayers of disabled children is a challenge for every teacher, because religious knowledge, competence, and qualified experience are needed to be able to guide them. Apart from their physical handicapped condition, the characteristics of disabled children who easily forget and have difficulty remembering cause their learning process to be slow. So it takes a teacher who is patient and patient in guiding disabled children in special schools (Atmaja, 2019).

Previously, there was research based on the spiritual quotient theory pioneered by Danah Zohar. According to him, spiritual intelligence is the natural ability God has given humans to imbue every behavior and activity with meaning, in an effort to cultivate hanif and sincere qualities. His research showed that students' attitudes changed after guidance on the Dhuha prayer. It was found that the students were able to handle problems well and to share their time at the Islamic boarding school (Rahti, 2019).

Furthermore, research was conducted with exemplary techniques and habituation. Prayer guidance using this technique will teach children to imitate their teachers, with the note that they must be guided because they are children with their own limitations. Learning to pray for children with special needs is done by teaching them about the Dhuha prayer. However, achievement in learning to pray is dominated in the school environment. Learning to pray in this way shows positive changes in children with special needs, who previously could not be used to praying and have better personalities (Lastri, 2019).

Other research refers to behavioristic learning theory, or the flow of behavior pioneered by Ivan Pavlov, which holds that learning is a process of changing behavior as an interaction between stimulus and response. Prayer guidance for deaf children is considered appropriate using behavioristic learning theory through habituation, where imitation is essential in language learning, helping deaf children with deficiencies in reading comprehension of prayers. The research results show that continuous prayer guidance has a positive effect on changes in deaf children, namely, increased awareness of prayer (Sari, 2021).

What distinguishes this research from previous studies is the technique applied: individual and group remedial teaching, in which the teacher guides disabled children, both individually and in groups, by repeating prayer material until each child masters it and can practice prayer well. What is emphasized in prayer guidance is increasing children's cognitive, affective, and psychomotor abilities in praying, so that they have the awareness to pray without being ordered and to show good behavior. As in his theory, Ary Ginanjar, regarding Emotional Spiritual Quotient (ESQ), explains that prayer guidance is a form of training to maintain one's awareness in thinking clearly so that it will be reflected in daily behavior, namely always being honest, patient, big-hearted, independent, and sincere (Agustin, 2001).

The method used in this research is a descriptive, qualitative approach. Descriptive, namely methods related to problem solving that are examined by systematically and accurately describing research facts, namely to describe the concepts, techniques, and results of prayer guidance in increasing spiritual intelligence in children with physical disabilities carried out by mentors. Meanwhile, qualitative research is applied to natural objects to obtain real data.

## 2. RESEARCH METHODS

Guidance is a series of activities to help individuals who are still children, adolescents, or adults. An expert provides this assistance to guide these individuals in improving their cognitive, affective, and psychomotor abilities independently, through a gradual, consistent guidance process (Prayitno, 2018).

Guidance is considered successful when mentors and those being guided are present. In this case, Oemar Hamalik said that a guidance supervisor is called a counselor. At the same time, those who are guided are counselees or individuals who experience problems in several areas, for example, academic areas. The counselor's task is then to help the individual solve the problem (Anwar, 2021).

Prayer etymologically means prayer. As for the terminology, prayer is a believer's request, hope, or supplication to Allah. Worship, which consists of repeated movements and readings, must be carried out by every Muslim both in health and in illness. For this reason, prayer is a form of worship that will be counted for the first time at the end of the day (Habiba, 2013).

Prayer is like a pillar of religion. A Muslim who prays is then the pillar of his religion, a solid foundation. As for Muslims who are negligent in their prayers, the pillars of their religion will collapse. Muslims who keep their prayers will Allah keep away from heinous and evil deeds. In addition, prayer is used to communicate with God

(habluminallah). Someone who uses these facilities will receive recognition and grace from his Lord, and his heart will always feel happy (Rajab, 2011).

Based on expert opinions, this prayer guidance is a stage that helps individuals who have difficulty performing prayers gain knowledge, insight, and prayer techniques in accordance with Islamic provisions, thereby making their lives more meaningful and enabling them to receive God's mercy.

In the theory of Emotional Spiritual Quotient (ESQ), Ary Ginanjar explains that spiritual intelligence is the ability to express thoughts, feelings, behaviors, and daily activities in line with the concepts of Faith, Islam, and Ihsan. This spiritual ability synergizes a person's EQ and IQ with the priorities of the hereafter (Agustian, 2001).

Spiritual intelligence is closely related to aspects of human spirituality, such as the motivation to worship, the avoidance of immorality, the care for fellow creatures of God, and honesty, patience, and sincerity. For this reason, this intelligence is like a shield that can protect human thoughts, feelings, and behavior from harm (Maslahah, 2013).

To ensure humans maintain spiritual intelligence, several strategies are needed to continually improve it—first, Zero Mind Process (Clarification of the Heart). Humans must know their hearts when making life choices. This conscience will be a clue to whether he makes the right choice. Second, Mental Building (Mental Development). The principle of this Arkanaul faith will guide humans to speak verbally, justify their hearts, and practice every action for Allah, the angels, the messengers, the holy books, the last day, and His destiny or decree. Third, Personal and Social Strength (Personal and Social Strength) where a Muslim must testify to God and his Prophet that none has the right to be worshiped except Allah and that the Prophet Muhammad is the Messenger of Allah, then carry out the prayer orders to build his morals, carry out fasting orders as an effort self-control, then giving some of the assets to those who are entitled to receive them, and carrying out the pilgrimage to the holy land (Hartini, 2019).

Physical disability is a physical disorder experienced by children. The term disabled is derived from the words tuna, meaning deficiency, and daksa, meaning body. A disabled child is a child whose limb system does not function normally because the muscle, joint, or bone system is abnormal, not in the senses (eyes, nose, tongue, and ears). Judging from the physical and psychological development of children with physical impairment, they are classified in several aspects. First, the learning development of children with disabilities is slower than that of children in general because their cognitive abilities experience obstacles, namely, difficulty remembering. Second, the social-emotional aspect. Their social development will be hampered, leading to children being less inclined to study, play with friends, and exhibit other inappropriate behavior. Children also experience emotional problems such as irritability, low self-esteem, shame, feeling lonely, and frustration. Third, the physical or health aspect. Children with physical disabilities often complain of toothache, hearing and vision problems, and difficulty speaking (Astati, 2010).

Children with physical disabilities need special services, namely medical services to treat their illness; rehabilitation services to improve impaired body movement; and special education, for example, attending special schools (Tuwidi, 2021).

### 3. RESULTS AND DISCUSSIONS

Prayer is the main form of worship for a Muslim, who is likened to a pillar of the religion. So that the command to pray becomes an obligation that must be carried out by every Muslim without exception, both normal and those with special needs, when they reach puberty. (Rajab, 2011).

The Cileunyi State Special School (SLB) for Bandung Regency was established as a Training SLB for students of the Bandung State SGPLB (School for Special Education Teachers). In 1994, during its development, the Bandung State SGPLB was taken over by UPI Bandung. Finally, in 1997, the Regional Office of the Department of Education and Culture of West Java Province officially confirmed the SGPLB Training SLB as Cileunyi State SLB (Cileunyi State SLB Profile. 2022 (Komaladini, 2022).

Special Schools are the oldest institutions specifically for children with disabilities, such as the disabled, deaf, mentally retarded, blind, and autistic. The 2013 curriculum, which is still used there, classifies student attitude competencies into two, namely spiritual attitudes related to the formation of students who are faithful and pious, and social attitudes related to the formation of students who are noble, independent, and responsible. This spiritual attitude is a form of strengthening vertical interaction with God Almighty. In contrast, social attitudes are a form of existence and awareness aimed at creating harmony in life (Mulyassa, 2007).

Among children with special needs who are the object of research are children with physical disabilities. People with physical impairments are individuals with impairments of motor abilities and accompanying symptoms that result in obstacles to participating in regular education and to adjusting to the environment. The main problems of

people with physical disabilities are problems with physical disabilities, defects in the brain, bone, and joint systems, which can result in impaired coordination, communication, and adaptation (Smart, 2010).

According to data obtained by researchers, disabled students at the Cileunyi State SLB experienced a declining spiritual condition. Evidenced by the negligence of students in carrying out the obligation to pray. Even though from their own age, disabled students have reached the age of puberty, starting from the ages of 8 to 15 years. It is appropriate that the child be obliged to pray five times a day as a form of obeying the commands of Allah Almighty, as prayer is the foundation of the Muslim religion. Every Muslim bears the obligation to pray, whether he is healthy or sick, when he reaches puberty. As for those who have lost their minds, they are not required to pray. Allah SWT provides relief for people who are sick; for example, if the sick person performs the prayer but is unable to stand, he may sit, and if he is unable to pray while sitting, he may lie down (Naan, 2019).

The stages of guidance applied by the supervisor to the disabled child include spiritual service programs, namely purification and prayer services. The implementation of prayer guidance is also adjusted to students' cognitive, affective, and psychomotor abilities, as each student's abilities and obstacles differ; therefore, guidance is delivered individually. The process of guiding the prayer is divided into several stages, including: first, preparation before prayer, namely guiding the child to perform ablution, covering the genitals with a mukena for women and a skullcap or sarong for men, and determining the place and direction of prayer. The two prayers are performed standing and sitting. The implementation of prayer for children with physical disabilities is tailored to each student's condition. Children who have mild CP are taught to pray standing up. As for children who experience severe CP, namely their legs are paralyzed and their bodies are withered, so they have to use a wheelchair guided by prayer while sitting (Arifin L. S., 2018).

Physically disabled people who have muscle disorders will usually experience withered paralysis (poliomyelitis), inflammation of the bones (osteomyelitis), arthritis (arthritis), etc. Abnormalities in the nerves can cause muscles to be stiff or weak due to damage to parts of the brain and spinal cord (spasticity), irregular movements of the legs and arms (athetosis), tremors, and stiffness in the muscles and joints (rigidity) (T. Muhtar & Lengkana, 2019).

Guidance on prayers conducted at the Cileunyi state SLB for children with physical disabilities also includes learning their jurisprudence. In groups, disabled children are introduced to the creator, the cycles, and the number of prayers, readings, and prayer movements. This guidance is not delivered solely through the lecture method; to make the teaching and learning process more engaging, the supervisor also shows an animated video of prayer practice.

### ***3.1. The Concept of Prayer Guidance in Improving Spiritual Intelligence in Children with Physical Impairment***

The results of interviews with resource person I, namely Mr. Yaenuari, the Islamic Religion advisor for children with disabilities, and resource person II, namely Mrs. Elyta, the homeroom teacher for class three at Rombel Ibnu Sina. The contents of the interview regarding the concept of prayer-guidance for increasing spiritual intelligence in children with physical disabilities. From the interview results, some information was obtained regarding matters related to prayer, namely: preparation before prayer—ablution, covering the genitals, determining the place and direction of prayer, and performing the prayer — standing and sitting.

Before guiding the child in his prayer, the teacher first introduces the meaning and purpose of prayer. Mr. Yaenuari explained to his children that prayer is reading and repetitive movements. This prayer is the primary practice of a believer that must be carried out. The function of the prayer itself is to train a Muslim to avoid heinous and evil behavior. Therefore, prayer is used as a means to defeat the power of lust, which is so fiercely tempting the human soul (Sazali, 2016).

The results of interviews with resource person I, namely Mr. Yaenuari, the Islamic Religion advisor for children with disabilities, and resource person II, namely Mrs. Elyta, the homeroom teacher for class three at Rombel Ibnu Sina. The contents of the interview regarding the concept of prayer-guidance for increasing spiritual intelligence in children with physical disabilities. From the interview results, some information was obtained regarding matters related to prayer, namely: preparation before prayer—ablution, covering the genitals, determining the place and direction of prayer, and performing the prayer — standing and sitting.

Prayer guidance is needed to deepen understanding of life and to develop a more responsive relationship with God. There are two dimensions of human obligations: the vertical and the horizontal. The vertical dimension requires humans to build good relationships with the Creator, and the horizontal dimension requires awareness to build good morals with fellow humans. In this case, the concept of prayer guidance is related to the vertical dimension of humans (Risna, 2019).

Before guiding the child in his prayer, the teacher first introduces the meaning and purpose of prayer. Mr. Yaenuari explained to his children that prayer is reading and repetitive movements. This prayer is essential because it is the

first practice that will be brought to account on the Day of Judgment. The function of the prayer itself is to train a Muslim to avoid heinous and evil behavior, and his sins will be erased.

First, at the preparatory stage before prayer, the teacher teaches children how to perform ablution, which starts with washing hands, rinsing three times, nose cleaning, washing hands up to the elbows, wet hair, sweeping the earlobe, washing both feet, and being orderly, and then ends by leading the child to recite the prayer after ablution. The ablution command is a direct command from Allah SWT, written in the Al-Quran as a way to purify oneself before prayer. Ablution itself comprises two aspects of cleanliness: external cleanliness, in the form of washing the body parts, and inner cleanliness, resulting from ablution's cleansing from mistakes and sins committed by the members of the body (Lela, 2016).

After the disabled child performs ablution, the teacher proceeds to the next stage, namely instructing the child to cover his private parts, for girls to use a mukena, and for boys to use a skullcap and sarong. In line with this, Imam Malik and Syafi'i said that the genitalia of men and women are different. For men, the genital area is from the navel to the knees. Meanwhile, for women, the boundaries of the genitalia that must be covered are all members of the body, except the face and palms. Materials or fabrics used for women's clothing for prayer or travel must be opaque or show body curves (Muhtar, 2016).

Mr. Yaenuari also teaches children to determine the place of prayer. Therefore, guidance activities that begin with the implementation of the Duha prayer in congregation are carried out in the prayer room because the place is ensured to be clean and holy. Ibnu Hasan bin Abdul Kadir Nuh explained that, in determining a place to pray, it is necessary to create a barrier in front of the person praying, using a prayer mat or an object. The goal is that the person praying is not passed by by others. Like the Prophet Muhammad, when he was about to pray, he always put a stick or pole in front of him. Determining the place of prayer can be done anywhere as long as it is holy and clean, such as at home, in the field, or in the office (Hasan, 2008).

Second, the stage of prayer implementation. Mr. Yaenuari explained that the implementation of the prayers practiced by children with physical disabilities at the Cileunyi State SLB was tailored to each child's physical condition. Children who experience mild obstacles, namely those who can still walk, are taught how to pray standing up. As for children who experience severe obstacles, namely those whose legs are paralyzed and must use a wheelchair, they are taught how to pray while sitting. As Amran bin Husban explained, Rasulullah SAW said, "Pray while standing; if you cannot, pray while sitting; If you cannot sit, pray while lying down. Suppose you cannot pray while lying on your back. Allah does not burden a person but according to his ability" (Mardhiah, 2021).

### ***3.2. Prayer Guidance Techniques in Improving Spiritual Intelligence in Children with Physical Impairment***

The results of the interview with the resource person, namely Mr. Yaenuari (On Tuesday, March 28, 2023, at 09.34 WIB in the Rombel Ibnu Sina classroom), regarding prayer guidance techniques applied by supervisors to students in improving their spiritual intelligence, namely using remedial teaching techniques in guiding prayers to children with quadriplegia. First, it is done individually, with each child appearing before the class to practice prayer. The goal is to train children's courage to move forward and strengthen their memory. The guidance technique above aligns with the goals the supervisor aims to achieve, namely helping children reach an optimal level of development and adjust to their classroom learning environment (Yuli, 2020).

Second, in guiding group prayers, Mr. Yaenuari said that the remedial teaching technique is very suitable for inviting children to attend the Dhuha and Zuhur congregations at the prayer room. The goal is for children to love the mosque more. However, due to limited wheelchair facilities that are clean to use in the prayer room, the implementation of congregational prayers has not been effective. So the solution he offered was to continue to provide prayer guidance to children in class.

Techniques for increasing spiritual intelligence include shahada, prayer, fasting, zakat, and pilgrimage. This will have a positive effect on human behavior: they will become more pious, remain calm when tested, and always forgive others' mistakes (not emotionally) (Agustian, 2001).

Guidance is conducted by bringing all disabled students from elementary to high school levels together in one classroom. There, the supervisor demonstrates reading and prayer movements, while students are ordered to imitate them. During the guidance, to avoid monotony, Mr. Yaenuari also showed an animated video demonstrating the prayers to the children. He also sometimes tells children the story of the Prophet to foster their enthusiasm, motivating them to pray and to follow the Sunnah of the Prophet Muhammad. The above technique aligns with the elective counseling approach, where guidance is more flexible because the problem-solving service is not focused on the supervisor or the students themselves. However, the focus is on problems that will be solved flexibly according to the problem at hand (Lesmana, 2022).

In line with the words of Mr. Yaenuari. Mrs. Elyta, as Resource Person II (On Monday, April 10, 2023, at 07.48 WIB), explained several techniques for guiding children with physical disabilities in praying to improve their spiritual intelligence. First, in starting prayer guidance, Mrs. Elyta taught her children to recite prayer intentions in Indonesian, as the children's Arabic pronunciation was considered not fluent. The goal is to make it easier for children to memorize prayer intentions during the learning process.

Second, guide the recitation of the prayer by amplifying its sound. Mrs. Elyta said that this technique aims to make it easy for children to imitate their teacher's prayer readings. Third, in this process, he guides prayer movements, demonstrating them to children, starting with the takbiratul ihram, which is sunnah, and progressing to raising both palms to the earlobes, crossing the arms, bowing, prostration, and greeting movements in an orderly manner.

Mrs. Elyta emphasized that it is impossible to increase a child's spiritual intelligence only once. However, it takes habit and repetition; the goal is to strengthen the child's memory. Usually, the teacher pays attention to the child by asking, "Did you pray at home at dawn?" "What time is the Fajr prayer?" If the child answers honestly that he does not pray, then the question is: "Why not pray at dawn?" "Are you afraid of Allah if you are tortured for not praying?" (1st interview with Mrs. Elyta on Monday, 10 April 2023, 07.48 WIB). Sustained prayer guidance will help individuals become aware of God's commands (Wahid, 2013).

Prayer guidance that is carried out continuously can have a positive impact on each individual. His soul will be adorned with serenity, his body will become healthier because all prayer movements contain elements of therapy, his affairs will be made easier, and he will be protected from heinous and unjust acts (Ichsan, 2008).

The research was conducted through an interview with Resource 1, namely Mr. Yaenuari (on Tuesday, March 28, 2023, at 09.34 WIB), regarding the location for implementing the prayer guidance technique. He said he had tried to teach children prayer movements in the prayer room. However, due to the limited number of clean wheelchairs, the implementation of this guidance has not been effective because the attitude of disabled children toward the mosque has not yet been formed.

As a guide, Mr. Yaenuari also complained about the limited availability of wheelchairs that were suitable for placement in the prayer room. Because most of the disabled children at Cileunyi State SLB use wheelchairs, it is not possible for prayer guidance to be carried out in the prayer room. Not to mention that there are only two male religious advisers there, even though male mentors are urgently needed to support the continuity of religious activities. For example, the role of carrying children when they are transferred from the wheelchairs used in class to the wheelchairs used explicitly in the prayer room (Interview with Mr. Yaenuari, 28 March 2023).

From the results of an interview with Resource Person II, namely Mrs. Elyta (on Monday, April 10, 2023, at 07.48 WIB), regarding the time allocation used in guiding prayers. He said the process of religious guidance at Cileunyi State SLB, especially at Rombel Ibnu Sina, lasted 4 hours. Mrs. Elyta stressed that it is not enough to give guidance at school; teachers must follow up on the guidance process at home by doing take-and-give with parents.

The implementation of effective and efficient prayer guidance is not limited to schools; it must also be supported by the habit of praying at home. Religious advisers at school and parents at home must work together to teach their children to pray, as teaching prayers as early as possible will foster children's spiritual development and help them know and love their religion (Muhtar, 2016).

### ***3.3. Results of Prayer Guidance in Improving Spiritual Intelligence in Children with Physical Impairment***

From the research that has been done, it was found that the children with physical impairment that the researchers studied were children who experienced mild and moderate CP (Cerebral Palsy), who were experiencing physical obstacles. In men, the obstacle tends to be on the right, while in women it is on the left, so the ability to practice prayer movements cannot be perfect. Even in receiving teaching materials, they experience delays because their average ability to think and process information is below average.

The physical limitations of a disabled child affect their ability to walk, communicate, and move. Children with CP are likely to have below-average intellectual abilities because their physical barriers result not only from abnormalities in muscles, bones, and joints, but also from damage to the brain's nerves (Atmaja, 2019).

From the results of an interview with the Resource Person, Mr. Yaenuari (On Thursday, April 6, 2023, at 13.12 WIB), it is known that the increase in spiritual intelligence for each child is different. Factors that support the success of this prayer guidance include children's psychomotor abilities in performing prayers and the daily changes in attitude observed. This is in accordance with the objectives of Islamic Counseling Guidance, where individuals or groups who experience obstacles are assisted so that they can get out of various difficulties to realize the personal life of individuals or groups who salute, hasanah thayibah, and gain the pleasure of Allah in the hereafter (Arifin, 2008).

The results of Defani's prayer guidance for third-grade students at SDLB Negeri Cileunyi show that, before receiving guidance, the children were unable to count the cycles of prayer, determine the time of prayer, or read the prayer aloud. However, after the child receives prayer guidance from the teacher for seven regular meetings every Friday, it is evident that his cognitive and spiritual abilities have increased. Previously, he could not mention some of the material in prayer; now, the child is smart enough to do so. Diketahui bahwa perkembangan kognitif sendiri berfokus pada keterampilan berpikir, termasuk belajar, memecahkan masalah, rasional dan mengingat (Basri, 2018).

Deffani can mention the obligatory prayer times and the number of cycles of the five daily prayers and can recite the prayer readings. The supervisor emphasized that prayer guidance at Rombel Ibnu Sina SDLB Negeri Cileunyi must be carried out consistently, through repetition of material and habituation every day, because one of the tendencies of children with disabilities is to forget easily. Affective and psychomotor. Deffani can distinguish readings when prostrating and bowing. He was very enthusiastic during the group prayer guidance. Deffani can perform ablution, wear her own mukena, and pray facing the qibla.

The results of Radit's prayer guidance for fifth-grade students at SDLB Negeri Cileunyi showed that their cognitive abilities remained low, and they had to repeat some material on reading prayers. During the guidance process, Radit's overall prayer reading still needed guidance, except for the final tahiyat, because he was not fluent in Arabic. Radit has successfully differentiated between prayer times and the number of prayer cycles, both affectively and psychomotorically. He can answer when the Zuhur, Asr, Magrib, Isha, and Fajr prayers are. Radit was very enthusiastic when he heard the call to prayer. He always obeyed the teacher's orders when invited to pray in congregation.

The results of Keysa's prayer guidance, a grade 6 student at SDLB Negeri Cileunyi, showed that his cognitive abilities had improved; he could recite the prayer readings fluently and state the number of prayer cycles and the time of prayer. Psychomotorically, Keysa was able to distinguish between bowing and prostration prayers, perform her own ablutions, wear her own mukena, and already knew the direction of prayer. The psychomotor domain refers to the skills or abilities to act, which are developed through specific guidance learning experiences (Samsuar, 2023).

Based on the results of an interview with Resource 2, Mrs. Elyta (On Monday, April 10, 2023, at 07.48 WIB) in the corridor in front of the class, which discussed the results of prayer guidance in improving spiritual intelligence in children with physical impairments. Mrs. Elyta explained that Deffani was one of two respondents who understood the prayer material more quickly and easily. Based on the guidance from the seven meetings, Defani has made significant progress. When asked to perform ablution, Deffani immediately carried out his teacher's orders. Mrs. Elyta said that one factor in the success of Deffani's prayer guidance was the role of her mother and father, who diligently taught their children to pray.

To follow up on the prayer guidance process at school, Ms. Elyta always communicates with the students' parents and explains that you and your children have reached puberty. Even though children with special needs still have their reckoning with Allah, because children still have feelings, thoughts, and wills, so parents are obliged to order children to pray because if they let children not pray, then the parents will bear the sin.

The results of Radit's prayer guidance still need improvement. It is known that his cognitive abilities remain underdeveloped. Radit has not memorized all the prayer readings; he has just memorized the takbir readings, Surah Al-Fatiha, Surah Al-Nass (QS. An-Nass), bowing, and prostration. For this reason, the more effective and efficient prayer guidance for Radit is individual, by routinely repeating material that he has not mastered.

Based on his affective abilities, Radit already has the will to pray without his parents' orders, but, due to limited mobility, he still needs help to do so. When guiding Duha and Zuhur's congregational prayers at school, Radit looked so enthusiastic.

From his psychomotor abilities, Radit had difficulty moving his body when praying; his body was withered, causing his prayer movements to be limited. For example, during takbiratul ihram, an obstacle in Radit's right hand prevented him from lifting it. However, during the guidance process, the teacher justified Radit's prayer movements and adapted them to his body condition.

Keysa's prayer guidance results. Mrs. Elyta explained that the prayer guidance carried out had a positive impact on her self-confidence—Keysa, who previously rarely spoke and had a hard time smiling. Now I can communicate more and ask the teacher. His demeanor also became more cheerful than before. Cognitively, Keysa's ability to pray still needs improvement, as her prayer readings are not yet perfect; the readings for bowing and prostration are often reversed.

Regarding the guidance above, teaching children prayers or other forms of worship will familiarize them with their religion as early as possible and help them come to know and love it. The routine worship will build a feeling of serenity in the child's soul. This is one of the factors that can improve a child's spiritual condition (Azzet, 2012).

Guidance for prayer that has been routinely followed will also educate children with physical disabilities to become pious individuals, namely those who always carry out God's commands and stay away from His prohibitions. Children learn from childhood to be pleased with God's decrees, be patient in the face of tests, be grateful for God's blessings, be honest in their words, fulfill their promises, and read verses from the Koran (Uthman, 2012).

#### 4. CONCLUSION

Prayer is a characteristic of the worship of a Muslim in the world, which consists of repeated movements and readings. The command to pray is obligatory for every Muslim who has reached the age of puberty, both in normal conditions and with special needs, such as even a child with a quadriplegic condition. The Special School (SLB) is one of the schools that carries out prayer guidance for children with special needs. The spiritual condition of disabled children in SLB has decreased, one of which is due to their neglect in praying.

Based on the research, this paper provides an explanation of the concepts, techniques, and outcomes of prayer guidance in increasing spiritual intelligence in children with physical disabilities. The concept of prayer guidance to increase spiritual intelligence in children with physical disabilities at SDLB Negeri Cileunyi, Bandung Regency, is carried out in two stages: the preparation stage before prayer and the actual prayer. In the first stage, the teacher teaches children how to perform ablution, cover their private parts by using a mukena or sarong, and determine the place and direction of the Qibla. In the second stage, the teacher teaches children how to pray while standing and sitting.

The prayer guidance technique to improve spiritual intelligence in children with physical disabilities at SDLB Negeri Cileunyi, Bandung Regency, is conducted by assessing the child before providing guidance, ensuring that the guidance aligns with the child's areas for improvement. The technique applied to children is the remedial teaching technique which is carried out individually, by guiding the child to recite the prayer readings that he has not mastered repeatedly and then doing it in groups, namely by introducing prayer times to children with the call to prayer and clockwork, singing the number prayer cycle, showing prayer animation videos and routinely practicing Duha and Zuhur congregational prayers in the musholla.

The results of prayer guidance to increase spiritual intelligence in children with physical disabilities at SDLB Negeri Cileunyi, Bandung Regency, show a positive effect on these children. It is known that: the child knows who ordered the prayer, the direction of Qibla prayer, can say the number of cycles of prayer, an enthusiastic attitude appears when asked to pray on time, the child looks calmer and does not get angry easily, and interaction with teachers and friends at school is much better. It is known that the teacher's prayer-teaching technique is considered adequate because it is implemented during Ramadan, so that children routinely pray the Duha and Zuhur prayers in congregation every day at the prayer room. The existence of a contact book also makes implementing guidance more efficient, as parents actively participate by having their children pray at home.

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