

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN

Vol. 10, No. 2, May 2022



 **Clarivate**
Analytics

Emerging Sources Citation Index

Web of Science™



INDEX  COPERNICUS

INTERNATIONAL



SCAD Independent
Accreditation by IAO since 2014
 Copernicus Publications
The Separation Open Access Publisher

JIP
The Indonesian Journal of the Social Sciences
www.journal.scadindependent.org
DOI Prefix Number: 10.26811



ACCREDITED "Sinta 2" by Decree No. 164/E/KPT/2021
Valid Until the January 2026 Edition

A Spiritual Pedagogic Approach to Learning (Analytical Study of Approach Model)

Masbur

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/751>
DOI : <https://dx.doi.org/10.26811/peuradeun.v10i2.751>

How to Cite this Article

APA : Masbur, M. (2022). A Spiritual Pedagogic Approach to Learning (Analytical Study of Approach Model). *Jurnal Ilmiah Peuradeun*, 10(2), 353-370. <https://dx.doi.org/10.26811/peuradeun.v10i2.751>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times of year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have a unique DOI number. JIP has been accredited by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia through the Decree of the Director-General of Higher Education, Research and Technology No. 164/E/KPT/2021, date December 27, 2021. This accreditation is valid until the January 2026 edition.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of the Editorial Board of JIP or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/included in Web of Science, MAS, Index Copernicus International, Sinta, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJL, SSRN, ResearchGate, Mendeley and **others**.





A SPIRITUAL PEDAGOGIC APPROACH TO LEARNING (ANALYTICAL STUDY OF APPROACH MODEL)

Masbur

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Contributor Email: masbur@ar-raniry.ac.id

Received: Oct 22, 2021	Accepted: Feb 27, 2022	Published: May 30, 2022
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/751		

Abstract

This study aimed to explain a spiritual pedagogic approach. Spiritual pedagogy is a field of research that obstructs experience, knowledge, and intuition through the activities of touching, discussion, and reflection until it gives birth to certain values that then encourage, encourage, excite, enlighten, - and become the basis for the holder of that value in pursuing his profession as an educator, teacher, or parent. The research method used in this study was qualitative, namely research that produces descriptive data in the form of written or spoken words from the observed behavior. The results showed that the spiritual pedagogic approach model in learning through the implementation of fostering students' spiritual attitudes and the pattern of implementing the spiritual pedagogic approach model.

Keywords: *Approach; Pedagogy; Spirituals; Learning; Model.*



A. Introduction

Spiritual comes from a spirit word that means soul or tribe or spirit. Spiritual means sensation, spirituality, and compassion, mental or moral (Depdikbud, 2005). Spiritual learning in religious research is essentially an attempt to preserve religious teachings to embrace faith and faith, carried out personally or by a related religious community. Spiritual learning is an effort for embracers to respond to their religious teachings or thoughts outside their beliefs. Spiritual learning is known as a process of personal learning based on emotional and spiritual intelligence that encounters self-concern (Munir, 2002).

In Coe's terms, the learning process is called great teaching because it produces extraordinary learning outcomes that can be seen from various basic competency measures and competency indicators. The six components are *Pedagogical Content of Learning, Quality of Instruction, Classroom Climate, Classroom Management, Teacher Belief, and Professional Behaviors* (Coe et al., 2014).

Referring to the approach, there are two types of learning approaches, namely: (1) a student-oriented or student-centered approach to learning (*student-centered approach*) and (2) a teacher-centered approach to learning (*teacher-centered approach*). The pedagogical approach (integrating what is happening and what should be) of education is communication/ association between educators and students in educational situations that are directed at educational goals.

The pedagogical approach is essentially more focused on trainer-directed education where the trainer has full responsibility for making decisions about what will be delivered during the training, and how the training method will be. Learners or trainees only receive instructions from the trainer. This understanding of spirituality is very important in nurturing the millennial generation, so teachers need to be continuously nurtured to be able to adapt their knowledge and skills to the needs of the contemporary world. Teachers need to realize that today's students are native speakers of the digital language of computers, video games, and the internet.

Spiritual learning is the transmission of religious teachings from generation to generation and therefore this involves not only cognitive



aspects (knowledge of religious teachings), but affective and psychomotor aspects (attitudes and experiences of Islamic teachings) are also the main things. Allah says, which means:

"Indeed, those who believe in Our verses are those who, when warned of (Our) verses, prostrate themselves and glorify and praise their Lord, while they do not boast. Their stomachs are far from their beds, while they pray to their Lord with fear and hope, and they spend part of the sustenance We have given them. No one knows what is hidden for them, namely (various favors) that are pleasing to the eye in return for what they have done. (Q.S. as-Sajdah: 15-17).

The balance of using emotional and spiritual intelligence in personality formation will create *insan kamil*, as well as being able to become people who have individual piety and social piety. Hasan al-Bana said that spiritual education is *tarbiyah ruhiyah* which aims to strengthen the ranks of *ta'aruf* ways (Supriyatno, 2009).

It means strengthening the soul and spirit, anticipating customs and traditions, continuously maintaining a good relationship with God (*Allah*), and always asking for help from Him. Without putting aside his activities in his life in this world, in other words, always maintain a balance between the needs of the world and the hereafter. Spiritual learning is learning based on conscious experience to guide the Spirit so that it may proceed by his condition of belief in Him and expand His power to the highest of faith in Allah. So that his spirit may encourage his physical activity or daily action so that it may always walk following God's will.

According to al-Ghazali man was created as a creature consisting of a soul and a body. The soul, which is the core of human nature, is a very subtle rabbinic spiritual being. The soul is in the spiritual realm while the body is in the material realm. The soul comes from God which has a natural potential, namely a tendency to goodness and an aversion to evil. The nature of this soul tends to get *nur* (light) which is called al-Ghazali as *ma'rifat* into his heart, he can accept the truth of knowledge that comes from Allah SWT. So that with *ma'rifat* into the hearts of the *salik* (spiritual actors) closer to Allah. In essence, the human soul has a natural potential that tends to lead to good because it gets *nur* so that it can get closer to God (Nasution, 2002).



Spiritual learning is related to education that presses questions of value or meaning so that humans can put behavior and life in a broader and richer sense, education to judge that one's action or way of life means more than others (Agustin, 2007). Spiritual education oriented to the development of a healthy human soul is characterized by the presence of the integrity of a peaceful, happy soul and a happy soul (*muthmainah, radhiyah, mardhiyah*) (Adz-Dzaky, 2001). Spiritual learning is expected to be able to integrate values into souls and spirits that are human personal substances and cannot be separated so that humans can perform their functions perfectly (Ismail, 2008).

Thus, it can be said that spiritual learning has a central building block of potential by generating the values of one's knowledge, emotions, and religious works. Through spiritual education, educated participants can make their personal more valuable and meaningful in living to provide passion for their environment. However, the educational results show that not all educated participants or alumni education institutions can exhibit noble-minded individuals in the process of a life of solidarity.

Through this spiritual pedagogical approach, the researcher sees that there is enlightenment about the abundance of the education world today. At the time of character education that is hailed, at the time of the moral exaltation and degradation of the educated participants. Therefore, there is a need to build a spiritual attitude to form the believers and the righteous.

B. Method

The researcher used a pedagogic approach. Meaning of pedagogy is the practice of how someone teaches and the knowledge of the principles and methods of guiding and supervising lessons and in one word it is also called education (Poerbakawatja, 1981).

In this study, the researcher used a spiritual pedagogic approach because the purpose of this study was to describe the development of students' religious attitudes at the Pidie District State High School. The research method used in this study is qualitative, namely, research that produces descriptive data in the form of written or spoken words from the observed behavior (J.Moleong, 2007).

The process of data analysis and interpretation is carried out through data from interviews and observations that are abstract and phenomenological, directly analyzed and interpreted by codifying and classifying case-by-case data. In particular, the data collected through the documentation study were analyzed outside the research location.

C. Result and Discussion

The implementation of religious values is a form of the total application of religion which is held in a certain environment (school) to achieve learning goals that are in line with the goals of national education, which contain elements of character building. There are five religious aspects in Islam, namely: (1) Aspects of faith, (2) Aspects of Islam; (3) Ihsan aspect; (4) Aspects of science; and (5) charity aspect.¹

In the researcher's view, there are the main basics of the spiritual pedagogical approach, namely: (a) Ideology or belief; (b) the dimension of worship; (c) appreciation; (d) Knowledge; and (e) Practice. The implementation of the spiritual pedagogic approach boils down to the practices and exercises carried out by educators to students.

1. Result

a. Spiritual Pedagogic Approach Model in Learning

Religious education in the Indonesian government regulations, it has been explained that religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become experts in religious knowledge and practice the teachings.

Thus, it will lead students to become individuals who can program, plan and organize their behavior to become complete human

¹ The term religion or religiosity is identical to the term religious, intended to reconsider or be concerned about something. Religiosity sees aspects that are deep in the heart, moving in the deep hart, ripples of vibration of personal conscience, personal attitude which is more or less a mystery to others. See Ali Thontowi "The Nature of Religiosity"(Madya et al., 2000), and see also Latief Supaati in his book Literature: Existentialism-Religious Mysticism (Lathief, 2008).



beings in the future. Therefore, the researcher offers a new model in fostering students' spiritual attitudes, namely through a spiritual pedagogic approach model, which starts with:

b. Implementation of Student Spiritual Attitude Development

Religious attitudes and behavior cover all aspects related to religion. Religious attitudes and behavior is a condition that exists within a person that encourages him to behave according to the level of obedience to religion. There are three basic components regarding religious attitudes and behavior, as follows: (1) Cognition component, is everything related to mental phenomena such as ideas, beliefs, and concepts; (2) Affective components, are all things related to feeling symptoms (emotional, such as: happy, not happy, agree, disagree); and (3) the Konasi component, is a tendency to act, such as giving help, distancing oneself, serving and so on (Jalaluddin, 2021).

The strategic steps in implementing a spiritual pedagogic approach are as follows: (1) Setting an example; (2) Practical ways of teaching religion; (3) Story/Stories; (4) Educating through habits, two types of habits need to be instilled through the educational process, namely: first, automatic habits, and second, habits that are carried out based on understanding and awareness of the benefits or goals. While the method in carrying out a spiritual pedagogic approach certainly cannot be separated from methods related to Islamic education. The teaching methods for religious education are (a) Lecture method; (b) Question and answer method; (c) Discussion method; (d) Method of assignment; (e) Demonstration method; (f) Experimental method; and (g) Group work method.

Efforts that must be made in implementing the religious development of students are through a continuous process accompanied by consistency in guiding students. That is, through a spiritual pedagogic approach, it will be successful and embedded in the character or behavior of students due to the integration between the components of religious awareness and sincerity in carrying out learning within the scope of the school.

The planning and realization of student spiritual development are Religious coaching and training, Social activities, student council extras,



Scouting and its equivalents, School cooperatives, 4K coaching (order, cleanliness, beauty, and health), IMTAQ (Faith and Taqwa) stabilization or Enlightenment of the Heart, Commemoration of religious holidays, UKS (school health business), Consolidation of worship and morals.

The model of the spiritual pedagogic approach in fostering students' spiritual attitudes that must be carried out by education implementers has the scope of all aspects of learning, although it seems that the main attention is focused on policies and legislation regarding Government Policy on character education in schools. The coaching program, which is accompanied by school policies, of course, binds all character-building activities for students, especially in the spiritual development of students.

The spiritual pedagogical approach model supported by school policies gives a positive impression that the achievement of educational and teaching goals in schools is part of the curriculum integration effort that is planned for good cooperation and programmed to achieve good educational goals. That is, the achievement of the goal of spiritual development of students in schools can only go according to expectations if there is an emotional bond that can support the learning curriculum.

Components of educators and education staff must synergize both in the curricular and extracurricular scope which is supported by a school environment that also reflects spiritual values.

According to the researcher, the existence of efforts to establish good students' spiritual behavior in the school environment can not only be measured by the model of enrichment of concepts or subject matter in the classroom, by only filling in religious knowledge to students who come from various subjects. However, there needs to be a planned change in the transformation of religious culture that covers all activities in schools.

Achievement of results in the spiritual development of students can be done by applying a spiritual pedagogic approach, namely; first; familiarize the school environment to revive and enforce religious values, through worship activities, morals, and correct morals through models or examples. Every teacher and education staff at school should be able to



become a living "*uswah hasanah*" for every student. They must also be open and ready to discuss with fellow teachers, students, and even with the community around the school about various noble religious values.

Second; explain or clarify to students continuously about various religious values, either in the form of the availability of religious symbols or good and bad behavior. This effort can also be accompanied by steps; reward and cultivate good values and conversely criticize and prevent. Provide opportunities for students to choose various alternative attitudes and actions; make choices freely after carefully considering the various consequences of each and such choices; get used to behaving and acting on good intentions and prejudices (*husnu-zhan*) and ideal goals; get used to behaving and acting that is repeated continuously and consistently.

Third; implementing character-based education. This can be done by applying a character-based approach to each of the existing value subjects in addition to several special subjects for character education, such as religious education, civic education (PKn), history, Pancasila, and so on, which are applied not only in theoretical aspects in the subject matter but to the aspect of action through practical activities in the school environment or the field, through a structured planning pattern and having a relatively adequate budget or funding in carrying out spiritual values development programs.

c. The Pattern of Implementation of the Spiritual Pedagogic Approach

The implementation of the spiritual pedagogical approach model in fostering students' spiritual attitudes through intra-curricular development patterns emphasizes the aspects of obedient attitudes and behavior in carrying out the teachings of their religion, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions. Indicators of its implementation in the classroom are praying before and after lessons and providing opportunities for all students to carry out worship and behave politely and friendly in class.

There are three components in carrying out spiritual development, namely: (1) Self-development efforts through habituation by training all



aspects of student character development; (2) Instilling a sense of self-awareness that religious activities are individual needs for everyone, so that students assume that the habits of students will have an impact on themselves outside the school environment; and (3) Activities that are student innovation in developing students' interest in skills will be beneficial and create a positive impression that whatever activities are carried out must be in line with religious patrons and noble moral behavior. Thus, students have spiritual awareness in understanding all forms of knowledge obtained at school as a person's personal need to be useful to every other human being and not just to educate and achieve individual achievements.

Observing the data findings through a spiritual pedagogic approach model, the researchers got a model called 'Collaboration Based On Three Circle Components' abbreviated as CoBa3CC, namely collaboration based on 3 (three) circle components, in which the three components are mutually binding to each other.

Therefore, this model must be implemented in schools, including in educational institutions.

1) Class-based spiritual pedagogic approach model.

This model is based on the relationship between teachers as educators and students as learners in the classroom. The context of character education is the process of classroom community relations in the context of learning. The relationship between the teacher and the learner is not a monologue, but a dialogue with many directions. The process of implementing the expected religious attitude is to direct students' needs for pure and positive thinking in receiving lessons and making their heart (qalbu) a controller of sincerity/sincerity in receiving lessons.

2) A model of a school culture-based spiritual pedagogic approach.

This model builds a school culture that can shape the character of students with the help of school social institutions so that values are formed and internalized in students. The process of implementing the expected religious attitude is to lead to self-



control and to accept the environmental reality as part of their life so that students feel the importance of having noble behavior in all available places and opportunities.

3) Community-based spiritual pedagogic approach model.

This means that in educating the school community, they do not struggle alone, but the implementation process will run optimally and get results or expectations if all education stakeholders in schools are involved together. The main thing is that the involvement of the student's family component, the community, and the environment around the school is an integral part of the effort to implement the development of students' religious attitudes.

If the three components above work together and contribute to the implementation of spiritual values well and simultaneously, a strong and dignified national character will be formed accompanied by the practice of religious values, not only limited to students but will contribute to educational institutions and in the community.

The existence of a spiritual pedagogic approach model in schools can have a positive impact on students. Success in fostering religious values in the school environment will have an impact on achieving quality educational goals and will always give an all-time impression on the success of fostering students so that these students achieve their goals in the future.

Educators or education staff with religious character means that they have a total personality in terms of ethical or moral starting points (noble character). Characterized educators who have good religious values accompanied by qualified spiritual practice, not only can teach in a narrow sense (transfer of knowledge) but also can educate in a broad sense (exemplary and total purity of mind and heart).

2. Discussion

The term pedagogy (Dutch: pedagogies, English: pedagogy) comes from two ancient Greek words, namely *paedos* which means child, and *agogos* which mean to lead, guide or lead.

From these two words, several terms are formed, each of which has a specific meaning. The terms in question are pedagogues, pedagogues (paedagoog or pedagogue), pedagogia, pedagogy (paedagogie), and pedagogik (paedagogiek). From the words paedos and agogos, the term paedagogos is formed which means a servant or servant in ancient Greece whose job is to take and pick up his employer's children to school, in addition to always guiding or leading his employer's children. Then there was a change in the term, which used to be a service or assistant to become a pedagogue who is an expert student or educator. But in principle, in the education of children, there is an obligation to guide them until they reach maturity (Syarifuddin and Kurniasih, 2008).

On the other hand, there is also pedagogia, namely association with children which later turns into pedagogies or pedagogy which means the practice of educating children or the practice of educating children; and formed the term pedagogic or pedagogic which means the science of child education or the science of educating children. In some literature, it is found among educators and education experts that pedagogy is the science of education or the science of educating. Based on the perspective of the "broad" understanding of education, the goal is not limited; the purpose of education is the same as the purpose of life. Therefore, education can take place at the stages of early childhood, children, adults, and even the stages of old age.

Referring to this assumption, Syarifuddin & Kurniasih (2008) said that there are several branches of education developed by experts, namely pedagogy, andragogy, and gerogogy. So, referring to the notion of education in a broad sense, which is true in this context, pedagogy is the science of children's education. However, Langeveld "Beknopte Theoretische Paedagogiek" education in an essential sense is the process of providing spiritual guidance and assistance to people who are not yet mature; and educating is a deliberate action to achieve educational goals.

Thus, education is an effort made intentionally by adults to help or guide children (who are not yet adults) to reach maturity. Langeveld continued, education only occurs when children recognize authority. The



condition for children to recognize authority is when children can understand language. Therefore, the lower limit of education or education begins when the child recognizes authority, while the upper limit of education or the end of education is when the educational goals have been achieved, namely maturity. If the child does not recognize authority, education cannot be carried out, and in this condition what can be carried out is pre-education or habituation. Thus, according to the pedagogical review, there is no education for adults, let alone for advanced humans.

Religious, the basic word of religion is a religion that comes from a foreign language, religion as a form of a noun which means religion. According to Jalaluddin (2008: 25), Religion has the following meanings: Believing in God or superhuman powers or powers above and worshiped as the creator and custodian of the universe, Expression of the above beliefs in the form of acts of worship, and a state of the soul or way of life, which reflects the love or belief in God, his will, attitude, and behavior following God's rules as seen in habitual life.

So it can be seen that being religious is a strong attitude in embracing and carrying out religious teachings and as a reflection of himself for his obedience to the teachings of the religion he adheres to.

From the description above, it can be concluded that religious attitude is a state of a person's self in which every activity is related to his religion. In this case, he as a servant who believes in his Lord tries to be able to realize or practice each of his religious teachings based on the faith that is in his heart. For educators to be able to apply spiritual values in learning activities in the classroom, Shimabukuro (2008: 510) suggests the characteristics of teachers in learning with spiritual insight as follows.

First, the teacher understands the mental development and spiritual experience of the child. He is challenged to explore children's development, interpreting children's physical and cognitive development, both developments related to learning interests, and those related to their mental development.

Second, the teacher takes a contemplative attitude. He needs to always think about the future of his students, his knowledge, and the way



he nurtures them. From this thinking activity, it is hoped that creative and innovative ideas will emerge that will improve teaching practice.

Third, the teacher shows a generous spirit. This involves being open to the presence and dynamics of the holy spirit within oneself, the school community, and the school community. Generosity here has a broad meaning, including being generous towards differences in views with fellow teachers, unfavorable child behavior, and a less conducive school environment.

Fourth, the teacher has interpersonal sensitivity in carrying out his profession, both when he interacts with students, fellow teachers, principals, and parents of students.

Fifth, teachers carry out various activities with enthusiasm, especially in teaching. If the teacher looks weak and unmotivated, then this will harm students, namely their decreased motivation to learn. In this case, the teacher needs to take advantage of a learning approach that can activate the spirit of students. Teachers who activate spiritual values from within students through certain learning models need to have a spirit of spiritual leadership. The spirit of a spiritual leader needs to be nurtured and developed through regular spiritual practice so that in turn it becomes the character of a teacher.

Attitude formation does not happen by itself or just happens. A person will show his attitude due to external influences or the environment. Humans are not born with complete attitudes, but these attitudes are born and develop along with the experiences they gain. So attitudes can develop as happens in behavioral patterns that are mental and other emotions, as a form of individual reaction to their environment. Attitudes are formed in various ways, including:

- a. Through repeated experiences, attitude formation generally occurs through experiences from childhood. Children's attitudes towards religion are first formed at home through experiences gained from parents.
- b. Through imitation, imitation can occur accidentally, it can also be intentional. Individuals must have an interest and a sense of



- admiration for fashion, in addition, it is also necessary to understand and be able to recognize the model to be imitated.
- c. Through suggestion, a person forms an attitude towards an object without a clear reason and thought, but solely because of the influence that comes from someone or something who has authority in his view.
 - d. Through identification, here someone imitates another person or a certain organization based on an emotional attachment, imitating, in this case, is more in the sense of trying to match, identifying as students with teachers (Slameto, 1995: 189).

From the description above, it is clear that the affective aspect of students has a big role in education; therefore we cannot just ignore it. Measurement of this aspect is very useful and we must utilize knowledge of students' affective characteristics to achieve teaching goals.

Spiritual pedagogy is a field of study that abstracts experience, knowledge, and intuition through *tafakkur*, *tadabbur*, discussion, and reflection activities to give birth to certain values which then encourage, encourage, excite, enlighten, and become the basis for the owner of these values in carrying out their profession as an educator, teacher, or parent.

These spiritual values include religious values, sincerity, discipline, compassion, responsibility, patience, hard work, and *istiqamah*. The value is obtained by the teacher from three main sources, namely religion, culture, and science. These values are abstracted from experience through reflection, discussion, and indoctrination activities.

Among the most dominant values for teachers in carrying out their profession are religious values which are the main source and the most complete guide for humans in living their lives in various fields. Thus, education that is held based on religious values can be categorized as spiritual pedagogy, if the religious values characterize the educational process in an operational, actual, and consistent manner.

D. Conclusion

Religious values, not yet implemented in totality in life, are very urgent to be implemented in the realm of student education. The



development of religious attitudes is very important to be fostered and managed intensively and effectively into learning outcomes.

The spiritual pedagogic approach model can be done using the 'Collaboration Based On Three Circle Components' model, abbreviated as CoBa3CC, as follows:

1. Class-based spiritual pedagogic approach model.
2. A spiritual pedagogic approach model based on school culture.
3. Community-based spiritual pedagogic approach model.

The main benchmark for fostering school religious attitudes is empirically implemented based on several perspectives or learning approaches. The dimension or essence that underlies the researcher is the importance of a spiritual pedagogic approach in learning through a spiritual pedagogic approach using the 'Collaboration Based On Three Circle Component' (CoBa3CC) model that the researcher offers. This model tries to provide free space in the learning process and reinforces fostering religious attitudes towards students.

Bibliography

- Adz-Dzaky, H. B. (2001). *Psikoterapi dan Konseling Islam*. Fajar Pustaka Baru.
- Agustin, A. G. (2007). *Emotional Spritual Quotient (ESQ)*. ARGA Publishing.
- Amin, S.M. (2007). *Menyiapkan Masa Depan Anak secara Islami*. Jakarta: Amzah.
- Azwar, S. (2013). *Sikap Manusia*. Yogyakarta: Pustaka Pelajar Offset.
- B.R. Moss. *The Pedagogic Challenge of Spirituality: A Co-creative Response*. Journal of Social Work. Vol. 12 (6), pp. 595-613, (2011).
- Coe, R., Aloisi, C., Higgins, S., & Major, L. E. (2014). What makes great teaching? *Centre for Evaluation and Monitoring, October*, 2-57. <https://www.suttontrust.com/wp-content/uploads/2014/10/What-Makes-Great-Teaching-REPORT.pdf><http://www.suttontrust.com/researcharchive/great-teaching/><https://www.cem.org/what-makes-great-teaching-cobis-2016>
- Cunningham, W.G. & Cordeiro, P.A. 2003. *Educational Leadership: a problem-based approach*. United States: Omegatype Typography, Inc.



- Daradjat, Z. (1999). *Perkembangan Psikologi Agama dan Pendidikan Islam di Indonesia*. Jakarta Selatan: PT Logos Wacana Ilmu.
- Daradjat, Z. (2011). *Ilmu Pendidikan Islam*. Jakarta: Rajawali Pers.
- Daradjat, Z., et al. (1984). *Dasar-dasar Agama Islam*, Jakarta: Bulan Bintang.
- Downey, Mereil and Kelly, A.V. (1982). *Moral Education; Theory and Practice*. London: Harper & Row, Publisher.
- G. Shimabukuro. *Toward a pedagogy grounded in Christian Spirituality*. Catholic Education: A Journal of Inquiry and Practice, Vol. 11 (4), pp. 505-521, (2008).
- Gerungan, W.A. (2004). *Psikologi Sosial*. PT. Refika Aditama.
- Huitt, W, and Vessel, G. (2002). Character Education. In J.Guthrie (Ed.), *The Encyclopedia of Education*. Second Edition. New York: Macmillan.
- Huitt, W. *Becoming a Brilliant Star: A framework for discussing formative holistic education*. Based on a paper presented at the International Networking for Educational Transformation (iNet) Conference, Augusta, GA, 2006. (Online). Tersedia: <http://teach.valdosta.edu/whuitt/brilstar/brilstar.html> [29 December 2009].
- Ismail, F. (2008). *Pencerahan Spiritualitas Islam di Tengah Kemelut Zaman Edan*. Titian Wacana.
- J.Moleong, L. (2007). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- J.P Chaplin. (1995). *Kamus Lengkap Psikologi*. Jakarta: PT Raja Grafindo Persada.
- Jalaluddin. (2001). *Psikologi Agama (revisi)*. Raja Grafindo Persada.
- Jalaluddin. (2008). *Psikologi Agama Memahami Perilaku Keagamaan dengan Mengaplikasikan Prinsip-Prinsip Psikologi*. Jakarta: PT Raja Grafindo Persada.
- Kurniasih, S. T. and. (2008). *Pedagogik Teoritis Sistematis*. Percikan Ilmu.
- Lathief, S. I. (2008). *Sastra : eksistensialisme - mistisisme religius*. Pustaka Ilalang.
- Lexi J.Moleong. (2007). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Lickona. (1991). *Educating for Character: How our Schools can Teach Respect and Responsibility*. New York: Bantam.

- M. Ngalim Purwanto. (1990). *Psikologi Pendidikan*. Bandung: PT. Remaja Rosda Karya.
- Madya, W., Diklat, B., & Palembang, K. (2000). *Widyaiswara Madya Balai Diklat Keagamaan Palembang*.
- Melvin L. Silberman. (2004). *Active Learning 101 Cara Belajar Siswa Aktif*, Bandung, Nusamedia dan Nuansa.
- Munir, A. (2002). *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam*. Tiara Wacana.
- Nasution, H. S. (2002). *Filsafat Islam*. Gaya Media Pratama.
- Poerbakawatja, S. (1981). *Ensiklopedia Pendidikan*. Gunung Agung.
- Puente, Anibal. *Structures of Cognitive and Moral Development*. 1998. (Online). <http://www.crvp.org/book/Series05/V-4/contents.htm>. [21 Juli 2017].
- R.A. Kernochan, D.W. McCormick, and J.A. White, Spirituality and Management Teacher Reflections of three Buddhists on Compassion, Mindfulness, and Selflessness in The Classroom. *Journal of Management Inquiry*, Vol.16 (1), pp. 61-75, (2007).
- Reber, A.S. (1987). *The Penguin Dictionary of Psychology*, Ringwood Victorian Penguin Books Australia Ltd.
- Ricard Tardif. (1987). *The Penguin Macquarie Dictionary of Australian Education*, Ringwood Victorian Penguin Books Australia Ltd.
- Ritzer, George. (2004). *Teori Sosiologi*. Yogyakarta: Kreasi Wacana.
- Robert H. Thouless. (1995). *Pengantar Psikologi Agama*, Terjemahan. Machmud Husein, Jakarta: Raja Grafindo Persada.
- Saminan, S., & Zulfira, R. (2016). Implementation the Pedagogical Content Knowledge (PCK) of Physic Teacher Based-On Students Learning Outcomes at SMAN 4 Banda Aceh. *Jurnal Ilmiah Peuradeun*, 4(3), 321-332. <http://doi.org/10.26811/peuradeun.v4i3.106>
- Slameto. (1995). *Belajar Dan Faktor-Faktor Yang Mempengaruhinya*. Jakarta: Rineka cipta.
- Soeganda Poerbakawatja. (1981). *Ensiklopedia Pendidikan*. Jakarta: Gunung Agung.
- Sudarman Danim. (2010). *Pedagogi, Andragogi, dan Heutagogi*. Bandung, Alfabeta.



- Supriyatno, T. (2009). *Humanitas Spiritual Dalam Pendiikan*. Malang: UIN Malang Press.
- Supriyatno, T. (2009). *Humanitas Spiritual Dalam Pendiikan*. UIN Malang Press.
- Syarifuddin, T & Kurniasih. (2008). *Pedagogik Teoritis Sistematis*. Bandung: Percikan Ilmu.
- Tabrani ZA, & Masbur. (2016). Islamic Perspectives on the Existence of Soul and Its Influence in Human Learning (A Philosophical Analysis of the Classical and Modern Learning Theories). *JURNAL EDUKASI: Jurnal Bimbingan Konseling*, 1(2), 99-112. Retrieved from <http://jurnal.ar-raniry.ac.id/index.php/cobaBK/article/view/600>
- Tilaar, H.A.R., Jimmy Ph. Paat, Lody Paat. (2000). *Pedagogik Kritis: Perkembangan, Substansi, dan Perkembangannya di Indonesia*. Jakarta: Rineka Cipta.
- Unesco-Apnieve. (1998). *Learning to Live Together in Peace and Harmony*. Value Education for Peace, Human Rights, Democracy, and Sustainable Development for Asia-Pacific Region. Bangkok: Unesco Principal Regional Office for Asia and the Pacific.
- Victorian Early Years Learning and Development Framework For all Children from Birth to Eight Years. (State of Victoria (Department of Education and Early Childhood Development), 2011. ISBN 978-0-7594-0590-5. Dokumen ini tersedia di www.education.vic.gov.au/earlylearning dan <http://www.vcaa.vic.edu.au/earlyyears>.
- Walidin, W., Idris, S., & Tabrani ZA. (2015). *Metodologi Penelitian Kualitatif & Grounded Theory*. Banda Aceh: FTK Ar-Raniry Press.
- Wan Daud, Wan Mohd Nor. (1998). *The Educational Philosophy And Practice of Syed Muhammad Naquib al-Attas*, Kuala Lumpur: ISTAC.
- Zuhairini. (1997). *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara.