

Pedagogic Spiritual Approach Through the Model 'Collaboration based on Three Circle Components' (Coba3cc)

Masbur¹, Syahril²

Ar-Raniry State Islamic University, Banda Aceh¹, Serambi Mekkah University, Banda Aceh²

{masbur_mb@yahoo.co.id¹, syahril@serambimekkah.ac.id²}

Abstract. Spiritual pedagogy is a theory or concept of education that has attracted the attention of educators and researchers in the western world for the past two decades. This theory seeks to apply values derived from religion and culture in the practice of education in schools. In this study, the aim was to elucidate objectively the conditions of the development of students' spiritual attitude at SMAN (public senior high schools) in Pidie District. The study used spiritual pedagogy as an approach to describe the development of the religious attitude of the students at SMAN in Pidie District. The method used in this study was a qualitative research method to produce descriptive data in the form of written or oral words of observed behavior. The results showed several aspects of the religious attitude, application of spiritual pedagogy in enhancing students' religiosity, methods for evaluating students' religiosity in learning, and obstacles in fostering the students' religious attitude through spiritual pedagogy. However, the study found that the implementation of spiritual values was not yet optimally carried out in the schools at SMAN in Pidie District. In addition, the study also found a new model to be conducted through spiritual pedagogy called "Collaboration on Based Three Circle Components" (CoBa3CC), which consists of three forms, namely class-based spiritual pedagogy, school culture-based spiritual pedagogy, and community-based spiritual pedagogy.

Keywords: Approach, Spiritual Pedagogy, Religious Attitude

1 Introduction

The ability to manage learning is an integral part of pedagogical competence that must be possessed by every educator. The teacher is a very important element in managing the learning process. Teachers are required to develop knowledge and skills, because it is impossible for the learning process to succeed without the support of intelligent classroom management skills. Therefore, every teacher must know, understand, and believe in the importance of teaching and students' learning.

Train, develop and also appreciate each other to create how to effectively teach students, both before entering class, during class, and after the learning process in class has been carried out, it requires a continuous approach to implementing effective learning.

In creating a good process of interaction and to achieve quality educational results with high competitiveness with more leverage, both at regional, national and international levels, competence is needed for teachers. The learning process is the most vital activity in the implementation of education. This makes learning must be implemented well in order to be able to achieve the specified goals. The learning process also greatly influences the success of education, so learning must be pursued in order to run well. The learning approach is the teacher's activity in choosing learning activities.

The learning approach is a way that teachers and students will be able to achieve specific instructional objectives. Choosing a tailored approach to teaching material needs is poured out in learning planning. The learning approach can be interpreted as our starting point or perspective on the learning process, which refers to the view of the occurrence of a process that is still very general in nature, in which it embodies, inspires, strengthens, and underlies learning methods with a certain theoretical scope.

Approach means the process, deeds, and ways of approaching. From this understanding the educational approach can be interpreted as a process, act, and way of approaching and facilitating the implementation of education (Wan Mohd Nor Wan Daud, 1998: 341). If we explore the types of approaches that exist in the history of education, it appears that the approach is very varied and diverse. However, the education and learning approach can be summarized into several groups. Shimabukuro (2008: 506), who cites the views of Cambren-McCabe and Dutton, asserted that the approach in teaching and learning underwent changes and developments which narrowed to the three types as follows.

First, the transmission approach. This approach puts the learner in a passive position to do something, as the recipient of the material, and the object of learning. The teacher is the communicator of the material, while the students only accept things that according to the teacher's view they need to receive and know. Such learning can be found in various levels and types of education, especially in Indonesia. This approach starts from the view that the teacher is a source of learning; teacher as a human being who has a lot of knowledge.

Second, the generative approach. This approach is based on several theories, including constructivism, collaborative, cooperative, exploratory, inquisition, and discovery. In this approach students are encouraged to create knowledge built upon their own knowledge through interactions with learning materials, teachers, and facilitators. Students' knowledge is created layer by layer, so formed new knowledge building.

Third, the transformative approach. Effective pedagogic is not limited to delivering and creating and constructing knowledge in the classroom, but that education must reach a wider world context. Through this approach students can penetrate a deep circle of learning, which provides the meaning to think critically about the world. So, learning is a process of individual and social transformations at once. This approach is based on social activity. Through this approach the learner is encouraged to use his knowledge in conducting social transformation.

In addition to the three types of approaches above, educational practices that are based on spiritual values have recently emerged. This tendency has given rise to a new field of study known as spiritual pedagogy. In this approach education and learning are carried out by the teacher based on values that are used as guidelines in carrying out his profession such as the values of compassion, patience, humility, sensitivity, tolerance, and other values.

In this case teachers need to utilize a learning approach that is able to activate student spirit. Teachers who activate spiritual values from within students through a particular learning model need to have a spiritual leadership spirit. The soul of spiritual leadership needs to be constructed and developed through regular spiritual practice, so that in turn becomes a teacher's character.

The Spiritual Pedagogic Foundation expressed above is implemented in various areas of education. The dimension of spirituality (B.R. Moss, 2011:595-613), is an element that is used as a cornerstone in the education of social work and the field of education management (M.L. Wiersma, 2004:119-133; Kernochan, 2007:61-75). Further Kernochan (2004:74) concluded that spiritual values such as prudence, compassion, and sincerity have changed teachers' teaching practices to be more effective. These values encourage teachers to act more able to receive a variety of student circumstances, more attention, and warmer.

To understand the concept of spiritual pedagogic, the following is presented with the concept of spirituality. Spiritual pedagogic is a field of study that abstracts experience, knowledge, and intuition through *tafakkur*, *tadabbur*, discussion, and reflection to produce certain values which then encourage, excite, enlighten, and become the foundation for the owner of these values in carrying out his profession as an educator, teacher, or parent.

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

Among the most dominant values for teachers in carrying out their profession is religious values which are the main source and the most complete guide for humans in living their lives in various fields. Thus, education organized based on religious values can be categorized as spiritual pedagogies, if religious values really color the educational process operational, actual, and consistent. Then the researcher through this spiritual pedagogic approach sees that there is an enlightenment about the opaque of the educational world today.

At the time of the education of the character, in the moment also the moral corruption and moral degradation of students/students rampant. Therefore, there is a need to build a spiritual attitude to form students of faith and fear. Therefore, researchers are trying to find and examine how the spiritual pedagogic approach in the development of the attitude of religious students in high school (SMAN) in Pidie District and contributes to the approach.

2 Discussion

In order for educators to apply spiritual values to classroom learning activities, Shimabukuro (2008:506-510), presents the characteristics of teachers in spiritually insightful learning as follows:

First, teachers understand the development of the soul and the spiritual experience of children. He is challenged to deepen the development of children, interpret the physical and cognitive development of children, both developments relating to the interests of learning, and related to the development of their souls.

Second, the teacher takes a contemplative stance. He needs to always think about the future of his children, his knowledge, and the way he builds them. From this thinking activity is expected to arise creative and innovative ideas that will improve teaching practice.

Third, the teacher shows a generous spirit. This involves openness to the presence and dynamics of the holy spirit within himself, the school community, and the school community. Generosity here has broad meaning, including being generous towards differences of opinion with fellow teachers, children's behavior that is less pleasant, 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 perform various activities with enthusiasm, especially in teaching. If the teacher seems weak and unenthusiastic, this will have a negative impact on students, namely the decrease in their motivation to learn. In this case the teacher needs to utilize a learning approach that is able to activate student spirit. Teachers who activate spiritual values from within students through certain learning models need to have a spiritual leadership spirit. The spirit of spiritual leadership needs to be nurtured and developed through routine spiritual practice, so that in turn it becomes the character of a teacher.

Spiritual pedagogic 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 his profession as educator, teacher, or parent.

These spiritual values include religious values, sincerity, discipline, compassion, responsibility, patience, hard work, and Istiqamah. " The value was obtained by teachers from three main sources: religion, culture, and science. The values were abstracted from experience through reflection, discussion, and indoctrination activities.

Among the most dominant values for teachers in carrying out their profession is 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 a spiritual pedagogic, if religious values truly color the educational process operationally, actually, and consistently.

2.1 Implementation of Students' Spiritual Attitudes

Religious attitudes and behavior cover all aspects related to religion. Religious attitudes and behavior is a condition that exists in a person who encourages him to behave in accordance with the degree of obedience to religion. There are three basic components regarding religious attitudes and behavior, as follows: (1) Cognition Components, are all matters relating to phenomena of the mind such as ideas, beliefs and concepts; (2) Affection Components, are all things related to feelings symptoms (emotional, such as: happy, not happy, agree, disagree); and (3) Konasi component, is a tendency to do things, such as giving help, staying away, serving and so on (Jalaludin, 2001: 212).

Strategic steps in implementing a spiritual pedagogical approach are as follows: (1) Modeling; (2) Practical ways of teaching religion; (3) Stories / Stories; (4) Educating through habits, There are two types of habituation that need to be instilled through the educational process, namely: first, habits that are automatic, and secondly, habits that are carried out on the basis of understanding and awareness of the benefits or objectives. While the method in implementing the spiritual pedagogical approach is certainly inseparable from the methods related to Islamic education. The methods of teaching religious education, namely: (a) Lecture method; (b) Question and answer method; (c) Discussion method; (d) Assignment method; (e) Demonstration method; (f) Experimental method; and (g) Group work methods.

The effort that must be done in implemating in the student's religious development is through a sustainability process that is accompanied by consistency in coaching to learners. This means that through a spiritual pedagogic approach, it will be successful and embedded in the students ' character or behaviour due to the integration between components of religious consciousness and sincerity in implementing the school's scope of learning.

The planning and realization of students' spiritual coaching are: Guidance and religious training, social activities, extracurricular, Scouting and the like, school cooperatives, fostering order, cleanliness, beauty, and health. Strengthening Faith and Taqwa or Enlightenment of the Heart, Commemoration of religious holidays, school health efforts, Stabilization of worship and morals. The spiritual pedagogical approach model in fostering spiritual attitudes of students that must be carried out by the implementers of education in State High Schools. The coaching program which is accompanied by school policies, is certainly binding on all character building activities for students, especially in the spiritual coaching of students.

The Model of the spiritual pedagogic approach supported by the school policy puts a positive impression that the achievement of educational objectives and teaching in schools is part of an effort to integralize the planned curriculum for good cooperation and programmatic to achieve good educational objectives. That is to say, achieving the goals of spiritual coaching in schools can only walk in the hope that there is an emotional bond that can support the learning curriculum.

Components of educators and education personnel must work together both in the curricular and extracurricular spheres which are supported by the school environment that also reflects spiritual values. According to researchers, there is a good development of students' spiritual behaviour in the school environment, not only can it be measured by a model enrichment coaching concept or lesson material in the classroom, by simply filling the religious sciences to students sourced from various subjects. However, there is a need to change the planned transformation of religious cultures that surrounds all activities in the school.

Achievement results in student spiritual development, can be done by applying a spiritual pedagogical approach namely; first; accustom the school environment to live and uphold religious values, through the activities of worship, morality and correct morals through models or examples. Every teacher and education staff in a school should be able to become a "uswah hasanah" that lives for every student. They must also be open and ready to discuss with fellow teachers, students, even with the community around the school about various noble religious values.

Second; explain or clarify to students continuously about various religious values, both in the form of the availability of religious symbols or good and bad behavior. This effort can also be accompanied by steps; give appreciation and foster good values and conversely denounce and prevent. Provide opportunities for students to choose various alternative attitudes and actions; making choices freely after weighing deeply the consequences of each choice and proficiency level; getting used to acting and acting on good intentions and prejudices (husnu-zhan) and ideal goals; accustom attitudes and actions that are repeated continuously and consistently.

Third; implementing character-based education. This can be done by applying a character-based approach to each subject in addition to some specific subjects for character education, such as religious education, civic education, history, Pancasila and so on, which are applied not only in theoretical aspects in subjects, but to the aspects of action through practical activities in the school environment or in the field, through structured planning patterns and have a budget or funding that is relatively adequate in carrying out programs to foster spiritual values.

2.2 Pattern of Implementation of Spiritual Pedagogical Approach Model

The implementation of the spiritual pedagogical approach model in fostering spiritual attitudes of students through intracurricular coaching patterns emphasizes aspects of attitudes and behaviors that are obedient in carrying out the teachings of their religion, tolerant of the implementation of other religious worship, and living in harmony with followers of other religions. The indicator of its implementation in class is to pray before and after the lesson and provide opportunities for all students to carry out worship and behave politely and friendly in the classroom.

Three components in conducting spiritual coaching, namely: (1) Self-development efforts through habituation with a night of all aspects of the student's character development; (2) Instilling a sense of self-awareness that the religious activity is an individual's need for everyone, so students consider that the habits students do will have an impact on themselves outside the school environment; and (3) activities that are innovative students in developing the interest of students' skills will be felt benefits and realize the positive impression that any activities undertaken must be in the direction of the patron of religion and noble sexual behavior. Thus, students have a spiritual awareness in understanding all forms of knowledge gained in school as a person's personal need to be useful to every other human and not merely to educate and achieve individual achievement.

Observing the findings data through a spiritual pedagogical approach model, the researchers obtained a model called 'Collaboration Based On Three Circle Components' abbreviated as CoBa3CC, namely collaboration based on 3 (three) circle components. Where the three components are bound to one another. Therefore, this model should be implemented in schools, including in high School (SMAN) 3 Unggul Sigli, Senior High School (SMAN) 1 Sigli, Senior High School (SMAN) 2 Sigli, Senior High School (SMAN) 1 Peukan Baro, State High School (SMAN) 1 Mutiara, as follows:

- a. Model of spiritual pedagogic approach based on class. This model is based on the relationship of teachers as educators and students as learners in the classroom. The context of character education is the process of class community relations in the context of learning. The relationship between teacher and learner is not a monologue, but a dialogue with many directions. The process of implementing religious attitudes is expected to be directed at students' needs for pure and positive thinking in accepting lessons and making their hearts (heart) as controllers of sincerity / sincerity of receiving lessons.
- b. Model of spiritual pedagogic approach based on school culture. This model builds a school culture that is able to shape the character of students with the help of school social institutions so that values are formed and formed within students. The process of implementing religious attitudes is expected to lead to self-control, and accept the reality of the environment as part of his life, so that students feel the true importance of behaving (moral) noble in all places and opportunities that exist.
- c. Model of spiritual pedagogic approach based on community. 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 the school are involved together. The main thing is the involvement of the family component of students, the community and the environment around the school is an integral part of the effort to foster students' religious attitudes.

If the three components above, cooperate together and contribute to the implementation of spiritual values with good and simultaneous, the character of the nation is strong and dignified accompanied by the practice of religious values, not only limited to learners, but will contribute to the institution of education and in the community environment.

3 Conclusion

Based on the results of research and discussion as stated above, it can be concluded as follows:

- a. Fostering the attitude of students' religiosity can be done through a spiritual pedagogical approach model. The spiritual pedagogical approach is carried out because it fulfills; Principles of Spiritual Pedagogic Approach; Characteristics of a Spiritual Pedagogical Approach; Implementation of Spiritual Education in the Curriculum; and have a Relationship Spiritual Pedagogical Approach in the Formation of Students' Religious Attitudes
- b. The steps done in the application of a spiritual pedagogic approach is to apply a spiritual pedagogic approach in improving the attitude of religiosity students through the Tadarus Qur'an; Praying Dhuhr in congregation; Duha prayer and recitation of class.
- c. The method of assessing students' religious attitudes in learning can be done through assessment in the classroom and outside the classroom.
- d. The Model of the spiritual pedagogic approach can be done using two ways, namely the intrakucular and extracurricular activities. The models are as follows:
 1. Model of spiritual pedagogic approach based on class.
 2. Model of spiritual pedagogic approach based on school culture.
 3. Model of spiritual pedagogic approach based on community.

The main benchmark in the development of the religious attitudes of the upper middle school is empirically based on a number of perspectives or learning approaches. The dimension or essence that underlies the researcher is the importance of fostering the attitude of students' religiosity through a spiritual pedagogic approach using the 'Collaboration Based On Three Circle Components' (CoBa3CC) model that researchers offer. This model tries to provide free space in the learning process and provides reinforcement in fostering the attitude of religiosity towards students.

References

- [1] Abdul Aziz, Hamka. Karakter Guru Profesional Melahirkan Murid Unggul Menjawab Tantangan Masa Depan, Jakarta; Al-Mawardi Prima, 2012.
- [2] Abuddin Nata. Metodologi Studi Islam. Jakarta: Raja Grafindo Persada, 2004.
- [3] Abuddin Nata. Ilmu Pendidikan Islam. Jakarta: Kencana, 2010.
- [4] Allport, G. W. 1935. Attitudes. In Handbook of social psychology. Edited by C. Murchison, 798–844. Worcester, MA: Clark Univ. Press.
- [5] Al-Imam Burhan al-Islam Az-Zarnuji. Ta'lim al-Muta'allim 'ala Thariiqah Ta'allum. Surabaya: Al-Hidayah Bankul Indah, 1367 H.
- [6] Al-Imam Burhan al-Islam Al-Zarnuji. Ta'lim al-Muta'allim 'ala Thariiqah Ta'allum. Surabaya: Al-Hidayah Bankul Indah, 1367 H.
- [7] Al-Imam Burhan al-Islam Al-Zarnuji. Ta'limul Muta'alim al tariqutta'allum, terj. Ali Hasan Umar. Semarang: Toha Putra, 2000.
- [8] Al-Imam Burhan al-Islam Al-Zarnuji. Pedoman Belajar Bagi Penuntut Ilmu. Penerjemah: Muhammadun Thaifuri, Surabaya: Menara Surabaya, 2008.
- [9] Annisatul Mufarokah. Strategi Belajar Mengajar. Yogyakarta: TERAS, 2009.

- [10] Arthur S Reber. *The Penguin Dictionary of Psychology*, Ringwood Victorian Penguin Books Australia Ltd, 1987
- [11] Ary Donald. *An Invitation to Research in Social Education*. Bacerly Hills: Sage Publication, 2002.
- [12] Asmaun Sahlan. *Mewujudkan Budaya Religius Di Sekolah*. Malang: UIN Press, 2009.
- [13] B.R. Moss. *The Pedagogic Challenge of Spirituality: A Co-creative Response*. *Journal of Social Work*. Vol. 12 (6), pp. 595-613, (2011).
- [14] Coe, Robert., et.al.,. *What makes great teaching? Review of the Underpinning Research*, Centre for Evaluation and Monitoring (CEM), Durham University, UK., 2014.
- [15] Cunningham, William G. & Cordeiro, Paula A. 2003. *Educational Leadership: a problem-based approach*. United State : Omegatype Typography.
- [16] Downey. Mereil and Kelly, A.V. *Moral Education; Theory and Practice*. London: Harper & Row, Publisher, 1982.
- [17] G. Shimabukuro. *Toward a pedagogy grounded in Christian Spirituality*. *Catholic Education: A Journal of Inquiry and Practice*, Vol. 11 (4), pp. 505-521, (2008).
- [18] Gerungan, W.A. *Psikologi Sosial*. PT. Refika Aditama, 2004.
- [19] H.A.R. Tilaar, Jimmy Ph. Paat, Lody Paat. *Pedagogik Kritis: Perkembangan, Substansi, dan Perkembangannya di Indonesia*. Jakarta: Rineka Cipta, 2000.
- [20] Hasan Langgulung, *Asas-Asas Pendidikan Islam*. Jakarta: Pustaka Al-Husna Baru; 2003.
- [21] Huberman A. Mikel & Miles M.B. *Qualitative Data Analisis*. Beverly Hills: SAGE Publication, 1992.
- [22] Jalaluddin. *Psikologi Agama*, edisi revisi, Jakarta: Raja Grafindo Persada, 2001.
- [23] Jalaluddin. *Psikologi Agama Memahami Perilaku Keagamaan dengan Mengaplikasikan Prinsip-Prinsip Psikologi*. Jakarta: PT Raja Grafindo Persada, 2008.
- [24] Jamaluddin Idris. *Manajemen Suatu Pengantar*. Banda Aceh: Afkari Publisihing, 2017.
- [25] J.P Chaplin. *Kamus Lengkap Psikologi*. Jakarta: Raja Grafindo Persada, 1995.
- [26] Kementerian Pendidikan Nasional. *Strategi Membangun Moralitas Anak Secara Efektif*. Jakarta,: Kementerian Pendidikan Nasional RI., 2010.
- [27] Lexi J.Moleong. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya. 2007.
- [28] Lickona. *Educating for Character: How our Schools can Teach Respect and Responsibility*. New York: Bantam, 1991.
- [29] M. Ngalim Purwanto. *Psikologi Pendidikan*. Bandung: Remaja Rosda Karya, 1990.
- [30] Mc.Millan, James H. dan Schumacher. *Research in Education A Conceptual Introduction*. Fith Edition. New York: Addison Wesley Longman, 2001.
- [31] Noeng Muhadjir. *Metodologi Penelitian Kualitatif Pendekatan Positivistik, Rasionalistik, Phenomenologik, dan Realisme Metaphisik Telaah Studi Teks dan Penelitian Agama*, Edisi III, Yogyakarta Rakesarasin, 1998.
- [32] Puente, Anibal. *Structures of Cognitive and Moral Development*. 1998. (Online). Tersedia: <http://www.crvp.org/book/Series05/V-4/contents.htm>. [21 Juli 2017].
- [33] 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).
- [34] R. E. Petty, R. H. Fazio, & P. Briñol (Eds). *Attitudes: Insights from the new implicit measures*. New York: Psychology Press, 2008.

- [35] Rempel, J.K., Holmes, J.G. & Zanna, M.P. Trust in close relationships., 95-112. Journal of Personality and Social Psychology, American Psychological Association, 1985.
- [36] Robert H. Thouless, Pengantar Psikologi Agama, Terjemahan. Machmud Husein, Jakarta: Raja Grafindo Persada, 1995.
- [37] Ricard Tardif, The Penguin Marquarie Dictionary of Australian Education, Ringwood Victorian Penguin Books Asutralia Ltd, 1987.
- [38] Saifullah Idris and Syahril. "The Concept of Child Education Through Dodaidi in Aceh". Jurnal Ilmiah Peuradeun, 7(2), 369-382, (2019).
- [39] Syekh Ibrahim bin Ismail. Syarh ta'lim al Muta'allim 'ala thariqa ta'allum. Surabaya: Al hidayah.
- [40] Triyo Supriyatno. Humanitas Spiritual Dalam Pendiikan. Malang: UIN Malang Press, 2009.
- [41] Uyoh Sadulloh, dkk. PEDAGOGIK (Ilmu Mendidik). Bandung: Alfabeta, 2011.
- [42] 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>.
- [43] Wan Mohd Nor Wan Daud, The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas, diterjemahkan oleh Hamid Fahmy dkk., Filsafat dan Praktik Pendidikan Islam Syed M. Naquib al-Attas. Bandung: Mizan, 1998.
- [44] Wiersma, "Furthering Management and Spirituality Education Through The Use of Paradox". Journal of Management Education, Vol. 28 (1), pp. 119-133, (2004).
- [45] Yusuf Al Qaradhawi. Pengantar Kajian Islam. Jakarta: Pustaka Al Kausar, 1997.
- [46] Zakiah Daradjat, Ilmu Pendidikan Islam. Jakarta: Rajawali Pers, 2011.