



STUDY OF A SPIRITUAL PEDAGOGIC CONCEPT BASED ON A WESTERN PERSPECTIVE AND THE HADITH OF THE QUR'AN AND ITS IMPLICATIONS

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Abstract

The rise of crime cases that occur among students shows that current educational progress does not go hand in hand with the morals of students. This is because the learning activities carried out only focus on the cognitive and psychomotor aspects of students and tend to ignore the affective side of students. Therefore, a study of spiritual pedagogy as a way to develop students' effectiveness needs to be done. This study aims to examine the concept of spiritual pedagogy based on the Western perspective and the Qur'an and hadith and its implications for IRE learning. This research was conducted using a qualitative approach with a literature study method, namely through books, journals, and sources related to spiritual pedagogy. From this study, it was found that spiritual pedagogy, both according to the western perspective and the Qur'an and hadith both involves values in its implementation. The difference is that values in a western perspective can come from culture, religion, or knowledge. Meanwhile, based on the Qur'an and hadith, the value in question is the values that already exist in humans, not external values which are then crammed into them.

Keywords: Pedagogy, Spiritual, Spiritual Pedagogy, Learning, IRE

Abstrak

Maraknya kasus kejahatan yang terjadi di kalangan peserta didik menunjukkan bahwa kemajuan pendidikan saat ini tidak berjalan lurus dengan akhlak peserta didik. Hal ini dikarenakan kegiatan pembelajaran yang dilaksanakan hanya menitikberatkan pada sisi kognitif dan psikomotorik peserta didik serta cenderung mengabaikan sisi afektif peserta didik. Oleh karena itu kajian mengenai pedagogik spiritual sebagai salah satu cara untuk mengembangkan afektif peserta didik perlu dilakukan. Penelitian ini bertujuan untuk mengkaji konsep pedagogik spiritual berdasarkan perspektif Barat dan Al-Qur'an dan hadits serta implikasinya terhadap pembelajaran PAI. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif dengan metode studi literatur yaitu melalui buku, jurnal dan sumber yang berhubungan dengan pedagogik spiritual. Dari penelitian ini ditemukan bahwa dalam pedagogik spiritual baik menurut perspektif barat maupun Al-Qur'an serta hadits sama-sama melibatkan nilai dalam pelaksanaannya. Adapun perbedaannya yaitu nilai dalam perspektif barat bisa berasal dari budaya, agama maupun pengetahuan. Sedangkan berdasarkan al-quran dan hadits nilai yang dimaksud adalah nilai-nilai yang sudah ada dalam diri manusia bukan nilai luar yang kemudian dijejalkan pada dirinya.

Kata Kunci: Pedagogik, Spiritual, Pedagogik Spiritual, Pembelajaran, PAI

INTRODUCTION

Education is important in human life. Because through education, humans can develop all the potential that exists within themselves as well as possible. This is following what was conveyed by Ki Hajar Dewantara that education is an effort to advance the character, mind, and body of children so that they can advance the perfection of life, namely living and reviving children in harmony with nature and society.¹

Indonesian National Education also has a goal that is in line with this opinion. Article 3 of Law Number 20 of 2003 concerning the National Education System states that the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen. With this noble goal, it is hoped that it will create a generation that excels in all aspects. However, seeing the reality on the ground, it seems that this educational goal has not been fully achieved. This is indicated by the increasing number of criminal cases committed by underage or school-age children. Such as cases of theft, cases of drug use, cases of brawls between students, cases of sexual harassment under the influence of alcohol, and even cases of violence against teachers themselves.²³⁴⁵⁶

The occurrence of the above cases is an indication of the need for improvements in the education carried out. Of course, this is not only caused by one or two factors. Because education is something that includes many things starting from the foundation and paradigm used, educators and education personnel involved, learning models, infrastructure, media, learning resources, and others. For example, the imbalance between educational success and the character of students can be caused by the learning carried out by the teacher, the curriculum change factor, and the teacher competency factor in the teaching process in schools⁷. In addition, education is also widely not only carried out in schools but is also influenced by the educational process created in the family environment as the first educational institution as well as the surrounding environment where students mix with the community.

¹ Nurkholis Nurkholis, "PENDIDIKAN DALAM UPAYA MEMAJUKAN TEKNOLOGI," *Jurnal Kependidikan* 1, no. 1 (2013): 24–44, <https://doi.org/10.24090/jk.v1i1.530>.

² "Dua Anak di Bawah Umur Diamankan Polisi di Pessel Terkait Kasus Pencurian," diakses 28 Mei 2022, <https://covesia.com/news/107865/minta-tegakkan-perda-covid-19-dr-andani-nilai-penting-adanya-satgas-masjid/>.

³ Regional Kompas, "Remaja 15 Tahun Ditangkap Setelah 16 Kali Mencuri, Hasil Curian Dipakai Beli Sabu," diakses 28 Mei 2022, <https://regional.kompas.com/read/2020/11/25/20364831/remaja-15-tahun-ditangkap-setelah-16-kali-mencuri-hasil-curian-dipakai-beli>.

⁴ kanal Kalimantan, "Siswa SMP Perkosa Adik Sejak Usai 8 Tahun, Kini Lahirkan Bayi Prematur - Kanal Kalimantan," diakses 28 Mei 2022, <https://www.kanalkalimantan.com/siswa-smp-perkosa-adik-sejak-usai-8-tahun-kini-lahirkan-bayi-prematur/>.

⁵ Merah Lampung, "Lima Kasus Tawuran Pelajar yang Mematikan, Korban Dibacok hingga Ditabrak," *lampu merah* (blog), diakses 28 Mei 2022, <https://lampumerah.id/5-kasus-tawuran-pelajar-yang-mematikan-korban-dibacok-hingga-ditabrak/>.

⁶ Regional Kompas, "Penganiayaan Guru oleh Siswa di Sampang, Begini Kronologinya," diakses 28 Mei 2022, <https://regional.kompas.com/read/2018/02/03/10041991/penganiayaan-guru-oleh-siswa-di-sampang-begini-kronologinya?page=all>.

⁷ Gita Dianita dan Aam Abdussalam, "Spiritual Pedagogic Foundation: Analysis of Western and Islamic Sociological Theory," t.t., 7.

From some of these things, the researcher assumes that the important thing that must be studied first is the educational paradigm used because the paradigm is the benchmark for the education that is held. This is in line with the opinion that states that a change in the educational paradigm will color and have an impact on the system and practice of providing education.⁸

Education in Indonesia today is heavily influenced by the American education system which emphasizes the practice of education as a tool in the development process. The application of this paradigm produces several impacts on educational outcomes such as a shortcut mentality to get results as quickly as possible. So that students do not appreciate the process, are in a hurry to get something, extrinsic values become dominant, education becomes a means of social stratification and what is most prominent in education is that the school system only transfers textbook knowledge. Furthermore, the output of this American system-oriented education is the emergence of an educated generation that is materialistic, individualistic, and consumptive.⁹

The American education system itself, if examined further, is carried out by making philosophy its foundation. Examples such as the flow of idealism philosophy, realism, pragmatism, and so on. The philosophical foundation of education has a role as a giver of what and how education should be carried out. For example, according to the school of realism, true knowledge is the knowledge that is obtained by humans through personal experience. The implication is that the teaching methods are used to provide opportunities for students to gain knowledge through direct experience or indirect experience.¹⁰

In general, the schools of western philosophy only recognize truths that can be measured empirically. So that the education carried out only develops aspects of reasoning and skills. Whereas in addition to cognitive and psychomotor, there is a spiritual dimension of students that should not be ignored. As stated by Mulyadi, humans have three dimensions that can be distinguished, but certainly cannot be separated, namely the physical dimension (physical and biological), the nafsiah dimension (psychic and psychological), and the spiritual dimension (spiritual, transcendental)¹¹. In fact, according to Darajat, there are seven human dimensions, namely physical dimensions, reason, faith, morals, psychology, beauty, and social dimensions.¹²

Based on the above, an educational theory is needed that can be used as a guide in carrying out education that can accommodate and develop students' spirituality. We can call this spiritual development spiritual pedagogy. The term spiritual pedagogic itself is not yet

⁸ Wasitohadi Wasitohadi, F. X. Sudarsono, dan Zamroni Zamroni, "EVALUASI IMPLEMENTASI PARADIGMA BARU PENDIDIKAN PASCAREFORMASI PADA JENJANG SD DI KOTA SALATIGA," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 2, no. 2 (1 Desember 2014): 197, <https://doi.org/10.21831/jppfa.v2i2.2659>.

⁹ Hasnah Hasnah, "PARADIGMA PENDIDIKAN MASA DEPAN," *Publikasi Pendidikan* 2, no. 2 (1 Juni 2012): 131–32, <https://doi.org/10.26858/publikan.v2i2.1414>.

¹⁰ Y Suyitno, *Landasan Filosofis Pendidikan* (Bandung: Universitas Pendidikan Indonesia, 2009), 8–9.

¹¹ Mulyadi, "Dimensi-Dimensi kemanusiaan," *e-journal UIN Imam Bonjol*, 2019, 13–24.

¹² Zakiah Daradjat, *Pendidikan Islam Dalam Keluarga Dan Sekolah* (Jakarta: : Ruhama, 1994), 35.

popular in Indonesia. In addition, it may be due to a lack of knowledge and in terms of how it is delivered, it requires a lot of research for its development.¹³

The spiritual pedagogy that exists today is still mixed with western philosophy. As emphasized by Syihabuddin, spiritual pedagogy is one of the theories or concepts of education which has attracted the attention of educators and researchers in the western world for the last two decades¹⁴. Therefore, in this study, we try to examine the concept of spiritual pedagogy from two sides, namely according to the western perspective and based on the verses of the Quran and the hadith of the Prophet Muhammad and their implications for PAI learning. Because in its spiritual pedagogic arrangement it is based on the right source of guidance, *namely* the holy book of the Qur'an. And as we know that the teachings in the Quran are not only guidelines that should be used by Muslims, but also for all mankind in the world¹⁵.

RESEARCH METHODS

This research was conducted using a qualitative approach and literature study methods. The data collected is obtained from the results of studies originating from various references in the form of journals and books that are related to the themes discussed in this study, namely pedagogy, spirituality, spiritual pedagogy, and their implications for IRE learning.

RESULTS AND DISCUSSION

The concept of spiritual pedagogy from the western perspective

In language, the term pedagogic which in Dutch is called *pedagogy* and in English, it is called *pedagogy* comes from two words in Ancient Greek, namely *paedos* which means child, and *agogos* which means to lead, guide, or lead¹⁶. From these two words emerged several terms that are almost the same but have certain meanings such as *paedagogos*, *pedagogos* (*paedagog* atau *pedagogue*), *paedagogia*, *pedagogik* (*paedagogie*) and *pedagogik* (*paedagogik*)¹⁷.

In Greek itself, the word pedagogic refers to the meaning of a slave or housemaid who is given the task of supervising the teaching activities of his master's son. This housemaid must accompany, wait and accompany the son of his master from leaving to returning from school. Another opinion regarding the linguistic origin of the term pedagogy explains that the term pedagogic is also a derivative of a Latin word that means teaching children. While in English the term pedagogy (*paedagogy*) is more used to refer to teaching theory, where teachers try to understand teaching materials, get to know students, and determine how to teach. Meanwhile, according to Sadulloh in Hoogveld Pedagogic is a science that studies the problem of guiding children towards certain goals, namely so that later they will be able to

¹³ Siti Shafa Marwah dan Aam Abdussalam, "Tinjauan Psikologis Humanistik dalam Pedagogik Spiritual," 10 Maret 2020, 16, <https://doi.org/10.5281/ZENODO.3701462>.

¹⁴ Syihabuddin, "Pedagogi Spiritual: Telaah ihwal Landasan Nilai dan Prinsip Pendidikan dalam Perspektif Guru Berprestasi," *Komensi Nasional Pendidikan Indonesia VII* (2016): 71.

¹⁵ Dianita dan Abdussalam, "Spiritual Pedagogic Foundation: Analysis of Western and Islamic Sociological Theory," 34.

¹⁶ Loeziana Uce, "URGENSI PEMBEKALAN PEDAGOGIK KEPADA ORANG TUA," t.t., 56–57.

¹⁷ 155020051 LIVIANI LAILATUL RACHMAN, "PENGARUH PEDAGOGICAL CONTENT KNOWLEDGE TERHADAP PEMAHAMAN MATERI SISWA KELAS XI IPS 1 DI SMAN 1 BANTARUJEG KABUPATEN MAJALENGKA TAHUN 2018/2019" (other, FKIP UNPAS, 2019), 14, <http://fkip.unpas.ac.id/>.

independently complete their life tasks.¹⁸ Then according to Daulay pedagogics are thoughts and reflections on education including its theories. The two are closely related and it is difficult to separate the problem¹⁹. Based on the explanation above, it can be concluded that pedagogy is a science related to educating children or in short the science of child education.

According to Langeveld in Purwanto, there is a difference between pedagogy and pedagogogy. Pedagogy is education that focuses more on practices related to educating and guiding children. While pedagogogy is an educational science that emphasizes thinking and contemplation about education.²⁰

The spirit comes from the Latin *spiritus* which means breath (*breath*) and the verb *spirare* which means to breathe, generally referring to the non-material substance of the human body²¹. This is following the meaning of spiritual according to the Big Indonesian Dictionary is something related to the nature of the psyche (spiritual or inner).²²

Furthermore, according to Zahroh, the term spiritual is more difficult to define because experts have different opinions on it, which has led some psychologists to create several definitions of spirituality which basically if outside the concept of religion, spiritual talks about people's problems with spirit or shows spirit behavior. Spirituality in the broadest sense is anything related to the spirit, something that is spiritual has eternal truths related to the purpose of human life.²³

The essence of this spirituality is the existence of a great value. This value will bring meaning to produce peak experiences both inside and outside of work, which seeks to control us, both in the form of thoughts, feelings, and behavior, to lead to great values.²⁴ Spirituality itself is one of the basic needs and the highest achievement of a human being in his life regardless of origin. As is known according to Abraham H Maslow regarding the hierarchy of human needs including physiological needs, security, safety, love, respect, and self-actualization²⁵. According to Asatria in Arbiansyah, self-actualization here is a spiritual stage of a human being such as creativity, intuition, joy, joy, compassion, simplicity, peace, tolerance, humility, and having a clear purpose in life.²⁶

¹⁸ Hiryanto Hiryanto, "PEDAGOGI, ANDRAGOGI DAN HEUTAGOGI SERTA IMPLIKASINYA DALAM PEMBERDAYAAN MASYARAKAT," *Dinamika Pendidikan* 22, no. 1 (2017): 65–71.

¹⁹ Anwar Saleh Daulay, *Dasar Pendidikan; Membimbing Generasi Bermartabat* (Medan: IAIN Press, 2006), 7.

²⁰ Raja Oloan Tumanggor, "ANALISA KONSEPTUAL MODEL SPIRITUAL WELL-BEING MENURUT ELLISON DAN FISHER," *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni* 3, no. 1 (4 Oktober 2019): 43–53, <https://doi.org/10.24912/jmishumsen.v3i1.3521>.

²¹ Uce, "URGENSI PEMBEKALAN PEDAGOGIK KEPADA ORANG TUA," 43–53.

²² Pusat Bahasa (Indonesia), ed., *Kamus besar bahasa Indonesia*, Ed. 3 (Jakarta: Pusat Bahasa, Departemen Pendidikan Nasional: Balai Pustaka, 2001).

²³ Aminatuz Zahroh, "SPRITUAL ENTREPRENEUR," *IQTISHODUNA: Jurnal Ekonomi Islam* 3, no. 1 (1 Januari 2015): 107–17.

²⁴ Syihabuddin, "Pedagogi Spiritual: Telaah ihwal Landasan Nilai dan Prinsip Pendidikan dalam Perspektif Guru Berprestasi," 2.

²⁵ Sendang Sejati, "HIRARKI KEBUTUHAN MENURUT ABRAHAM H. MASLOW DAN RELEVANSINYA DENGAN KEBUTUHAN ANAK USIA DINI DALAM PENDIDIKAN ISLAM" (other, IAIN Bengkulu, 2019), 15, <http://repository.iainbengkulu.ac.id/2792/>.

²⁶ Benny Abriansyah, "HUBUNGAN ANTARA TINGKAT SPIRITUAL TERHADAP KECEMASAN MENGHADAPI KEMATIAN PADA LANSIA DI UPT PELAYANAN SOSIAL TRESNA WERDHA BLITAR" (Undergraduate, University of Muhammadiyah Malang, 2019), 12, <https://doi.org/10/Lampiran.pdf>.

The above opinion is strengthened by the explanation of Danah Zohar and Ian Marshall who revealed that according to them the spiritual concept is the same as mental intelligence because it is an innate internal skill of the human brain and psyche that describes the heart of the universe itself and this intelligence can help humans to face and solve problems of meaning, and value²⁷. Based on the explanation above, spiritual pedagogy is defined as an educational practice that is based on great and transcendental values, which become the guide, encouragement, and enthusiasm of a teacher in carrying out his profession.

According to Syihabuddin, these values can come from religion, culture, and knowledge.²⁸ Spiritual pedagogy itself in the academic world is seen as less relevant because it is too subjective, while academic and scientific activities refer to neutrality and objectivity. This is what makes the relationship between traditional western science and spirituality less intimate. However, based on the results of research, the application of a spiritual pedagogic approach is proven to have an impact on learning. For example, according to the results of research by Lingley and Ryoo, et al., the value of justice as spiritual can raise students' enthusiasm for learning, then according to the results of research by Ryoo, et al., a spiritual pedagogic approach to learning can answer the problem of quality education and humanitarian issues²⁹.

The concept of spiritual pedagogy according to the Qur'an and hadith

There are three terms in the Qur'an which are usually used to denote the meaning of education, namely *ta'dib*, *ta'lim*, and *tarbiyyah*.

First, according to Yunus in Ridwan, the term *ta'dib* is a *mashdar* of the verb *addabahu* *addibu-ta'diban* with the root *aduba-ya'dubu* which means education and training in manners or good attitude³⁰. Usually the term *ta'dib* in Indonesian is translated as training. In terms of language, we can understand that *ta'dib* is related to morals, ethics, adab and character or what in Islam is known as morality. The meaning *ta'dib* as education is taken from the hadith of the Prophet Muhammad:

أَدَّبَنِي رَبِّي أَحْسَنَ تَأْدِيبِي

It means: "My Lord has educated me, so he perfected my education.

The meaning of *ta'dib* in this hadith according to Naqub al-Attas in Ulfah is a gradual introduction and recognition instilled in humans as educated regarding the exact places of everything in the order of creation in such a way as to lead them towards the recognition and acknowledgment of the power and majesty of God³¹.

²⁷ Ujud Supriaji, "KONSEP PENDIDIKAN SPIRITUAL," *Cakrawala: Jurnal Kajian Manajemen Pendidikan Islam dan studi sosial* 3, no. 1 (28 Maret 2019): 17.

²⁸ Syihabuddin, "Pedagogi Spiritual: Telaah ihwal Landasan Nilai dan Prinsip Pendidikan dalam Perspektif Guru Berprestasi," 6.

²⁹ Yuliana T. B. Tacoh, "PERSPEKTIF MAHASISWA TERHADAP PENDEKATAN PEDAGOGI SPIRITUAL DALAM PEMBELAJARAN DARING," *Perspektif Ilmu Pendidikan* 34, no. 2 (27 Oktober 2020): 69, <https://doi.org/10.21009/PIP.342.1>.

³⁰ Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: PT. Mahmud Yunus Wa Dzurriyah, 2010), 37.

³¹ Maria Ulfah, "IMPLEMENTASI KONSEP TA'ADIB DALAM PENDIDIKAN ISLAM UNTUK MEWUJUDKAN SISWA BERKARAKTER," *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan dan Pengajaran* 16, no. 1 (1 Agustus 2015): 16, <https://doi.org/10.22373/jid.v16i1.588>.

Two words *ta'lim* according to Darajat are the *mashdar* of the verb '*allama-yu 'allimu-ta'liman* which has the meaning of teaching that is giving or understanding and skill³². In the Kitab *al-Mu'jam al-Mufabras* as quoted by Salam in the Qur'an the word *ta'lim* and words that are synonymous with it mentioned 105 times, with details of 5 times in the form of '*allama* and the rest using other forms³³. One of the verses that meaning of *ta'lim* as an educator is QS Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

lit means: "when your Lord said to the angels, "I want to make a caliph on earth." They said, "Are you going to make people who destroy and shed blood there, while we exalt Your praise and sanctify Your name?" He said, "Indeed, I know what you do not know.

In this verse Allah as an educator is teaching the names of objects to Prophet Adam as a student. Based on this, according to some opinions, the meaning of *ta'lim* is narrow, namely only in the form of a transfer process. a number of values and preparation of students in order to master the values transferred cognitively and psychomotor³⁴. In line with this understanding according to Ridwan *ta'lim* has an understanding as an effort to make someone recognize the signs that distinguish one thing from another, and have the correct knowledge and understanding³⁵.

In detail, the term *as a learning concept* in QS Al-Alaq verses 1-5 is described by Aam Abdussalam in his book *Learning in Islam (the concept of ta'lim in the Quran)*

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ - ٢ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ - ٣ الَّذِي عَلَّمَ بِالْقَلَمِ - ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ - ٥

Meaning: "1. Read by (mentioning) the name of your Lord who created., 2. He has created man from a clot of blood., 3. Read, and your Lord is the Most Gracious., 4. Who teaches (humans) with a pen., He teaches man what he does not know ."

In the first and third verses, lafadz *iqra* as a learning paradigm contains at least three main points, namely the recognition of human existence, the recognition of all entities (concrete and abstract) and all verses (*Qur'anyyah* and *Kauniyyah*) as a source of learning and learning and recognition of *tauhidullah* as the main principle of development. Learning The concept of *iqra* gave birth to the concept of *ta'lim* which is closer in meaning to learning than teaching³⁶.

³² Daradajat, *Pendidikan Islam Dalam Keluarga Dan Sekolah*, 26.

³³ Nor Salam, "KATA TA'LIM DALAM AL-QURAN: MAKNA DAN CAKUPANNYA (Elaborasi Pendekatan Tafsir Tematis dan Konsep Taksonomi Bloom) | Tarbawi: Jurnal Studi Pendidikan Islami," 20 Maret 2018, 3, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/tarbawi/article/view/3086>.

³⁴ Ulfah, "IMPLEMENTASI KONSEP TA'ALIM DALAM PENDIDIKAN ISLAM UNTUK MEWUJUDKAN SISWA BERKARAKTER," 94.

³⁵ Muhammad Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (16 Agustus 2018): 41, <https://doi.org/10.31538/nzh.v1i1.41>.

³⁶ Aam Abdussalam, *Pembelajaran dalam Islam : Konsep Ta'lim dalam Al-Qur'an* (Yogyakarta: Maghza Pustaka, 2017), 38–39.

According to Abdussalam in the first verse, the object of learning is omitted with the aim of instructing humans to study all the verses, both written and created in the surrounding environment. The second verse emphasizes that humans are born in dependence, secondary to other creatures and primarily to the *Lord* as their creator. The third paragraph explains that humans as *converts* can carry out learning activities actively and independently by empowering learning resources around them. The fourth verse omitted media but the mention of learning objects, namely things that humans do not know yet, implies the recognition of the existence of *laduni* science, namely knowledge that is obtained without effort and media. science *laduni* is very possible because of the power of Allah swt as a human educator³⁷.

Finally, the word *tarbiyyah* which has the root word *rabb* along with the word form and its changes is mentioned 224 times in the Qur'an³⁸. The term *tarbiyyah* comes from three words, namely *rabba-yarbu* which means to persevere and grow, *rabbiya-yarba* which means to grow and develop and *rabba-yarubbu* which means to repair, maintain, control, and maintain³⁹.

Although there is no word *tarbiyyah* that refers directly to the meaning of educating, other words that are parallel to it such as *al-rabb*, and *rabbyani* have the same meaning, namely educating, teaching and nurturing⁴⁰. In more detail, according to Munawwir in Ridwan, it comes from the word *robaa* which means *zaada* (increase), *nasya-a* (grow, increase), *'alaba* (climb)⁴¹. Then the meaning of *tarbiyyah* in *oral Arabic* according to Munir in Ridwan is *al-malik* (ruler/king), *as-sayyid* (master), *ad-dabbir* (regulator), *al-Qayyum* (in charge), *al-mun'im* (giver of favors)⁴².

There are several opinions from Muslim scientists about the meaning of *tarbiyyah*. First, according to Abd Al-Rahman Al-Nahlawi the word *tarbiyyah* is a process of educating humans with the aim of improving life in a more perfect direction⁴³. Then according to Fakh al-Razi *tarbiyyah* contains the meaning of education in a broad sense which includes education that is speech in growing cognitive aspects and affective aspects. Furthermore, according to Sayyid Qutb, the term *tarbiyyah* is interpreted as an effort to maintain the body of students with the aim of growing their mental attitude maturity and leading to good morals⁴⁴.

This opinion is in line with Shihab's explanation in Ridwan that *tarbiyyah* is directing something step by step towards the perfection of its occurrence and function⁴⁵. From this explanation, it can be concluded that *tarbiyyah* is a self-care process for students until they reach the stage of perfection.

Some verses in the Qur'an that hint at the meaning of education in terms of *tarbiyyah* are QS Al-Isra verse 24 and QS Asy-Syuara verse 18:

³⁷ Abdussalam, 38–49.

³⁸ Abd Rahman Abdullah, *Aktualisasi Konsep Dasar Pendidikan Islam* (Yogyakarta: UII Press, 2001), 22.

³⁹ Umum B Karyanto, "MAKNA DASAR PENDIDIKAN ISLAM," t.t., 49.

⁴⁰ Ulfah, "IMPLEMENTASI KONSEP TAĀĪDĀB DALAM PENDIDIKAN ISLAM UNTUK MEWUJUDKAN SISWA BERKARAKTER," 92.

⁴¹ Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," 92.

⁴² Ridwan, 92.

⁴³ Atiqa Azizah, "KONSEP TARBİYAH DALAM ALQUR'AN," *Journal Analytica Islamica* 7, no. 1 (8 Maret 2020): 3.

⁴⁴ Ulfah, "IMPLEMENTASI KONSEP TAĀĪDĀB DALAM PENDIDIKAN ISLAM UNTUK MEWUJUDKAN SISWA BERKARAKTER," 93.

⁴⁵ Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," 42.

وَإِخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۚ - ٢٤

Meaning: "And humble yourself towards both of them with compassion and say, "O my Lord! Have mercy on them as they both taught me when I was little."

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ۚ - ١٨

Meaning: "He (Pharaoh) replied, "Didn't we take care of you in our (family) circle, when you were a child and you lived with us several years from your age."

Based on the three verses above, the word *tarbiyyah* refers to the meaning of nurturing, nurturing, growing, producing, and taming both those related to spiritual and physical aspects⁴⁶. This is in accordance with Ridwan's opinion that *tarbiyyah* is a process of growing and growing and developing the potential contained within humans including physical, intellectual, social, aesthetic, and spiritual so that all these potentials can grow and be nurtured optimally through maintenance, care, maintenance, repair. and planned arrangements.⁴⁷

Of the three terms, according to Abdussalam, *tarbiyyah* is the most suitable word in the Quran to describe pedagogy. Because the word *tarbiyyah* implies the first education given to humans. Where the education is carried out by parents to their children even when they are firstborn. Every parent provides the best care for their child. They will always be careful and loving in treating their children and think very much about the consequences or effects of the treatment they give. They will take care of their children with *care (Telaten)*. *Care (Telaten)* has an extraordinary meaning, namely guiding or providing assistance with compassion, sincerity, or sincerity⁴⁸. The affection referred to in more detail is educational communication based on the affection that occurs between educators and students, carried out correctly, and leads to the glory and heights of God and His values.⁴⁹ This reminds us that Allah swt as *rabb al-alam* has taken care of all the creatures he created with great *care (telaten)*.⁵⁰ From the explanation above, the pedagogic concept in the Qur'an which is described in the *tarbiyyah* means psychological guidance that is *painstaking* and compassionate.

Furthermore, spirituality in Islamic terminology is called *ruh* or spirit. Sometimes soul and spirit are considered as the same thing, even though they are different. The soul in the Qur'an is called the *nafs* and the spirit is called *al-ruh*. This is reinforced by Zakariyya's opinion as quoted by Yunus that what distinguishes the spirit and breath is because the spirit is something great, great and noble, both in value and in its position in humans⁵¹. The word *al-ruh* in the Qur'an is mentioned 24 times, in 19 suras and 21 verses⁵². Amin Abdul Samad as quoted by Hakamah detailed that of the 24 verses, 3 verses mean God's help or mercy, 11

⁴⁶ Ulfah, "IMPLEMENTASI KONSEP TA'ALIM DĀ'IB DALAM PENDIDIKAN ISLAM UNTUK MEWUJUDKAN SISWA BERKARAKTER," 93.

⁴⁷ Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," 43.

⁴⁸ Abdussalam, *Pembelajaran dalam Islam : Konsep Ta'lim dalam Al-Qur'an*, 168.

⁴⁹ Abdussalam, 183.

⁵⁰ Marwah dan Abdussalam, "Tinjauan Psikologis Humanistik dalam Pedagogik Spiritual," 20.

⁵¹ Devi Afritasari M. Yunus, "Roh Perspektif Al-Qur'an," 2017, 2, <http://repository.iiq.ac.id/handle/123456789/26>.

⁵² Zaenatul Hakamah, "Ruh dalam Perspektif al-Qur'an dan Sains Moderen," *UNIVERSUM* 9, no. 2 (1 Juli 2015): 90, <https://doi.org/10.30762/universum.v9i2.90>.

verses indicate the Angel Gabriel, 1 verse means revelation or the Qur'an and the remaining 5 relate to the psychic dimension that exists in humans.⁵³

As for the meaning of the spirit in the Qur'an, it is difficult to define the same as spiritual in a western perspective. According to Imam Ibrahim al-Bajuri in Hakamah the nature of the spirit is something that cannot be studied too deeply by humans because it is a secret of Allah and none of His servants are allowed to think about and research too deeply about it after believing in its existence⁵⁴. This debate about the spirit also occurred at the time of the prophet Muhammad, until Allah swt revealed QS al-Issra verse 85.⁵⁵

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا - ٨٥

Meaning: "And they ask you (Muhammad) about the soul. Say, "The spirit belongs to my Lord, while you were given only a little knowledge."

However, even though it does not directly confirm the meaning, the verses in the Qur'an are considered very sufficient to explain the characteristics of the spirit in humans. Among them is QS Al-Hijr verse 29:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ - ٢٩

Meaning: "So when I have perfected (occurrence), and I have breathed My spirit (creation) into it, then submit to it."

This verse emphasizes that the first character of the spirit is that it is inherently integrated with the body, meaning that it is already present in humans, starting from when humans were created and became the source of life⁵⁶. The human spirit also comes from Allah SWT, which means that human values are embedded in goodness which is a derivative of divine values such as compassion, justice, and others.

The second characteristic as explained by Ibn Qayyim in Hakamah is that the difference between soul and spirit even though both have the same substance is that the spirit is *lahutiyyah* (divinity) and the soul is *nasutiyyah* (humanity)⁵⁷. This statement is reinforced by the word of Allah in QS Al-Ahzab verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا - ٧٢

Meaning: "Indeed, We have offered a mandate to the heavens, the earth and the mountains, but all of them are reluctant to carry the mandate and they are afraid that they will not carry it out (heavy), so the people carry the mandate. Indeed, man is very unjust and very stupid."

According to Ibrahim al-Jilly the mandate referred to in this verse is the attributes of divine and Asmaul Husna. Humans undertake to accept these divine attributes. So that humans are responsible for trying to realize these divine attributes in their lives. This effort is

⁵³ Hakamah, 247.

⁵⁴ Hakamah, 244.

⁵⁵ Yunus, "Roh Perspektif Al-Qur'an," 2.

⁵⁶ Muhammad Iman Maedi, "Ruh dalam al-qur'an (telaah penafsiran Syekh 'Abdul Qadir al-Jilani dalam Tafsir al- Jilani," 9 Oktober 2018, 79, <https://repository.uinjkt.ac.id/dspace/handle/123456789/42205>.

⁵⁷ Hakamah, "Ruh dalam Perspektif al-Qur'an dan Sains Moderen," 247.

not done for Allah swt because Allah does not need anything. Instead, this effort is carried out with the aim that humans can create life properly.

The third characteristic of the spirit according to the Qur'an is contained in the QS Shad verses 71-72:

إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّي خَالِقٌ بَشَرًا مِّنْ طِيْنٍ - ٧١ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَسَجُدُوْا لَهٗ
سٰجِدِيْنَ - ٧٢

Meaning: "(Remember) when your Lord said to the angels, Verily I will create man from clay.

Then when I have perfected the event and I have assigned My spirit (creation) to it, then bow down to it by prostrating yourself."

This verse explains that humans are created with two dimensions, namely the earth dimension which becomes human physical and is perfected with the spirit dimension. These two dimensions attract each other, the earth dimension attracts humans to humiliation and the spirit dimension attracts humans to glory. This is understandable because it has been emphasized in the previous verse that the human spirit is part of God and is a divine attribute that upholds goodness.

Based on the above understanding, we can understand that spirituality according to the Qur'an are divine qualities that already exist in humans and attract humans to glory. So it can be concluded that spiritual pedagogy based on the perspective of the Qur'an is a painstaking and loving guidance for the human spirit so that it is able to actualize the values that already exist in itself.

The importance of spiritual pedagogy has also been mentioned in the Qur'an, namely QS An-Nahl verse 78:

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهَاتِكُمْ لَا تَعْلَمُوْنَ شَيْئًا وَّجَعَلَ لَكُمُ السَّمْعَ وَاَلْبَصَارَ وَاَلْاَفْئِدَةَ ۗ لَعَلَّكُمْ
تَشْكُرُوْنَ - ٧٨

Meaning: "And Allah brought you out of your mother's womb. know nothing, and He gave you hearing, sight, and conscience, so that you may give thanks."

In this verse it is stated that in humans the container for spirituality already exists and must be filled. If it is related to learning from this verse, according to Marwah and Abdussalam, it can be understood that humans are born with disabilities and then Allah gives them provisions in the form of reason so that they are able to carry out their roles in the future⁵⁸. In addition, in order to gain knowledge, Allah provides instruments for humans in the form of sight, hearing and heart. Each of these instruments has a strong and interrelated role. Involvement of the heart in the development of science confirms that knowledge is not only empirical. According to Burga in Shafa and Abdussalam, the heart functions to control one's character, if the heart can work properly and normally, humans will become more familiar with their spiritual environment⁵⁹.

⁵⁸ Marwah dan Abdussalam, "Tinjauan Psikologis Humanistik dalam Pedagogik Spiritual," 18.

⁵⁹ Marwah dan Abdussalam, 19.

Implications of the spiritual pedagogic concept for PAI learning

This study discusses how the concept of spiritual pedagogy in the western perspective and according to the Qur'an and hadith. The implications of spiritual pedagogy in IRE learning include learning activities, learning activities must be carried out with great *care (telaten)* and compassion. Teachers must think carefully about all aspects involved in learning activities from planning, and implementation to evaluation. Teachers must be careful in treating students so that students get as much learning as possible.

Second, in the implementation of learning the teacher must always be able to link learning materials with divine values so that they are able to grow the spirituality of students and the learning carried out provides complete benefits both for the cognitive, affective, and psychomotor aspects of students. Because the spirit is inherent. Therefore, based on this, humans do not need to be filled with values that are external to themselves, but what is needed is to develop and maintain the values that already exist in themselves.

Third, teachers must be able to understand the psychological conditions of students so as to create educative dialogical communication. Because after all, as stated by Abdussalam quoted by Marwah, education is an effort that occurs in a psychological state, which is shared by educators and students⁶⁰. This is in line with Hasnah's opinion that educators and students according to their capacities should try to be able to respect and respect the opinions or views of others⁶¹. Dialogic communication between educators and students is needed in order to foster a dialogue atmosphere, equality, not arrogant, encourage positive attitudes and the effectiveness of the learning process.

Discussion on the study of spiritual pedagogic concepts according to the western perspective and the Qoran can be summarized in the following table:

Table 1. summary of the study of spiritual pedagogic concepts according to the western and al-Quran perspectives:

No	Aspect	Based On A Western Perspective	Based on The Quran And Hadith Perspective
1.	Definition of pedagogy	Knowledge related to educating children	Described in the concept of <i>tarbiyyah</i> , it means psychological guidance that is painstaking (<i>telaten</i>) and loving.
2.	Definition of spiritual	The innate internal skills of the human brain and psyche that describe the heart of the universe itself and can help humans to face and solve problems of meaning and value.	Spirituality in Islamic terminology is called <i>ruhiyyah</i> or the spirit (<i>ruh</i>) that is divine, inherent in humans and attracts towards glory.
3.	Definition of	Educational practice that is	Careful and compassionate

⁶⁰ Marwah dan Abdussalam, 19.

⁶¹ Hasnah, "PARADIGMA PENDIDIKAN MASA DEPAN," 133.

	spiritual pedagogy	based on great and transcendental values.	guidance for the human spirit so that he is able to actualize the values that already exist in him.
4.	Source of value	Religion, culture and knowledge	Divine qualities that already exist in humans
5.	The foundation of spiritual pedagogic practice	Religion, culture and knowledge	Al-Quran
6.	How to involve value	Cultivating values that already exist in humans, incorporating values from outside and creating value	Fostering and guiding divine values that already exist in humans

CONCLUSION

This article discusses the concept of spiritual pedagogy from a western perspective and according to the Qur'an and hadith. According to the western perspective, spiritual pedagogy is a learning activity that involves great values in its implementation. These values serve as a guide, encouragement, and enthusiasm for a teacher in carrying out his profession. whereas according to the Qur'an and hadith pedagogic spiritual is painstaking and loving guidance for the human spirit so that he is able to actualize the values that already exist in him. The similarity between spiritual pedagogy according to the western perspective and according to the Quran and hadith is that they both carry out learning for children by involving values. The difference is that according to the western perspective the values in question can come from culture, religion, or knowledge, while in Islam these values are divine values. Another difference is that according to the Islamic perspective, spiritual pedagogy seeks to cultivate values that are already inherent in humans, not to cram values that are outside of themselves.

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