

DEVELOPING STUDENTS' RELIGIOUS ATTITUDES THROUGH THE COBa3CC MODEL IN STATE HIGH SCHOOLS

Masbur

Universitas Islam Negeri Ar-Raniry, Banda Aceh
Masbur@ar-raniry.ac.id

Muzakir

Universitas Islam Negeri Ar-Raniry, Banda Aceh
Masbur@ar-raniry.ac.id

Syahril

Universitas Serambi Mekkah, Banda Aceh
syahril@serambimekkah.ac.id

Abstract

The COBa3CC model is a model that is the result of a collaboration based on 3 (three) circle components. That is; class-based spiritual pedagogical approach; school culture-based spiritual pedagogic approach; and a community-based spiritual pedagogic approach. The three components are mutually binding to each other. This study looked at the development of students' religious attitudes in high school education through the COBa3CC Model. This research is qualitative, using data collection methods through observation or direct observation. In addition, to add more accurate data, the researcher used interviews with several teachers who had been previously appointed as resource persons. The results of the study show that the COBa3CC model in fostering students' religiosity has the scope of all aspects of learning. This model builds a school culture that is able to shape student character with the help of school social institutions so that values are formed and instilled in students. The implementation process will run optimally and get results or expectations if all education stakeholders in schools are involved together. The main thing is the involvement of the student's family component; the community and the environment around the school are an integral part of efforts to implement fostering students' religiosity. If the three components above work together and contribute to implementing religious values properly 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 also contribute to educational institutions and the society.

Keywords: *Development; Model; COBa3CC; Religious Attitude.*

INTRODUCTION

In creating a good process of interaction and achieving the results of meaningful and highly competitive education with the maximum, both at regional, national and international levels, competences are needed for teachers. Approach means processes, actions and ways of approaching.

From this understanding, the educational approach can be interpreted as a process, action, and way of approaching and facilitating the implementation of education.¹

The learning approach can be interpreted as our starting point or point of view on the learning process, which refers to the view of the occurrence of a process which is still very general in nature, in which it accommodates, inspires, strengthens and underlies learning methods with a certain theoretical scope.

Robert Coe, Cesare Aloisi, Steve Higgins and Lee Elliot Major from Durham University, United Kingdom, in their article entitled *What makes great teaching? A review of the underpinning research* reveals that there are at least six components that can make the learning process a very successful process. In Coe's terms, the learning process is called great teaching because it produces extraordinary learning outcomes 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.²

Pedagogical Content of Learning (PCL) is the first component that contributes very strongly to student competency achievement. It is a very special pedagogical application (subject specific pedagogic) in accordance with basic language needs. Thus, Coe's statement, pedagogy is a major component that has a major impact on improving the quality of learning and gives a strong impact on students' outcome, so it becomes a great process, both in encouraging student participation and in reaching their ultimate ideal competence.

A pedagogical position that provides support for the subject matter and the learning process as a whole in the classroom is the component with the strongest influence on improving the quality of learning to optimize learning outcomes. While the last four, both of Classroom Climate, Classroom Management, Teacher Belief, and Professional Behaviors are supportive components of the teaching process in the classroom. From its approach, there are two approaches: 1) student centered approach and 2) teacher centered approach. The pedagogical approach (combining what happens and what should be) to education is communication/association between educators and students in educational situations that are directed towards educational goals.

The pedagogical approach essentially focuses more on trainer-directed education where the trainer has full responsibility in making decisions regarding what will be conveyed during training, what the training methods will be. Learners or training participants only receive instructions from the trainer. Understanding spirituality is very important in developing the millennial generation, so teachers need to continue to be trained so that they are able to adapt their knowledge and skills to the needs of the contemporary world. Teachers need to realize that students are now native speakers of the digital language of computers, video games and the internet. Spiritual education 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 main things.

These spiritual values include the values of religion, religion, discipline, love, responsibility, patience, hard work, and distinction. It was obtained by teachers from three main sources, religion,

¹.Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed MuhammadNaquib al-Attas*, diterjemahkan oleh Hamid Fahmy dkk, *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib al-Attas* (Bandung: Mizan, 1998), p. 341.

²Robert Coe, Cesare Aloisi, Steve Higgins and Lee Elliot Major, *What makes great teaching? Review of the Underpinning Research*, Centre for Evaluation and Monitoring (CEM), Durham University, UK., October 2014, p. 2-3.

culture, and science. These values are inhibited by experience through reflection, discussion, and indoctrination activities. Among the most dominant values for teachers in their profession are the values of religion that are the main source and the most complete guide for humans in their lives in various fields. Thus, education based on religious values can be categorized as spiritual pedagogical, if it really colors the education process in an operational, actual and consistent manner. So research through this spiritual pedagogical approach sees that there's enlightenment about the abundance of the education world today. At the time of the education of the desired character, and 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 believers and pious students. Therefore, researchers saw that this COBa3CC Model, became a model in the construction of the religious attitude of students in high school.

In order for educators to apply spiritual values in classroom learning activities, Shimabukuro presents the characteristics of teachers in spiritual learning as follows.³

First, the teacher understands the development of the soul and the spiritual experience of the child. He was challenged to experience the development of children, to interpret the physical and cognitive development of children, both those related to the importance of learning and those related to the development of their souls.

Second, the teacher takes a contemplative attitude. He needs to always think about the future of his students, their knowledge, and how he will develop them. From this thinking activity, it is hoped that creative and innovative ideas will emerge that will improve teaching practices.

Third, teachers show generous spirits. It involves openness to the presence and dynamics of the Holy Spirit within itself, the school community, and the school people. The generosity here has a broad meaning, including generosity about the differences of view with each other teachers, the unpleasant behavior of children, and the less conducive school environment.

Fourth, teachers have interpersonal sensitivity in the pursuit of his profession, both when they interact with students, fellow teachers, school principals and parents.

Fifthly, teachers do a lot of activities with enthusiasm, especially in teaching. If the teacher looks weak and not excited, then this will have a bad impact on the students, which is to lower their motivation to learn. In this case, teachers need to use a learning approach that enables students to activate spirits. Teachers who activate spiritual values from within students through certain learning models need to have spiritual leadership souls. Spiritual leadership needs to be built and developed through routine spiritual practices, so in turn it becomes the character of a teacher.

The spiritual pedagogical foundation stated above is implemented in various educational fields. The dimension of spirituality is an element that is used as a basis for education in the field of social work⁴ and management education.⁵ Kernochan⁶ further concluded that spiritual values such

³ G. Shimabukuro, Toward a pedagogy grounded in..., hlm. 510.

⁴ B.R. Moss, The Pedagogic Challenge of Spirituality: A Co-creative Response. Journal of Social Work.Vol. 12 (6), pp. 595-613, (2011).

⁵R.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) dan M.L. Wiersma, Furthering Management and Spirituality Education Through The Use of Paradox. Journal of Management Education, Vol. 28 (1), pp. 119-133, (2004).

⁶R.A. Kernochan, D.W. McCormick, and J.A. White, Spirituality and Management Teacher Reflections ..., p. 74.

as prudence, compassion, and sincerity have changed teachers' teaching practices to be more effective. These values encourage teachers to act more accepting of students' various situations, more attentive, and warmer.

A form of attitude doesn't happen on its own or just happens. Someone will show their attitude because they have external or environmental influence. Humans are not born with complete attitudes, but these attitudes are born and develop along with the experience they gain. So attitudes can develop as occurs in other mental and emotional behavioral patterns, as a form of individual reaction to their environment. It forms attitudes through various ways, including:

Through repeated experiences, attitudes generally occur through experience since childhood. Children's attitude towards religion was first formed at home through the experience gained from parents.

Through Imitation, fraud can occur unintentionally, and it can happen intentionally. Individuals must have interest and admiration in fashion, as well as understanding and ability to recognize models to be imitated.

By Suggestion, a person forms an attitude towards an object without any clear reason and thought, but solely because of the influence that comes from someone or something that has a bearing in his view.

Through Identification, here someone imitates someone else or an organization based on an emotional attachment of their nature, imitates in this respect more in the sense of trying to match, identifying like a student with a teacher.⁷

From the description above, it is clear that the affective aspect of students plays a big role in education. Therefore we cannot simply ignore it. Measuring this aspect is very useful and more than that we must utilize knowledge about students' affective characteristics to achieve teaching goals. High school students whose souls are still unstable can easily be influenced by the negative cultures that exist in society such as free movement, drugs and others that can cause adolescent dependence. The above factors of slavery must be overcome and resolved early, so that student behavior can be constructed well.

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 owners of these values in carrying out their profession as educators, teachers, or parents. These spiritual values include religious values, sincerity, discipline, compassion, responsibility, patience, hard work, and *istiqamah*. These values are obtained by teachers 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 their profession are the values of religion that are the main source and the most complete guide for people in their lives in various fields. Thus, education based on religious values can be categorized as spiritual pedagogical, if it really colors the education process in an operational, actual and consistent manner.

RESEARCH METHODS

⁷ Slameto, Belajar dan Faktor-Faktor yang Mempengaruhinya, (Jakarta: PT. Rineka Cipta, 1995) , p.189.

This research is qualitative, using data collection methods through observation or direct observation.⁸ In addition, to add more accurate data, researchers used interviews with several teachers who had been previously appointed as resource persons.⁹ The interview used is limitless and leading, where this interview combines unlimited interviews with leading interviews. So the method used by combining the two is carried out using an instrument or data collection method that uses existing interview guidelines.¹⁰

In the process of data collection, researchers have already made plans and scales that have been made. Researchers are trying to find and dig up more detailed and clear information so that in the research design process they can be accurate and effective. The technique taken and used by researchers in the data collection process is to interview with a specified resource.¹¹

In analyzing this data, researchers use various methods that will be used to be appropriate to the desired achievements. The data has been collected and put together into one. Then, the next step is data management and analyzing the data that has been collected when collecting data. The first step that must be taken in analyzing data is coding. Coding is the most basic step to operationalize data analysis that leads to qualitative research. Up to this coding stage, the field data has previously been collected in research observations and has been collected according to each discussion.¹²

DISCUSSION

1. Building Students' Religious Attitudes through the COBa3CC Model

a. Tadarus al-Qur'an

Tadarus al-Qur'an is the initial approach in developing students' spiritual attitudes, students carry out the *tadarus al-Qur'an* routine before learning begins. Among the benefits that students can feel from *tadarus al-Qur'an* is that the heart becomes calm, as well as making each student's reading of the Al-Qur'an easier.

Al-Qur'an is a holy book that is used as a guide for Muslims around the world, which was revealed to the Messenger of Allah, peace be upon him, for all mankind. The Qur'an also teaches people how to worship God in order to cleanse and show people where goodness lies in life.¹³

The results of research on getting used to reciting the Qur'an or studying can be seen from the process of getting used to reciting the Qur'an. In addition to recitation, students are also taught to memorize letters in the Qur'an. It can also be known that there is a system of order that requires

⁸ Prihatsanti, U., Suryanto, S., & Hendriani, W. (2018). Menggunakan Studi Kasus sebagai Metode Ilmiah dalam Psikologi. *Buletin Psikologi*, 26(2), 126. <https://doi.org/10.22146/buletin-psikologi.38895>.

⁹ Hakim, L. N. (2013). Ulasan Metodologi Kualitatif: Wawancara Terhadap Elit. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 4(2), 165–172. <https://jurnal.dpr.go.id/index.php/aspirasi/article/view/501>.

¹⁰ Rosaliza, M. (2015). Wawancara, Sebuah Interaksi Komunikasi Dalam Penelitian Kualitatif. *Jurnal Ilmu Budaya*, Vol. 11, pp. 71–79. <https://doi.org/10.31849/jib.v11i2.1099>.

¹¹ Rijali, A. (2019). Analisis Data Kualitatif. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>.

¹² Irkhamiyati. (2017). Evaluasi Persiapan Perpustakaan Stikes Aisyiyah Yogyakarta. *Berkala Ilmu Perpustakaan Dan Informasi*, 13(1), 37–46.

¹³ Similar to Makhdlori's statement which reveals that the holy verses of the heart guide that are applied to worldly activities are guided to open with monotheism and ubudiyah so as to make life more enthusiastic and optimistic, likewise when closing all their activities of reading the Qur'an, this make the heart calm and full of hope for the love of God SWT. See, Muhammad Makhdlori. *Mukjizat-Mukjizat Membaca Al-Qur'an*. (Yogyakarta: Diva Press, 2008)

students to carry out the *tadarus Qur'an*. Students are used to read parts of the holy verses of the Qur'an which will help improve their knowledge of the science of reading the Qur'an.

b. Congregational Dhuhr Pray

Carrying out prayers in congregation can be implemented at school. As for getting used to and carrying out congregational prayers, it can be seen in the rules and regulations which require students to perform congregational prayers, especially when at school. Apart from obeying the order to pray in congregation and on time according to the school regulations, teachers always remind their students when the call to prayer has arrived. However, this has the problem that lessons have not been completed, which causes students to not be able to perform congregational prayers at the prayer room and on time. Spirituality development activities can be a school program that needs to be well developed and have adequate facilities. This activity aims to be a tool to shape students into children with noble character, spiritual habits, foster devotion to Allah SWT and as a means of getting closer to Allah. A teacher or educator is a person who deliberately influences other people to achieve a higher level of humanity. In other words, educators are more mature people who are able to bring students towards maturity.

While academically, educators are the energy of education, that is, members of the self-serving society who are raised to prolong the retention of education that is qualified as educators, dozers, consultants, pupils, visuals, tutors, instructors, facilitators, and other appropriate terms, as well as participation in the retention of education.

Based on the results of a direct observation and interview with the informant, an overview of the student's spirituality is obtained. As for the results of an interview against the COBa3CC Model in building the religious attitude of students, which is a source of religious values of students in high school, as the results of an interview with informants explain that for the sources of religious values to children, The first reference to the holy book even discusses the questions of the children's analysis we're always looking for the reference to what the verses are, what the facts are. So that's how the reference goes down to the written decisions in school.¹⁴

The activities carried out to instill a religious attitude are routine arrangements for carrying out Dhuha prayers during the first break and Dhuhr prayers during the second break, holding religious guidance on Fridays, and evaluating students' reading of the Qur'an which is carried out every Monday after. All the activities of the school have been carried out well and routinely, which are being shown increasingly consciously and the students are basically following activities without compulsion. However, in these activities, the role of teachers and employees is still lacking in the condition of students shown by only a few teachers who always qualify students. The student's acceptance also states that the school has carried out all activities involving routine assignments for the execution of the prayers, conducting religious guidance, and evaluating the reading of the Qur'an. Students are more disciplined in the interpretation of the Qur'an.

The principal always reminds students of advice at the time of the flag ceremony, namely with language and action or addiction. Depression is an effective way to remind and teach students because in the course of their development, a subject is required to be a particular feature of

¹⁴The results of direct observations and interviews conducted with informants including school principals, curriculum departments, student affairs departments, religious leaders, trainers and students at senior high schools.

someone around them. The principal must have a strong commitment to doing positive habits, for example, the habit of giving good examples to teachers and other school citizens and the habit of discipline. Teachers always remind students that an honest attitude can be useful throughout life and always be honest, especially during learning evaluations or exams. From these benefits, students will try to implement an attitude of honesty in learning so that students will achieve.

2. Teacher Teaching Readiness and Orientation towards Learning in Building Students' Religious Attitudes through the COBa3CC Model

To achieve students' firm belief in religion and have a religious attitude, educators (teachers) must provide guidance and guidance in various ways. among them; practice religious teachings before teaching them to their students. Therefore teachers have a heavier responsibility; enable religious teachings to foster religious attitudes in a way that can enable critical and objective communication and discussion in a family atmosphere and avoid authoritarian attitudes from religious teachers; as well as avoiding verbalism and ensuring that the development of religious attitudes can be understood and appreciated by students so that they can carry out worship regularly with special experiences *khusu'* and *tawadhu'*.

With the guidance provided by educators at school, it is hoped that students will be able to understand, appreciate and practice religious teachings with a full religious attitude. Before implementing the development of students' spiritual attitudes, educators must first prepare themselves and everything related to their teaching. Therefore, every educator must have spiritual pedagogical competence. The spiritual pedagogical emphasis for teachers is carried out in the form of faith in God, gratitude, developing a sense of love and compassion, self-confidence, intelligence, fairness, independence, attention, honesty, generosity, patience, gratitude, and cleanliness.

The result of a few references to the concept of spiritual education perspectives of Islam education,¹⁵ educators in developing spiritual attitudes should have spiritual competence directly. As far as the competence of the educator is concerned, it can study the structure as follows:

a. Spiritual pedagogical competence instills a sense of love and compassion

Spiritual pedagogical competence instills a sense of love and affection into a spiritual pedagogical competence that teachers must have so that students develop feelings of love and affection for God, themselves, other people, animals, plants and the natural surroundings. Fulfilling this spiritual pedagogical competency is expected for teachers and students to reflectively have a high awareness of caring for themselves physically and mentally while protecting all of God's creation in terms of attitudes, actions or in the form of humanistic thoughts towards each other and the natural surroundings. Through this spiritual pedagogical competency, students are also expected

¹⁵See, Zakiah Daradjat. *Peran Agama dalam Pembinaan Mental*, (Jakarta: PT Gunung Agung, 1982); *Pendidikan Islam dalam Keluarga dan Sekolah*, (Jakarta: Ruhama, 1993); *Ilmu Jiwa Agama*, (Jakarta: Bulan Bintang, 1996); *Perkembangan Psikologi Agama dan Pendidikan Islam di Indonesia*, (Jakarta Selatan: PT Logos Wacana Ilmu, 1999); *Islam dan Kesehatan Mental*, (Jakarta: PT. Gunung Agung, 2001); dan *Ilmu Pendidikan Islam*, (Jakarta: Rajawali Pers, 2011). Pemikiran Zakiyah Darajat tentang pendidikan Islam berujung pada pendidikan spiritual. See too, Samsul Nizar. *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis*. (Jakarta: Ciputat Press, 2002); dan Ahmad D Marimba. *Pengantar Filsafat Pendidikan Islam*. (Bandung: alMa'arif, 1989).

to understand that destroying nature is a great injustice that must be anticipated through spiritual cultivation from an early age.

In an Islamic perspective, developing the spiritual pedagogical competence of love and affection is in line with the words of the Prophet SAW which means: "*Allah SWT has a hundred mercy (love), and sent down one mercy (from a series of mercy) to jinn, humans, animals, and animals. With that grace they have compassion and love for each other, and with it the wild animals love their children. And Allah SWT postpones those 99 blessings as His love on the Day of Resurrection*" (HR. Muslim).

From the description above, instilling a sense of love and compassion as a form of spiritual pedagogical competence has a very important urgency. Teachers and students are used to being loving and affectionate, so that the face and atmosphere of education is created in a harmonious and pleasant manner. Ultimately, the output of Indonesian education is created by people who spread love and compassion to others. Through the fulfillment of spiritual pedagogical competence in the form of love and affection, various kinds of moral decadence, acts of violence and crime will be overcome optimally.

b. Spiritual pedagogical competence increases confidence

Spiritual pedagogical competence in the form of self-confidence is understood as the teacher's possession of abilities, knowledge and attitudes in cultivating self-confidence in children so that feelings of inferiority caused by various factors disappear. Instilling self-confidence does not mean teaching students to be arrogant, but inviting them to discover the strengths and weaknesses that each child has. By knowing the strengths and weaknesses inherent in each child, teachers strive to be able to help the process of optimizing students' strengths or talents. So that every student has great self-confidence even though he has various inherent shortcomings.

c. Spiritual pedagogical competence of intelligence

This pedagogical competence of spiritual intelligence means that teachers have a degree of knowledge, experience, abilities and attitudes to develop students' spiritual intelligence. Spiritual intelligence is not purely theoretical, but is more embedded in the realm of implementation. This means that in the process of spiritually educating children, teachers must set an example directly through attitudes, actions, advice, and the like. So that students' spiritual intelligence is increasingly cultivated day by day, eventually they become individuals who are devout both ritually and socially.

d. Spiritual pedagogical competence of justice

This spiritual pedagogical competency of justice means that teachers have a set of competencies, knowledge and experience as well as attitudes to instill a fair attitude at all times, whether fair to themselves, fair to God, to fellow humans, animals, plants or fair to the natural environment. Instilling a fair attitude is done starting from the simplest, smallest things but done consistently. The realization of this competency is also carried out by creating mutual awareness between teachers and students both in the learning process in class and outside the classroom.

e. Spiritual pedagogical competence of mindfulness

This spiritual pedagogical competency of mindfulness means that every teacher at the early childhood education level must have a set of knowledge, understanding and attitudes to be able to pay attention to their students so that they will pay attention to God, each other and the natural

surroundings. Various forms of paying attention to God and His creatures are a form of remembrance of God through thinking or paying serious attention to all of His creation. In this way, teachers and students are taught to think dynamically, progressively, actual, scientifically, naturally while remembering God through His creation.

f. Spiritual pedagogical competence of Honesty

The spiritual pedagogical competency of honesty means that teachers have a set of knowledge, understanding, attitudes and the ability to instill honesty in each of their students, whether they are honest with themselves, honest with God or honest with others, both in their own conditions and under supervision. Cultivating an honest attitude is essentially the same as cultivating a child's faith accompanied by fear. If the cultivation of faith is accompanied by fear of God, it gives birth to an honest attitude in any circumstances. Because faith, honesty and piety are one unit that is mutually attached and cannot be separated from each other.

g. Spiritual pedagogical competence of charity

The spiritual pedagogical competency of charity is a set of knowledge, understanding, experience and attitudes of teachers in instilling a generous attitude towards each student while providing a comprehensive understanding that someone who is generous will receive blessings and rewards from Allah SWT. Apart from that, teachers must master understanding in developing children's sensitivity to be generous so that children have a generous, loving and charitable spirit.

Spiritual pedagogical competence of patience

The spiritual pedagogical competency of patience means the ability to understand, practice and instill a spirit of patience in every child through meaningful knowledge, approaches, attitudes, strategies and methods so as to give birth to individuals who are patient, who do not give up easily or are weak in the face of trials. In the perspective of Islamic education, this competency gives birth to a spirit of surrender, *qana'ah*, because someone already understands that life is always in balance, such as: happiness and hardship, high and low, rich and poor, and the like. This understanding indicates that someone who is patient is substantively declared to have understood the true meaning of life. Because disasters or tests in the series of human life are inevitable and unavoidable. Meanwhile, patience shows the quality of a person's faith in living life in the world. Several verses of the Qur'an that support this statement include: first, QS. Ali Imran verse 146, that Allah loves those who are patient. Second, QS. Al-Baqarah verse 153, that Allah is with those who are patient. Third, QS. Al-Baqarah verse 153 states that we are asked to ask Allah for help with patience and prayer.

h. Spiritual pedagogical competence of Gratitude

The spiritual pedagogical competency of gratitude means having the knowledge, ability, will and attitude to instill or train children to become someone who is good at being grateful. Cultivating a spirit of gratitude in children is not limited to increasing expressions of gratitude and *al-hamdulillah*. However, training children to be grateful means teaching them properly to be able to respect other people, including learning to accept criticism or blame from other people. Apart from that, cultivating an attitude of gratitude is also carried out by giving children an understanding to study hard, work hard and worship hard. All of this is done as an effort to optimize potential and equipment in the form of complete and perfect body parts as a gift from Almighty God. All of this

is done in a disciplined, professional manner, with full consideration so that studying, working and worshipping can be done appropriately.

i. Spiritual pedagogical competence of Purity

The spiritual pedagogical competency of purity is a set of abilities, knowledge and attitudes of teachers in developing attitudes towards clean and holy living physically and spiritually. The spiritual purity of educators and students in general is hardly given much attention. On the other hand, academic achievement is emphasized more and the products of knowledge and creativity seem to be the superior power and capital of competition between schools. In that position, spiritual needs seem to stand alone so they are not integrated with other learning content. The emphasis on spiritual education is still a cause for concern. So spiritual pedagogical competence must be inherent in every teacher so that every student has purity of heart in addition to purity of birth. The spiritual competencies developed by teachers substantively aim to ensure that children have the ability to: 1) transcend the physical and material; 2) experiencing a peak level of consciousness, namely being able to feel the presence of God or spiritual beings around him; 3). The ability to sacralize everyday experiences; 4) The ability to use spiritual resources to solve problems. Spiritually intelligent children do not solve life's problems only rationally or emotionally. He connected it to the spiritual meaning of life; 5) The ability to do good, namely having a high sense of love for God's fellow creatures, such as forgiving, giving thanks or expressing gratitude, being humble, showing compassion and wisdom, is only a virtue.

3. Implementation of Student Religious Attitude Development through the COBa3CC Model

Implementation of religious values is a form of the total application of religion held in a particular environment (school) to achieve learning goals that are in line with national educational goals, which contain elements of character development. There are five religious aspects in Islam, namely: (1) Aspects of faith, (2) Aspects of Islam; (3) Ihsan aspect; (4) Aspects of knowledge; and (5) charity aspects.¹⁶

In the researcher's view, there are the main bases for the spiritual pedagogy approach, namely: (a) Ideology or belief; (b) dimensions of worship; (c) Appreciation; (d) Knowledge; and (e) Practice. Implementation of a spiritual pedagogical approach boils down to the practice and training carried out by educators with students. Religious education in Indonesian government regulations has 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 to become experts in religious knowledge and practice the teachings. Thus, it will lead students to become individuals who are able to program, plan and organize their behavior to become complete human beings in the future. Therefore, the researcher offers a new model for developing students' spiritual attitudes, namely through a spiritual pedagogical approach model, which starts with:

¹⁶The term religion or religiosity is synonymous with the term religious, which means considering or being concerned about something. Religiosity looks more at aspects that are in the heart, moving in the deep heart, ripples of vibrations of personal conscience, personal attitudes that are more or less a mystery to other people. See, Ali Thontowi "Hakekat Religiusitas". (Online), (<http://www.sumsel.kemenag.go.id>), Tahun 2012, access 10 April 2015, and see in Latief Supaati dalam bukunya Sastra: Eksistensialisme-Mistisisme Religius, (Lamongan: Pustaka Ilalang, 2008), p. 175-176.

a. Implementation of Student Religious Attitude Development

Religious attitudes and behavior cover all aspects related to religion. Religious attitudes and behavior are a condition that exists within a person that encourages him to behave in accordance with his level of devotion to religion. There are three basic components regarding religious attitudes and behavior, as follows: (1) Cognition Component, is everything related to mental symptoms such as ideas, beliefs and concepts; (2) Affection component, is everything related to feeling symptoms (emotional, such as: happy, unhappy, agreeing, disagreeing); and (3) Konation component, which is a tendency to act, such as giving help, distancing oneself, serving and so on.¹⁷

The strategic steps in implementing the spiritual pedagogical approach are as follows: (1) Providing role models; (2) Practical ways of teaching religion; (3) Story/Story; (4) Educate through habits. There are two types of habits that need to be instilled through the education process, namely: first, habits that are automatic, and second, habits that are carried out on the basis of understanding and awareness of the benefits or goals. Meanwhile, the method for implementing a spiritual pedagogical approach is certainly inseparable from methods related to Islamic education. The method of teaching religious education is: (a) the method of speech; (b) the method of answering the question; (c) the method of discussion; (d) the method of assignment; (e) demonstration methods; (f) the method of experimentation; and (g) the working methods of the groups.

Efforts that must be made to implement religious formation for students are through a continuous process accompanied by consistency in providing guidance to students. This means that through a spiritual pedagogical approach it will be successful and embedded in the character or behavior of students due to the integration of the components of religious awareness and sincerity in carrying out learning within the school environment. The planning and realization of students' spiritual development are: Religious development and training, social activities, extracurricular activities of the OSIS, Scouting and similar, school cooperatives, 4K development (order, cleanliness, beauty and health), IMTAQ (Faith and Taqwa) strengthening or Enlightenment of the Heart, Commemoration of religious holidays, UKS (school health efforts), Strengthening worship and morals. The spiritual pedagogical approach model in fostering students' spiritual attitudes that must be carried out by educational implementers in Pidie Regency State High Schools has a scope for all aspects of learning, although it seems that the main attention is focused on policies and statutory regulations regarding Government Policy regarding character education in school. The coaching program which is accompanied by school policies, of course binds all character development activities for students, especially in the spiritual development of students.

The model of spiritual pedagogical approaches supported by school policy has a positive effect that attainment of educational and teaching objectives in schools is part of the curriculum integration effort planned on good cooperation and programmed to achieve good education objectives. It means that the purpose of spiritual construction of students at school can only walk in line with hope when there is an emotional bond that can support the curriculum of learning. Educator components and educational staff must work together in both curricular and extracurricular scope, supported by a school environment that also reflects spiritual values. According to researchers, the existence of efforts to form good spiritual behavior in students in the

¹⁷Lihat Jalaludin, *Psikologi Agama*, (Jakarta: Rajawali Press, 2001), p. 212.

school environment cannot only be measured by the coaching model of enriching concepts or subject matter in the classroom, by simply providing students with religious knowledge sourced from various subjects. However, there needs to be a planned transformation of religious culture that covers all activities in schools.

Achievement of results in the spiritual construction of students, can be done by applying a spiritual pedagogical approach which is: *first*; use the school environment to revive and maintain religious values, through ritual, literacy and moral activity right through model example. Every teacher and educational workforce in school should be able to become a living “passion” for every educated participant. They must also be open and ready to discuss with each other teachers, students, even with the community around the school about the various values of noble religion.

Second; explain or clarify to students continuously about various religious values, whether in the form of the availability of religious symbols or good and bad behavior. This effort can also be accompanied by steps; rewarding and fostering good values and conversely criticizing and preventing. Providing opportunities for students to choose various alternative attitudes and actions; make choices freely after weighing deeply the various consequences of each choice and such; get used to behaving and acting on good intentions and prejudices (*husnu-zhan*) and ideal goals; getting used to 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 existing value subject in addition to several special subjects for character education, such as religious education, citizenship education (PKn), history, Pancasila and so on, which are applied not only in theoretical aspects in subjects, but also to action aspects through practical activities in the school environment or in the field, through structured planning patterns and having a relatively adequate budget or funding in carrying out spiritual values development programs.

b. Pattern of Implementation of the Spiritual Pedagogical Approach Model

The implementation of the spiritual pedagogical approach model in fostering students' spiritual attitudes through intra-curricular coaching patterns emphasizes aspects of attitudes and behavior that are obedient in implementing the teachings of the religion they adhere to, tolerant towards the practice of worship of other religions, and living in harmony with adherents 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 the classroom.

Three components in spiritual construction; (1) Self-development efforts through learning with angels all aspects of student development; (2) Undermine the awareness that religious activity is an individual's need for each person, so that students consider that the custom of the student will affect himself outside the school environment; and (3) Innovative activities in developing the interest of students' skills will be beneficial and have a positive effect that whatever activities are carried out must be consistent with religious patronage and noble behavior. Thus, students have a spiritual consciousness in understanding all forms of science acquired in schools as a personal need for someone to benefit every other human being and not just to enlighten and achieve performance individually.

CONCLUSION

Based on the results of the research and the analysis, the conclusion can be drawn that: the development students' religious attitudes can be done through the model COBa3CC. There is a COBa3CC model in high school that can have a positive impact on educated participants. Success in building religious values in the school environment will have an impact on the achievement of quality education goals and will always have a lasting impact on the success of building students until those students meet their expectations in the future. Educators or educational staff who have a religious character means that they have a total personality that is viewed from an ethical or moral starting point (having noble character). Educators with character have good religious values accompanied by a strong practice of spirituality, not only have the ability to teach in the narrow sense (transfer of knowledge), but also have the ability to educate in the broad sense (exemplary and purity of mind and heart in total).

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