The Inculcation of the Students’s Spiritual Values to Shape Students’ Character in SMP Negeri 1 Bantul Yogyakarta

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Abstract: Inculcating the spiritual values is fundamental in shaping human personality so that they are able to behave based on Islamic principles. Thus, this study aims to describe the inculcation of values to students in SMP Negeri 1 Bantul Yogyakarta. This research is a qualitative research, with a descriptive type of field research, which intends to describe how to instill spiritual values in students. The research subjects were teachers at SMP Negeri 1 Bantul Yogyakarta. Data collection techniques were carried out by observation, interviews, and documentation, while the data analysis used is the Miles and Huberman model analysis; data reduction, data presentation, and data verification. The results showed that the spiritual values instilled in students were very diverse, ranging from religious values, aesthetic values, moral values, and truth values. The cultivation of these spiritual values is given through the learning process or through various activities and programs at SMP Negeri 1 Bantul Yogyakarta, such as the tahfidz al-Qur’an program, halaqah tarbawiyah, dhuha prayer in congregation, dzuhur prayer in congregation, and Friday prayers in congregation.

Keywords: spiritual values, students, character building.

Abstrak: Penanaman nilai spiritual adalah hal mendasar dalam membentuk kepribadian manusia agar mampu berprilaku Islami. Sehingga, penelitian ini bertujuan untuk menguraikan penanaman nilai terhadap peserta didik di SMP Negeri 1 Bantul Yogyakarta. Penelitian ini merupakan penelitian kualitatif, dengan jenis penelitian lapangan yang bersifat deskriptif yaitu penelitian yang bermaksud menggambarkan bagaimana penanaman nilai-nilai spiritual terhadap peserta didik. Subjek penelitiannya adalah guru di SMP Negeri 1 Bantul Yogyakarta Teknik pengumpulan data dengan observasi, wawancara, dan dokumentasi, sedangkan analisis datanya menggunakan analisis model Miles dan Huberman yaitu: reduksi data, penyajian data, dan verifikasi data. Hasil penelitian menunjukkan bahwa nilai-nilai spiritual yang ditanamkan kepada peserta didik sangatlah beragam mulai dari nilai religius, nilai estetika, nilai moral, dan nilai kebenaran. Penanaman nilai-nilai spiritual tersebut diberikan melalui proses pembelajaran ataupun melalui berbagai macam kegiatan dan program yang ada di SMP Negeri 1 Bantul Yogyakarta, misalnya seperti program tahfidz al-Qur’an, halaqah tarbawiyah, shalat dhuha berjama’ah, shalat dzuhur berjama’ah, dan shalat jum’at berjama’ah.

Kata-kata kunci: nilai-nilai spiritual, peserta didik, pembentukan karakter.
I. Introduction

Education is an important asset to meet the needs of human life, starting from the individual needs and groups to achieve goals. Education is also a basic need that shapes the human mindset and personality. Along with the time that continues to change and to progress towards a modern direction, this becomes a consideration in educating and shaping children's personalities, in order not to make them fall into values that are not in accordance with the Islamic teachings. The existence of these changes in the world greatly affects the world of education, so that education is required to be actively involved in the changes that occur. In this case, the importance of establishing the spiritual values becomes the basis for providing a foundation for children in fighting the world changing that is not easy to face with varity of world's challenges.

Self-improvement for all human beings personally must be done to help neutralize the changes that are and will occur. Based on the description, it can be understood that education has a very big influence on the continuity of human life and is a means of innovation to change the quality of the welfare of human life along with the tremendous rate of progress and development of science and technology. According to Charles E. Skinner Education in the context of general education is defined as "The process of preparing children to live in a society is called socialization and every culture has some plan in harmony with its religious, moral, economic, and other values for accepting this goal."

The definition of Islamic education, according to Syekh Mustafa Al-Galayaini is education is to instill good morals in younger generation and prepare them with guidance and advice, so that it becomes a character for them, to produces glory and kindness, as well as likes to work for the homeland. Syahminan Zaini formulates that Islamic education is an effort to develop human nature with Islamic teachings, so that a prosperous and happy human life can be realized (achieved). From these explanations, Islamic education becomes the foundation of human life because Islamic education regulates human relations with Allah SWT, human relations with others, human relations with themselves, and human relations with other creatures and their environment. Thus, this is very important to socialize with the community in accordance with the teaching system regulation. Islamic education is very supportive in forming human beings because Islamic education contains learning materials on: Faith, Worship, Al-Qur’an, Morals, Muamalah, Sharia and Dates needed to regulate human life. The basics of Islamic education directly or cannot be used as the basis for carrying out religious education in schools or in formal educational institutions in Indonesia, or non-formal institutions. In its implementation, Islamic education is sourced from the al-Qur’an and al Hadith. As education that is labeled "religion", Islamic education has a very real spiritual transmission in the teaching process compared to "general" education, even
though Islamic education intends to develop all aspects of students in a balanced way, either intellectual, spiritual, moral aspects, scientific, skillfull or culturally.\(^1\)

Islamic education also consists of physical and spiritual elements. The physical element is related to Islamic activities that use physicality as the basis for their implementation, while spiritual element is related to psychology; it is spiritual values that show the personality of a person, thus it creates attitudes that have moral values and good character. Inculcating spiritual values is the basis for the formation of human personality to create a generation that affirms Allah SWT, who has faith and devotion to Allah SWT and behaves in an Islamic manner. Therefore, it requires a place that can be used to educate, namely the Integrated Islamic High School to achieve these goals, a school based on the Qur’an that always instills the values of goodness in each of its students.

High school age is a very appropriate age to shape generation who believe in Allah, intelligent, pious, and have Islamic behavior. Especially in the Integrated Islamic Primary School which is superior in Islamic matters. In addition, it is a place where children spend most of their time in their association. Thus, they must be fostered with good religious values education, so that they can become individuals who can be used as role models for all humans, like our role model Prophet Muhammad SAW.

In education at school, it must not be separated from the teachers. Teachers at SMP Negeri 1 Bantul Yogyakarta must have good quality so that they can bear students who have good quality and competent, excellence in the field of Islam in the form of noble morals which can be used as a foundation in fortifying all external disturbances that can drag into things at any time which is not good. In addition, beside teachers at schools who are very influential in shaping the students’ personality, the family is also very influential. Family at home plays a very important role in shaping children’s personality, because children spend more of their daily time with their families, this is where the role of a family becomes very important. If the family provides good education, it will greatly help the education system at schools, so that children will find it easier to apply positive things in everyday life whether it is at school, at home or in the community. The community environment also greatly affects a child’s spiritual intelligence. An environment that has a good relationship in interaction will make children able to get along well. So, the involvement of parents in guiding their children is the most important, supported by education at schools and communities.

There are a lot of factors that affect the inhibition of children’s spiritual intelligence development. One of them is rapid social changes. Social changes that emphasize material success, emphasize selfishness and emphasize the search for pleasure solely on sex and lifestyle, have impact on a dehumanization process; the decline and abandonment of human values.

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\(^1\)Arifuddin Arif, *Pengantar Ilmu Pendidikan Islam*, Jakarta: Kultura, 2008, p. 1-2.
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(ethics, morals and religion), and replaced by glorifying aspects of - sheer material only. Unconsciously, many parents are starting to abandon religious, ethical and moral values because they are considered outdated, ancient, not modern, unable to bring happiness and are replaced by the domination of materialistic values which are considered more satisfying to the desire for worldly pleasures. As a result, the parents forget to guide, educate and fill the spiritual dimension in their children's soul. The children's spiritual development becomes late and does not develop optimally. This causes children to experience a spiritual emptiness, which make them experience a spiritual meaningless disease. This spiritual meaninglessness causes children to be easily swayed by the influence of the surrounding environment. Children lose faith and easily give up (hopeless). Futhermore, children will also be more vulnerable to commit acts that violate moral and human values and they will easily commit heinous acts just to satisfy the attainment of momentary pleasure.

Many parents have unwittingly carried out the humanization process for their children by only encouraging children to achieve materialistic success, popularity and marginalizing spiritual and spiritual values. It is in which result in children's goals in life. They only learn how to earn a lot of money, learn how to be selfish. This encourages children to do everything they can to achieve the desired goals which affect children to experience spiritual emptiness and meaningless.²

Children who do not have spiritual intelligence are prone to spiritual crises, spiritual alienation, spiritual pathology, and spiritual illness. Spiritual intelligence is a potential that a child must have, because it has a very big influence on the children's life in the future. It is very terrible if our children are spiritually empty, controlled by the lust of anger that will ultimately destroy their future.³

Based on my preliminary study, the spiritual values of students at SMP Negeri 1 Bantul have been applied in various ways. They are teaching students to be disciplined in performing dhuha praying and do dzuhur praying in congregation, training everyone to become a leader by ask them to become muezzins and imam in shalat, so that they are accustomed to do the worship well and being good leaders. Educating the students to love neatness, cleanliness and beauty is also conducted in this school. The students are trained by setting a class picketing schedule, training the students to always put bags and shoes or sandals neatly in its place, so that students will have a good spirit of responsibility.

Based on the interview with a homeroom teacher, Mrs. Ami, she explained that the inculcating of spiritual values at SMP Negeri 1 Bantul went through stages starting from teaching students about the five daily prayer readings, because prayer is a form of worship that must be performed by

² Triantoro Safaria, Spiritual Intellegence: Metode Pengembangan Kecerdasan Spiritual Anak, Yogyakarta: Graha Ilmu, 2007, p. 5-11.
³ Triantoro Safaria, p. 5.
Muslims, then teach to do the five daily prayers on time and not to forget doing sunnah prayer like the dhuha prayer. She stated that she also taught her students by instilling Islamic morals in each student’s soul, for example teaching to pray first before and after studying, before and after eating, and training to spend every lunch in order to avoid redundant, helping each other, and many others. Inculcating spiritual values in students is also carried out based on the 18 characteristics of Asmaul Husna, so that students have praiseworthy qualities for themselves. So that this study will describe the inculcating of spiritual values for students at SMP Negeri 1 Bantul Yogyakarta.

This research used a qualitative descriptive approach or a qualitative approach. In this case Sudarwan Danim defines that what is meant by a descriptive qualitative research approach is a process of in-depth study or investigation (groundwork) which is essential for studies that focus on the explanation, prediction, and control of phenomena. In another book, it is said that qualitative research is a research method based on the philosophy of postpositivism, used to examine the conditions of a natural object (as opposed to an experiment) where the researcher is the key instrument. So, descriptive qualitative research is research that has the nature or characteristics where the data obtained is stated in a natural setting. Thus, the descriptive method can be called to be a problem solving procedure that is investigated by describing the object of research based on the facts that appear as they are. This study was used because the researcher felt that there was a match between the problems discussed and the objectives to be achieved in this study. The researcher discussed and described the situation related to the inculcating of Spiritual Values on Students at SMP Negeri 1 Bantul Yogyakarta as research objects in accordance with the actual facts found in the field.

II. Spiritual Values and Character Building of The Students

a. The Inculcation of spiritual values

Spirit of inculcation in a school rooted in spirit of daily language, whic is called in bahasa as “Penanaman”. According to Kamus Besar Bahasa Indonesia or KBBI, inculcation (pe-nanam-an) is a composition of the word “pe-nanam-an” which means the process, method, act of instill, or instilling.\(^4\) Meanwhile according to Prof. Notonegoro, it is spiritual value, which is something that is useful for spiritual needs. It is divided into 4: 1) Religious Value is values contained philosophies of life that can be trusted to be true, for example the values contained in the holy book; 2) Aesthetic Value is the value of beauty that comes from the element of human’s feeling or aesthetics For example, regional art or appreciation of a song; 3) Moral value is the value of knowing whether an act is good or bad. For example, smoking habits in school children; 4) The Truth/Empirical Value is a value that comes from

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\(^4\) Pusat Bahasa, KBBI, Jakarta: Balai Pustaka, 2007.
the process of thinking using reason and in accordance with the facts that occur (logic/ratio). For example, the science proved that the earth is round.5

So, the inculcation of spiritual values that the researcher means in this research is how the process is useful for spiritual needs, including religious values, aesthetic values, moral values, and truth or empirical values which are conducted at SMP Negeri 1 Bantul Yogyakarta.

b. The Spiritual Education

The condition of people who tend to experience moral decadence is the result of the dryness of spiritual values, so that they often lose their true grip on life. Moreover, the development of modernization in all aspects has resulted in a process of liberalization and rationalization, which consistently continues to silt spirituality. So, what happens is the emergence of a process of desacralization and despiritualization of the life value system.6 As a result, religion will gradually lose its sacred values and spirituality, even though both are characteristics that cannot be separated from religion.

Spiritual education is the strengthening of spiritual strength for children and instilling faith in them as a form of fulfilling their instinctive religious needs, setting their character with manners and increasing their tendencies, and directing them to the spiritual values, principles and role models that they have can be from the true faith. In fact, true spiritual education is described as one of the measuring tools for instilling the different kinds of human personality with comprehensive development. With true and solid faith, mental clarity will be achieved with tranquility and serenity, purifying one's morals by beautifying oneself with virtues, moral values, and good role models. More than that, strong faith can purify the body by using it in the right way and prevent it from immoral and vicious behavior, as well as encourage it to worship and do good deeds which are beneficial to individuals and society, and good relationships with others in the environment or public.

Spiritual education is one of the important aspects of education that affects the individual's personality with great influence. Thus, it is able in directing people to goodness, familiarizing them with good qualities, requiring them to behave and associate with continuous good character, giving charity to help others in need and willing to help. Teachers will be able to shape the character of students gradually towards the formation of a complete human being, both material and spiritual. Spiritual education can also be intended to create a person whose soul full of enthusiasm but calm, who sees this life with a positive outlook, and with a strong will, who will not

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5 Atik Catur Budiati, Sosiologi Kontekstual untuk SMA dan MA, Jakarta: Pusat Perbukuan, 2009, p. 31-32.
6 Azra, Azyumardi, Banyak Salah Paham terhadap Tasawuf, dalam Sufi, No. 21/Th. II, Maret 2002, p. 100.
weaken when he or she collides with obstacles. He will continue to strive continuously to get through it, always asking help to Allah SWT.

c. Character Building

Character is the quality or mental and moral strength, character of an individual which is a special personality that differentiates him or her from other individuals. Thus, character is the mental quality or moral strength, character of the values and beliefs that are instilled in educational process which becomes a special personality that must be attached to students.7

Spiritual education or Sufistic education has the same goal. It is to shape the students’ character who are virtuous or have good morals. Therefore, in the realm of education, the term character education has emerged aiming to shape the person into a virtuous person.

In order to make the teacher is able to provide education and learning that is possible to instill character in students. Thus, teachers with character are needed. They are those who are not only able to teach, but also able to educate, not only able to transfer knowledge, but also able to instill the values needed to run in their life. They do not only have intellectual intelligence (IQ), but also have emotional (EQ) and spiritual (SQ) intelligence, so that the teachers are able to educate students to live well among society social life with the main values as their character like trustworthy, exemplary, and smart.8

Therefore, students will also get enlightenment from their teachers. Finally, they also have spiritual intelligence (SQ) to the maximum and then have a noble character. Character building methods can be carried out with various approaches and can be in the form of various activities that are carried out both intra-curricular and extra-curricular. This strategy is carried out through the following attitudes; exemplary, instilling discipline, habituation, creating a conducive atmosphere, integration and internalization.9

Based on previous description, it can be understood that character building is a form of education that specifically makes students have noble qualities, not just cognition, but more on affection or awareness aspects. Thus, between spiritual education and Sufistic education with all their aspects, as well as character building with all of their elements has relevance. That is forming people or students to have noble qualities (commendable morals). The aim is to maintain and develop human nature (students), to obey Allah by preparing them with knowledge to achieve a perfect life,

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7 Aziz, Abdul, Hamka, *Pendidikan Karakter Berpusat pada Hati*, Jakarta: al-Mawardi Prima, 2011, p. 198.
8 Hidayatullah, Furqan, *Pendidikan Karakter: Membangun Peradaban*, Penerbit al-Jilani, 2010, p. 25-26.
9 Hidayatullah, *Pendidikan Karakter*, 39.
preparing them to have a Muslim personality with good morals, to become good members of society with full awareness and happiness born-inner, world and the hereafter.

Hanafi said that a student must have various morals, including the following: a) Students must purify their heart from dirt and mental illness before they learn, because learning is worship with a pure heart, b) Students must have a demanding goal knowledge in order to adorn the soul with the quality of virtue, to get closer to Allah, and not to seek pomp and position, c) Students must be steadfast in gaining knowledge and willing to go abroad, d) Students must respect their teachers, and strive to always gain willingness from the teachers, using a variety of methods. Al-Abrasyi said, there are three things that must be done by students in order to be successful in educational activities. First, we have to study hard and want to get up late. Second, we must love each other, in order to have a strong brotherhood. Third, we must repeat the lessons we have been obtained at dusk and at dawn.  

d. The Students

Students are children who are growing and developing, both physically and psychologically to achieve their educational goals through educational institutions. Students are both subjects and objects, therefore, educational activities will not be carried out without the involvement of students. So, students are people who study in the field of education, students who are meant by researchers are those who study at SMP Negeri 1 Bantul Yogyakarta.

III. Four Models of Extracurricular Activities at SMP Negeri 1 Bantul Yogyakarta

a. Shaking Hands with Teachers at The School Gates Every Morning.

By having shake hands culture among the teachers and the students every morning, the teachers feel more familiar with the students personally. Thus, the emotional attachment, affection and love develop gradually a strong influence for teachers to feel more and more responsible in educating his students.

In fact, the values of love can be obtained by the teachers by shaking hands every morning with their students. Students’ love for the love of the teacher appears obedient, likes to be close, always wants to do something that pleases the teacher, makes the teacher a place to complain, easily accepts decisions made by the teacher, and even idolizes the teacher. Some teachers

10 Al-Abrasyi, ‘Athiyah, at-Tarbiyatul Islamiyah, terj. Bustami A. Gani dan Johar Bahry, Dasar-dasar Pokok Pendidikan Islam, Jakarta: Bulan Bintang, 1974, p. 141.
11 Muhaemin, Paradigma Pendidikan Islam, Bandung: Remaja Rosda Karya, 2001, p. 100.
12 Munir Abdullah, Spiritual Teaching, Yogyakarta, pustaka Insan Madani, 2009, p. 10.
have felt this way, because it is evident that most students have behaved in this way as a form of love repaying the teachers.

b. Performing Dhuha Prayer in Congregation

The second activity is the implementation of the dhuha prayer in the *musalla* every day during the first break, which is continued by listening 7 minutes religious talk in turns by students. According to the respondents, this model of spiritual education program is motivated by the habit of some students during recess to leave the school environment for buying snacks. However, in the end some students actually skipped or were late to enter the class again and it disturbs the learning process in the classroom. Therefore, the school designed performing dhuha prayer program during the first break which was followed by a cult by certain students in turns. The result is very significant, because since the program was implemented, the gates have been closed and almost no students have left the school environment, with the consequence that the school has provided a simple canteen.

The manager of spiritual education provides motivation to students about praying dhuha as one of the traditions of the Prophet, which is very important, at least 2 rakats and a maximum of 12 rakats. In addition, the function of the dhuha prayer according to the Prophet’s hadith is as *wasilah* to be begged to Allah SWT, in terms of leniency in sustenance. It should be remembered that the sustenance is not only in the form of such material, but also can be in the form of health, knowledge, happiness and so on. According to the respondent, with this motivation the students gradually enjoy doing the dhuha prayer. Thus, when they prayed they were very appreciative, and even some of them continued to offer dhuha prayers at school holidays at their respective homes. The program is a prophetic education which has a foundation of academic traditions and a conducive environment, as the Prophet built the Medina tradition which has the collective power to continue to move progressively continuously with strong transcendent pillars. In short, prophetic education is trying to present prophetic values in a contemporary context. This is where the urgency of this program is in building the character of students who are civilized, so that they are accustomed to carry out the prophetic tradition in the midst of the hustle and bustle of modern life.

c. Performing Zuhur Prayer in Congregation before Returning Home

Based on the results of interviews with respondents, the researcher obtained data that there were some students, who based on the reports of their parents, did not pray Dzuhur praying after arriving home because they had already prayed at school. Therefore, after coordinating with the foundation and the advisory board, the institution decided to oblige students to pray dhuur in congregation at the musalla before returning home, except for those who are unable to (menstruate), with the gate still locked. The manager
of spiritual education provides motivation to students about the importance of offering friendly prayers and the multiplication of rewards, as well as the beauty of feeling comfortable and calm when the journey home has finished the midday prayer.

At first, according to information from the respondents, some students felt forced. However, after walking for one semester they all seem to enjoy it because it has become a habit. This is a form of spiritual education that breathes prophetic education because it follows the educational practice of Rsulullah at the beginning of building Medina society. He built the Nabawi mosque next to his house which functions to interact with his friends before and after congregational prayers. This is where the Prophet’s education and teaching practices are carried out.\(^{13}\)

d. Home visit

Based on the interviews result with respondents, the data was also obtained about the spiritual education model in the form of home visits to the students’ parents and simultaneously carry out harmonization. The institution assigns two or three teachers to visit the students’ home parents especially those with high achievement, problems, and low achievement to thank or certain messages for the success of their children. However great the guidance and supervision carried out by the teacher at school without the guidance and supervision of parents at home, the child’s success will not be optimal. This is understandable because in everyday life, students live more with their families at home than at school.

The messages given to the students’s parents are in the form of asking for their help in paying attention to their children in worshiping, studying, and monitoring their behavior. The next message is to ask parents to be the role models for their children, to always pray for their children, and to direct them to become pious people both ritual and social. In short, these messages lead to them being able to become spiritual parents for their children. Spiritual parents allow their children to be who they are and be happy in their uniqueness that provides fertile soil for their children to grow roots that will become the center and anchor it for life.\(^{14}\) With these spiritual parents, students will be easily directed to become figures of pious character, because they have found role models and idols in their own homes, their parents.

The respondents’s responses are they believed that the change in students’ character of SMP Negeri 1 Bantul Yogyakarta from deviating attitudes, behaviors, and thought patterns to have moral character was due to the application of spiritual education. Before implementing the spiritual education, the teachers found it is difficult to guide some students with negative characters. Some of the students had committed immoral offenses,

\(^{13}\) Hasan, Abdul Wahid, SQ Nabi, Yogyakarta, IRCiSoD, 2006, p. 188.

\(^{14}\) Doe dan Walch, Filsafat Pendidikan Islam, Jakarta: Askara, 2001, p. 24.
such as inviting one of the female students to stay in an empty house for a few days. The girl's parents did a search and would prosecute some of the students involved. According to community reports, some students also drunk, smoked, mocked some teachers, skipped from school for days, and often made noise in the classroom. However, after spiritual education as described above implemented, slowly but sure the students's characters experiences positive changes. They are obedience to worship, respect for teachers, and no longer commits significant offenses. In other words, they have the character of akhlakul karimah. In conclusion, the respondents believed that the spiritual teaching is very important to be implemented in order to shape the students's character to have good morals.

IV. Closing

Based on the discussion and the results of research on the inculcation of spiritual values in students, researchers can draw the following conclusions:

1. The inculcating spiritual values in SMP Negeri 1 Bantul Yogyakarta conducted through some activities or programs; shaking hands with teachers, performing Dhuha and Dzuhur prayer in congregation, and home visit by teachers. In general, each program has its own tendency towards different spiritual values, so that one program or activity can contain more than one spiritual values instilled in students.

2. Researchers would like to thank all parties who have helped in the process of completing this research. Researchers are aware that the results of this study are far from perfect. Therefore, researchers really expect constructive criticism and suggestions for the perfection of this thesis. Researchers also hope that this research can be useful for the world of education in general and for readers in particular.

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