Spirituality of Education in Interaction of Lecturer and Student in Learning Arabic Literature

Ruslan[a], Harifuddin Halim[b], Abdul Malik Iskandar[c], Rasyidah Zainuddin[d], [a]Universitas Muslim Indonesian, Makassar, [b]Universitas Bosowa, Makassar, Indonesia, [c]Universitas Mega Rezki, Makassar, Indonesia, [d]STKIP Cokroaminoto, Pinrang, Indonesia, Email: [a]majettaruslan@yahoo.com, [b]harifuddin.halim@universitasbosowa.ac.id, [c]abdul_malikiskandar@yahoo.com, [d]georgiana.aan07@gmail.com

This article intends to express spiritual aspects in the interaction of lecturers with students in learning the Arabic literature. This research is descriptive quantitative research with a survey approach. Selected respondents were 61 people through a stratified random sampling technique for all Arabic Literature students at the Muslim University of Indonesia. Data collection used a questionnaire and interviewed respondents and literature review. Data analysis techniques used tabulation frequency. The results of the study show that (1) the lecturer-student spiritual interaction in learning Arabic literature takes place in the form of (a) The lecturer speaks good words in Arabic, (b) Lecturers increase students' self-awareness to be close to God, (c) Lecturer fosters enthusiasm using Arabic poetry about the importance of learning Arabic, (d) The lecturer admonished students' mistakes wisely when speaking Arabic incorrectly, (e) The lecturer creates a comfortable learning atmosphere because it is rewarding, (f) Lecturer gives praise for good deeds because they contain blessings, (2) the impact of spiritual interactions is (a) Increased students' enthusiasm. (b) Increased students' confidence. (c) Increased the students' learning seriousness. (d) Increased students' self-awareness. The conclusion is that the spiritual approach in teaching Arabic literature has a substantial connection, namely Islam. This approach is suitable to be applied to students so that they have develop a positive and productive behavior at a young age.

Key words: *spirituality, education, lecturers, students, interaction.*

Introduction

Education in the broadest sense is a process related to efforts to develop in a person three aspects of life, namely, life views, life attitudes and life skills. Efforts to develop these three aspects can be carried out in schools, outside schools and through families. This effort was also emphasized as one of the strategies of the educational institution in navigating global developments and challenges (Kamaruddin et.al, 2017).

In education, the process of transferring lecturer knowledge to students takes place in classroom learning situations. It also shows that overall the lecturer plays a major role in the education process. Furthermore, it suggested that the process of interaction between lecturers and students in the classroom is a process that contains a series of actions by lecturers and students on the basis of a reciprocal relationships that take place in educational situations to achieve certain goals (Joyce and Marsha, 2009).

In the learning process in the classroom, many factors contribute to the achievement of learning goals. Some of them are teaching methods, teaching media use, classroom management, and so on. Several studies have proven that these aspects play a major role in the class, including research on Maintaining Students' Concentration in Focusing on Materials with the Guided Not Talking Method (Yulianto, 2017), research on the Effect of Flip Chart Learning Media Usage on Student Learning Outcomes (Hardiyanti M, et al, 2017), and research concerning Management and management of students (Kamaruddin et.al, 2015). In essence, the substance of the research above found a large role in several aspects in question in the classroom.

In the classroom, all activities related to lecturers and students always involves elements of interaction. In these interactions intense communication takes place which has an impact on the quality and atmosphere of the class. In the interaction a reciprocal impression is formed which determines the student's interest in the lecturer to receive the lesson. To achieve this, an approach is needed. One approach that can be used in these interactions is a spiritual approach.

The spiritual approach is inspired by Sufi concepts of Sufi concepts which believe that in human beings there is a divine nature (Agustian, 2001). This is also reinforced by the study of psychology which has found the existence of a God-Spot in the human brain. This existence has been built-in as a spiritual centre located between the brain and nerve tissue. Thus, the values of spirituality reflected in human life cannot be separated from the existence of the god-spot. Based on this understanding, an idea was created to humanize humans through exploring and honing the spiritual centre (Hasan, 2006).

Students who have an age range of 18-22 years are classified as young adults. Theoretically, this age is the age of transition to maturity and maturity of thinking, mental maturity, and behavioural maturity. This age also greatly influences their level of spirituality. The results of TWP research confirms that there is a significant relationship between the development of spirituality and the age level (Jalaluddin, 2015; Novitasari, et al., 2017). Therefore, at this age the intervention of spiritual values becomes important to be introduced to adolescents as the basis for forming their main character.

In teaching Arabic literature, lecturer and student interactions are generally more varied. The peculiarity of Arabic literature which studies Arabic culture, Arabic history, and Arab society is an interesting challenge. Especially in the history of Islam, "Arabic" has a lot to do with Islam as a belief. This aspect contains spiritual values. This means learning Arabic literature contains values of religion and spirituality.

In this study, aspects of spirituality are portrayed concretely in class interactions, especially in the teaching of Arabic literature and its impact on students.

Literature Review
Definition of Spiritualism

The word spiritualism comes from the root word spirit which means spirit and soul (Echols and Shadily, 1990). In Arabic, the term spirituality is expressed by *ruhaniyah*, *ma'nawiyah* (Persian). Both terms are taken from the language of the Qur'an. The first is taken from the word "spirit" which means the soul. The Qur'an says about the Prophet, when he was asked about the nature of the spirit "in fact the spirit is the business of my Lord". The second comes from the word *ma'na* which means lexically "meaning" which contains kebatinan connotations, "the essential" as opposed to the visible, and also means "spirit" which is related to the level of reality that is more than material and psychology and directly related to Divine Reality itself (Nasr, 2002).

In the Christian world, spiritualism is defined as "the belief that living people can communicate with people who have died" or a rational religion based on the proven knowledge that man's spirit survives physical death (Procter, 1996). Likewise, in Munir al-Baalbaky's terminology (Alisjahbana, 1991), spiritualism is the flow of metaphysics which assumes that the various realities and forms of reality occur from spirit, soul, mind or something similar to that.

From the definitions stated above, both Christian and philosophical viewpoints, have aspects of equality such as those in Islam where each focus on the object of study on things that are

immaterial and transcendental, but the difference are very noticeable; where Islam is focused on the object of study on the Absolute, namely Allah.

Roof argues that spirituality includes four themes, namely: (1) as a source of value, meaning and purpose of life that crosses beyond the self, including a sense of mystery and self-transcendence, (2) A way to understand and understand life, (3) inner awareness and (4) personal integration. (Nelson, 2009).

Pierre argues that spirituality can help a person find meaning in his life, encourage to always think and do good, encourage to establish harmony with God, nature, society including finding peace of mind and heart, spirituality can provide spirit, freedom from bondage and adversity; spirituality contributes to a more meaningful transformation of self (Nelson, 2009).

Spirituality has an integrative and harmonizing function that involves inner unity and connection with other human beings as well as broader realities that give individuals the strength and ability to become transcendent (Nelson, 2009).

Spilika divides the concept of spirituality into 3 forms, namely: (1) Forms of God-oriented spirituality. This means that the thoughts, views and practices of spirituality rely on theology or on revelations from God. This can be found in almost all forms of institutionalized religious practices, such as Islam, Christianity, Judaism, Hinduism, Buddhism and others. (2) Forms of world-oriented spirituality namely forms of spirituality that are based on human harmony with ecology and nature. Nature is a magnetic field that will respond to all human thoughts, which is why humans are required to always develop a positive mindset so that the universe provides positive feedback as well as an inner life that is devastating. (3) Humanistic Spiritualism. This concept bases its spiritual form on optimizing the potential of goodness and human creativity at the peak of achievement including in this case achievement (Dale and Daniel, 2011).

Definition of social interaction

Homans defines interaction as an event where an activity is carried out by someone against another individual, and this is rewarded or punished by using an action by another individual who becomes the partner. This concept implies that interaction is an action carried out by someone and interaction is a stimulus for the actions of other individuals who become partners (Ritzer, 2000).

In contrast to Shaw, social interaction is an interpersonal exchange in which each person shows his behavior with each other in their presence, and each behavior influences each other (Ritzer and Douglas, 2007). The same thing was also expressed by Thibaut and Kelley, that

social interaction as an event influences each other when two or more people are present together (Ritzer and Douglas, 2007). They create a result of one another or communicate with each other. So, in the case of interaction, each person's actions aim to influence other individuals.

According to Bonner, interaction is a relationship between two or more individuals, where the behavior of individuals affects, changes or affects other individuals or vice versa (Setiadi and Kolip, 2011; Soelaeman, 1995; Soekanto and Sulistyowati, 2017).

Based on the above understanding, it was concluded that interaction is a reciprocal relationship between two or more people, and each person involved in it plays an active role. In interaction, it is also more than just the relationship between the parties involved but it happens to affect each other.

Arabic Literature and It's Teaching

Literature or "*al-Adab*" is the delivery of something by processing deep feelings which are full of values and art about the images that will be given and expressed in certain forms with certain rules. Besides that, Arabic literature Arabic culture, Arabic history, Arabic, Arabic literature, and so on are studied.

While the objectives of literary learning include increasing students' knowledge and understanding of literature so that their lives are more directed and good; it also helps students understand the social imbalances in their lives and at the same time how to play a role in overcoming them.

Literary learning methods include three: historical methods, literary art methods, and thematic literary methods. While the material delivery techniques are distinguished at the basic, intermediate, and advanced levels. Furthermore, the ability to feel the beauty of Arabic literature is not obtained by only mastering the rules of Arabic language, but by reading a lot of good literature and trying to explore its beauty (Rosydi and Setyabudi, 2015).

Method

This study uses a quantitative descriptive approach with survey techniques. The respondents of this research are 61 people who were determined by use of the stratified random sampling technique for all Arabic Literature students of the Muslim University of Indonesia. The technique of collecting data used questionnaires and interviews. Data analysis techniques use frequency tabulation.

Research Results
Spirituality interaction of Lecturer and Students

This study presents the activities of lecturers with students regarding the spirituality of education in interaction in the classroom, as follows:

Table 1: Educational spirituality in the interaction of lecturers with students

No.	Statement Indicators	Measures and Likert Scale
1.	The lecturer speaks good words in Arabic	(1) Never 0%. (2) Rarely 0%. (3) Occasionally 70%. (4) Frequently 37. 70%. (5) Very Frequently 62.30%.
2.	Lecturers increase students' self-awareness to be close to God	(1) Never 0%. (2) Rarely 0%. (3) Occasionally 11. 48%. (4) Frequently 75. 40%. (5) Very Frequently 13.32%.
3.	Lecturer foster enthusiasm using Arabic poetry about the importance of learning Arabic	(1) Never 0%. (2) Rarely 0%. (3) Occasionally 14.75%. (4) Frequently 68.85%. (5) Very Frequently 16.40%.
4.	The lecturer admonished students' mistakes wisely when speaking Arabic incorrectly	(1) Never 0%. (2) Rarely 0%. (3) Occasionally 6.55%. (4) Frequently 70. 50%. (5) Very Frequently 22.95%.
5.	The lecturer creates a comfortable learning atmosphere because it is rewarding	(1) Never 0%. (2) Rarely 0%. (3) Occasionally 0%. (4) Frequently 83. 60%. (5) Very Frequently 16.40%.
6.	Lecturer gives praise for good deeds because they contain blessings	(1) Never 0%, (2) Rarely 0%, (3) Occasionally 0%. (4) Frequently 50. 82%. (5) Very Frequently 49.18%.

Source: questionnaire analysis.

The lecturer speaks good words in Arabic

Good words indicate a person's ability to control the mind, choose vocabulary that will be expressed to someone or an audience. In communicating with students, lecturers show a good use of words to be heard with a choice of good words. This situation is beneficial for students, so they are more favourable towards the lecturer.

In Table 1 above, it can be seen that from the total number of respondents, 62.30 percent said "very frequently" and 37.70 percent stated "frequently". The fact of the distribution of the score shows that the actions of the lecturers are favoured by students.

Observing the data above, it is implied that the direct interaction of lecturers with students with good words makes students calm and provides benefits from exemplary work. As stated by a student (X, 20 years), he likes his lecturer and has good behaviour in talking to him. This implies that the respondent feels that if the lecturer can say good things then it creates calm and gives a good impression as a student's mental conditioning factor for peace.

Lecturers increase student's self-awareness to be close to God

Related aspects of human, self-awareness are processes that continue to occur within individuals. Human self-awareness can be caused by external factors that trigger a conscious decision. In this variable, the actions taken by the lecturer take the form of presenting inspirations related to life that are meaningful to students' self-awareness. In addition, the lecturer also listens to what the students say about their life events and gives meaning to them.

The data from the results of table 1 shows that more than half of the respondents (88.52 percent) and the remaining 11.48 percent stated that lecturers could "increase self-awareness" of students. The results of their interactions have an impact on increasing student self-awareness, showing the existence of a spiritual atmosphere in the classroom. The aim is to strengthen the quality of students as expected by other lecturers. Supporting this, was revealed by a student (Y, 21 years), that: "I benefited from the lecturers' stories about the meaning of life".

Overall, the actions of lecturers in "raising student awareness" with their indicators illustrate the spirituality of lecturers in creating conducive learning conditions.

Lecturers Foster Enthusiasm using Arabic poetry about the importance of learning Arabic

The variable "lecturer fosters enthusiasm using Arabic poetry about the importance of learning Arabic", as a stimulus. This means that the lecturer in training the memory of the student, provides guidance or introduction as a bridge of memory of a matter that is discussed. Usually, this action is carried out when relaxing or during an interlude of learning.

A respondent, Z (21 years old), told researchers that she preferred to hear lecturers' stories, because through that story they listened to many things and learned. Besides, she also understands the meaning and relation to the course, and all of them are introductory or motivational.
Based on the results of the interview, the analysis was that the lecturer wanted to explore the enthusiasm and motivation of students through the stories presented compared to just giving associations that were short and difficult to understand. However, through these stories the hearts and minds of students become open to appreciating the intentions of the lecturers' stories.

The lecturer admonished students' mistakes wisely when speaking Arabic incorrectly

"Praising wisely" is one form of spiritual behaviour. As with other spiritual behaviours, admonishing wisely shows the maturity and calmness of one's soul in showing a mistake so that those who are reprimanded feel comfortable and sincerely accept the rebuke.

In Table 1 above, it can be seen that the lecturers' behaviour in reprimanding student errors is effective. More concrete indicators are related to the way lecturers admonishes in various situations, in essence students do not feel reprimanded but know their mistakes. This is understood by the lecturers so that lecturers always (93.55 percent of the time) admonishes student mistakes. According to a student, A (21 years old) "Lecturers often show their (students) mistakes and they are happy in that way".

The lecturer creates a comfortable learning atmosphere because it is rewarding

A comfortable learning atmosphere is the hope desired by all students and lecturers. A comfortable learning atmosphere makes it easy for students to understand the lesson and make it easier for lecturers to present their subjects.

In creating a comfortable learning atmosphere, lecturers display various behaviours that condition the atmosphere of the class. Some of them are using storytelling techniques, question-asking techniques, and quizzes.

In Table 1 above, it can be seen that the lecturer understands the situation in the classroom. This is evidenced by the results of respondents' data stating that the lecturers often (100 percent) creates a class atmosphere that attracts and pleases students.

Lecturer Gives praise for good deeds because they contain blessings

In the lecturer variable "giving praise for good deeds because of blessings" some student activities related to it, among others: giving praise to the results of homework, praising the quality of student ideas during discussions, praising their attitudes and behavior in the classroom, and praising their skills.

In Table 1 above, it can be seen that lecturer behavior praises and rewards student activities. Data shows that lecturers (100 percent) "Very frequently" praise students. 49.18 percent said "Very frequently" and 50.82 percent stated "Frequently" in evaluating all student activities through appreciation and praise..

The Impact of Applying the Spirituality Approach to Students

The application of the spirituality interactions approach in class as described previously shows very effective results. However, more than that the objectives contained in the spiritual approach focused on developing individual students. As an approach, this has an impact on students, as follows.

Table 2: Impact of a spirituality approach interaction in the classroom

No.	Statement Indicators	Measures and Likert Scale
1.	Spiritual approach motivates students	(1) Not Motivated 0%, (2) Slightly Motivated 0%, (3) Neutral 11.48%, (4) Motivated 54.10%, (5) Very Motivated 34.42%.
2.	Spiritual approach increases student confidence	(1) Not Confidence 0%, (2) Slightly Confidence 0%, (3) Neutral 21, 31%, (4) Confidence 49, 19%, (5) Very Confidence 42.50%.
3.	Spiritual approach increases the seriousness of student learning	(1) Not Serious 0%, (2) Slightly Serious 0%, (3) Neutral 0%, (4) Serious 21.31%, (5) Very Serious 78.69%.

4.	Spiritual approach increases student self-awareness	(1) Not Self-awareness 0%, (2) Slightly self-awareness 0%, (3) Neutral 21.31%, (4) Self-awareness 49.19%, (5) Very Self-awareness 29.50%.

Source: questionnaire analysis.

Increased students' enthusiasm

Spiritual approaches in the classroom are focused on the individual students. This turned out to have an impact on their enthusiasm.

Table 2 above shows an increase in student learning motivation. Of the total respondents more than a quarter (34.42 percent) claimed to be highly motivated and more than half (54.10 percent) stated motivated. Nevertheless, there were 11.48 percent of students who said they had not felt an increase in their learning motivation.

Analysing respondents' answers which indicate an increase in motivation to learn, indicates that the spiritual approach in the classroom proves that this approach is very effective. This of course also requires the skilled support of a lecturer who must understand the character of the students and the class situation. Although there are students who have not felt the results, this does not mean the results are not good, but it is inseparable from the ability of students to adapt both to the personal self of the lecturer and the classroom atmosphere. Thus, it can be concluded that the spiritual approach in classroom interaction increases student motivation.

Increased students' self-confidence

Self-confidence is a thing that cannot be separated from motivation. People who are motivated by themselves have self-confidence and conversely people who have high self-confidence will also have a higher level of motivation.

The relationship with the application of the spiritual approach in this study, it is estimated that the level of self-confidence of students will develop if the treatment approach is more interesting than usual.

The results of the questionnaire as outlined in table 2 above prove the significance of the spiritual approach to increasing student self-confidence. The overall answer of the respondents, most (78.69 percent) said they had self-confidence with a spiritual approach. The details are 29.50 percent claiming to be very confident and 49.19 percent are confident, while the remaining 21.31 percent admit that they are not too confident (ordinary).

Looking at the answers above, the authors found that the treatment given to students both in terms of giving responsibilities and roles turned out to make them feel trusted and valued. This condition over time made him more confident to do anything. In general, this has a positive impact on student attitudes and behavior. This experience was expressed by M (21 Years) responding that "She used to be very pessimistic, lazy or anything that connotes less well, especially at home he is very ignorant ... finally he experiences a change of spirit, life motivation is always there. She feels it because there is an interest in the style of teaching lecturers that is different from usual."

Based on the description of the interview, the author concludes that the spiritual approach is very good for increasing student confidence. But, it must be supported by the skills of the lecturer to actualize the concept of the approach.

Increased the seriousness of student learning

Psychologically, attraction to something will affect human attitudes to always pay attention to what makes them interested. People who are interested in or like a particular subject mostly start from an interest in the teaching style of their lecturers. Likewise, with people who do not like to learn mathematics, but the style of the lecturer is interesting and easy to understand the subject, students will like the subject and the lecturer.

The impact that arises from this interest is the seriousness or seriousness of individual students to further deepen the knowledge of the subject. Likewise, with the spiritual approach which in this study has an impact on the seriousness of student learning.

As shown in Table 2 above, it shows that overall the respondents have serious learning, especially the basic psychomotor aspects. The details are 78.69 percent who say they have high seriousness in learning and 21.31 percent are serious.

The respondents' answers all illustrate the impact of applying a spiritual approach. The emergence of motivation and self-confidence of students will give birth to the seriousness in the respondents to deepen the course. As stated by respondents K (22 years) that "There are many new experiences that he and his friends feel and experience after the lecturer applies a special approach in interacting in class. In the past it sounded ignorant, but now more attention. If there are problems with friends, he listens seriously and gives solutions. Her friends felt different and felt cared for, so they felt they had to be serious about learning ". The description of the interview gave the impression that the application of a spiritual approach had a lot of impact on students, especially the emergence of seriousness in learning.

Increases student self-awareness

Another impact caused by the spiritual approach is indirectly the emergence of self-awareness of students in various things, especially doing something good.

In Table 2 above, it can be seen that almost half of the respondents (39.34 percent) felt they had personal self-awareness, and more than half or 60.66 percent said they were mediocre. Self-awareness in question includes awareness to do good, awareness in respecting others, and so on.

Looking at the data in the table above, it can be explained that the respondents who began to awaken their awareness were the first step towards maturity and maturity. As expressed by respondents J (20 years) that "all this time he tends to relax because he thinks he must enjoy life. He wants to fill his time with enjoyment while still young. However, the lecturer approach in the classroom made him realize that young age must be filled with beneficial activities for others ".

Thus, the authors conclude that a spiritual approach has a positive impact on increasing self-awareness to benefit others.

Discussion

In this study, the authors found that a spiritual approach is very suitable for use in class interactions. Because, this approach is more personal and related to the spirituality of individual students.

In addition, this approach, when examined in terms of the variables which are then developed into indicators, must be understood flexibly. This happens because what is faced is people who already have their own experience. Also, this approach looks more at results concerning the process that is felt by students.

In the context of courses in higher education, the author found that lecturers succeeded in applying this approach flexibly and not normatively. The effect arises from this is that students are very happy, and the class atmosphere is not rigid because students are not tense.

In conditions like this, the vision of learning can be deeper and further ahead. No longer pursuing a very normative (rigid) material target; but rather an inspiring target. That is, the condition of the class created through this approach can inspire students to be enthusiastic and learn, not only in class but outside the classroom.

In the psychological context, facing students who are still young adults with an unstable soul, wanting to enjoy life requires patience and a separate approach. Especially in various cases, a lecturer who is impatient with young adults will be carried away with emotion to be "hard" towards them so that there is a lecturer who invites students to fight. Even in the case of bullying, this spiritual approach plays an important role in helping to restore the perpetrators and victims (Lestari, 2017). These things must be a priority part of a spiritual approach that is interactive with students.

Using a spiritual approach, can be an alternative to developing students' attitudes towards being productive. The psychological basis in this approach is very deep because the orientation is first to improve lecturers. That is, a lecturer must fix his personality first and understand the psychological problems of adolescents so that in developing a spiritual approach in the classroom a lecturer is ready to face any class situation and has the ability to control the classroom atmosphere to be more conducive.

Conclusion

The spirituality of education in the interaction of lecturers and students, in learning Arabic literature, takes place in the form of class behaviour in general. But the aspect of spirituality arises through the impression that is received by students through the interaction process they experience. These spiritual impressions include feeling comfortable, knowing yourself, being close to God, and so on.

Sociologically, the spiritual impression is felt through the process of interaction that takes place in the classroom. The interaction is a stimulus that arouses the emergence of situations that support the classroom atmosphere. At the same time, learning Arabic literature courses also supported the impressions of spirituality. Moreover, the term 'Arabic' has a strong emotional bond with the Islamic religion.

In education, students who are classified as young adults need a spiritual nuance that directs them to have positive behaviours, and to be productive to find their identity.

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