The Magic of Creation Philosophy: Building the 21st Spiritual Literacy through Seven Learning Pathways

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Abstract— **To address the potential disclosure pace of information technology and the reality of eroding Islamic character values, mastery of spiritual literacy is essential for students in the 21st century. This study aims to find useful learning models that can be developing in the process of planting religious literacy, through optimizing the potential of nature brought by each. The study review used in this study is a philosophical paradigm, especially in the aspect of human creation philosophy. This research uses a qualitative methodology which studied through phenomenology studies at the level of primary education in formal schools that develop integrated or integrated Islamic education concepts. The research process begins with the data collection stage on a set of facts about the continuity of the learning process in the school environment, through a series of activities of observation, interviews, and also documentation of some predetermined samples. In the next stage, researchers conduct member checks on all data that has obtained from the field. In the final stage, the researcher conducts a data reduction process and presents it qualitatively in the form of a display table. The results of this study are in the form of recommendations for developing a useful spiritual literacy learning model for students in the primary education unit, which is then known as the 7M Learning Pathways.**

Keywords— Spiritual Literacy, Learning Flow Model, Philosophy of Human Creation

I. INTRODUCTION

Today the reality of the revolutionary era with the pace of increasingly globalized and unpredictable technology has ushered in the emergence of secular attitudes, moral decline, psychological malaise, ecological destruction, and so on. Evidenced by the increase in statistics on various types of crime in Indonesia during 2017. Counting around 1.08% of the total population of Indonesia has experienced a crime with the majority of victims being the younger generation [1], as a result of cultural upbringing, education, and the family where they grow. Ironically, one of the last remaining potentials of the medium of inheritance in Godwardness in the Islamic world lies in the hands of the younger generation [2]. As for the normative review, Allah has instructed Muslims always to uphold the sense of divinity while reflecting it in daily activities, as written in the following Al 'Imran surah:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ١٠٣

"And hold firmly to the rope of Allah all together and do not become divided" (Q.S. Al 'Imran [3]: 103)

It is appropriate that Muslim stakeholders as organizers of Islamic education take a firm stance to strive for and fight for the robustness of spirituality for the younger generation. The success of strengthening spirituality will determine how the continuation of the Islamic lifestyle in other aspects of social life are interrelated. The strength of individual spiritual relationships will be directly proportional to the actualization of moral values in everyday life. Therefore, organizers of Islamic education need to be aware of the urgent need to mainstream spiritual literacy in learning activities, as a preventive attitude towards the threat of materialism and secularism which characterizes various layers of Muslim society [3]. The achievement effort is indeed not simple, especially when considering the reality of the practice of Islamic education which often makes spirituality learning a prescriptive or parochial moral and religious decoration. The material of Godliness is merely the content of formalities in religious activities [2].

Along with the worsening of the Islamic education system, there also appeared a negative stigma towards certain groups of Muslims who increasingly marginalized Islamic sacredness as a conception of Godliness which covers all aspects of life [4]. Responding to these problems, the alternative solution that can raise is reforming the fundamental aspects of the implementation of Islamic education through a comprehensive and holistic approach, namely on the aspect of the activity. Improvement is carried out by involving philosophical terms, which in this context refers to the terms of the philosophy of human creation. If the terms of the philosophical orientation of human creation focus on the process of forming the human as a slave at once caliph in the earth, as in Surah Ar Ra'ad:

ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْآيَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ٢ وَهُوَ ٱلَّذِي مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِيَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ يُغْشِي ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ٣ وَفِي ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي ٱلْأُكُلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ٤

"It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made the subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain. Moreover, it is He who spread the earth and placed therein firmly set mountains and rivers, and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. Moreover, within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason" (Q.S. Ar Ra'ad [13]: 2-4)

The philosophical study also used in the orientation of Islamic education, as a subsystem of national education goals, which focuses on the process of developing educated individuals who knowledge, faith, and piety [5]. Furthermore, the interaction between the two orientation concepts introduces Islamic education to the use of the term tarbiyah [6], which means very beautiful and full of meaning derived from Arabic. Al Raghib al Asfahani explained that the word tarbiyah reflects a series of efforts, which include the activities of caring for, growing, and developing potential fitrah or intrinsic characteristics of students. Furthermore, the discourse on these terms leads to conclusions about the existence of components of fitrah within each that requires the involvement of Islamic education to open up and revive its existence.

In this context, the involvement of the Islamic education system does not only function as a medium for transmitting values or as a trigger for killing the innate potential of nature [7], but as a catalyst for the optimization process. This philosophical insight is essential to use as powerful ideas in the practice of modern Islamic education, especially for the practice of learning in the classroom. The reality of the emergence of various contemporary problems leads to conclusions in the form of an urgent need for the development of meaningful learning models [8], that can change spiritual learning activities to be more meaningful and enjoyable with a more holistic and comprehensive approach. The design of a sustainable learning model can involve various relevant disciplines for the study of spiritual material [9].

II. RESEARCH METHODS

The research method used includes detailed data search activities concerning the reality of spiritual learning practices in the Islamic education environment at the elementary school level. The research sample was purposively determined, namely careful selection by considering the extent of involvement between selected samples with components that contributed to the formation of a model of spiritual learning in integrated Islamic schools. The sampling technique is done by the Snowball method [10], which creates replication in a variety of information so that in the end it produces information saturation points that can present some specific data to answer the problem statement. Application of interview methods using Snowball techniques involves teachers and employees in the school environment contribute to the

delivery of specific information that is relevant to the research topic.

Furthermore, students and parents are also involved in becoming confirmative samples in learning practices, as well as an element of implementing member checking of data that has obtained. All participants involved in the study were in a state of awareness and were willing to participate in the process of searching for information. The research conducted in four phases of activity, which included [2]: Phase interviews with school police officers, in this context were principals and academic staff, to find out the grand design of curriculum development applied in schools integrated and the pattern of implementation in the classroom. This phase involves documentary data collection activities as a reference standard in the data validation process. The observation phase of the implementation of learning activities in the school environment which is accompanied by individual interviews, with several subject teachers related to the topics presented. It is used to review the consistency of teachers in learning practices that have designed in writing on documentary data. The interview phase of some students and parents to validate the acquisition of data using the perceptions of students and parents. Phase member was checking on each acquisition of qualitative data through interviews, observation, and documentation. Furthermore, the results of member checking will be analyzed descriptively through the process of data reduction and classified in the form of display tables, so as to produce findings in the form of a systematic and specific set of concepts for the learning flow model, which can be recommended for various Islamic education systems, especially at the elementary school level .

III. RESULT AND DISCUSSION

Based on the implementation of the research process which refers to the investigation of the reality of implementing the spiritual learning process in one integrated Islamic school, the flow model formulation in spiritual learning activities produced, as shown in Figure 1.

Fig. 1. Curriculum adaptation scheme consists of a national curriculum and a distinctive institutional curriculum (hidden curriculum) in the making of the theme for the 7M plot

Figure 1 illustrates the curriculum adaptation process in the practice of developing learning flows that integrate national curriculum and institutional curriculum with the needs of users and partners, namely social society. The results of the adaptation are in the form of activity themes that are used to cover various kinds of disciplinary content that must be mastered by students at the level of primary education in grade one in the odd semester in integrated Islamic schools. Connections in the adaptation process

include curriculum 2013 which is a national compulsory curriculum with a reflection of the general theme in the form of Environment. Then standard institutional curriculum which is a hidden category of curriculum, which in this study is termed the PHI Curriculum (Integral Holistic Education) [11], with a reflection of a more specific theme, namely God, the World, and Me. Moreover, the last adaptive curriculum which is the result of the integration between the national curriculum and the institutional curriculum which represented in the themes of activities for classroom learning practices.

The theme of the activity was chosen based on the Project Based Learning and Problem Based Learning approaches according to the needs of students. One example of the theme of the activity used in Figure 1 is, "Where do animals sleep?" This simple theme will overshadow learner's introduction to the habitat of living things in the universe. In the next stage, the implementation of learning activities in the classroom will adjust to the themes that have determined through a semester work meeting involving teachers from the required disciplines. The entire learning process through the theme of the activity will be implemented using a learning path called 7M.

Stage 7M consists of activities of admiring, living, researching, collaborating, realizing, actualizing, and giving [11]. At each of these stages, students will learn about a set of spiritual values, especially in the divine aspect, which integrated into the various disciplines involved. The systematics makes the emphasis on the concept of Godliness more contextual and readily accepted by early age students through project-making activities or problem-solving by predetermined themes. The description of the development of the 7M activity flows can see in Figure 2.

Fig. 2. Development of the 7M spiritual learning pathways, which includes activities to admire, appreciate, research, realize, collaborate, actualize, and give

Figure 2 illustrates some examples of learning practices that use the theme of activity in the form of "Where animals will sleep?" The implementation of these activities is presented sequentially and continuously through seven predetermined learning paths, which are guided by 7M phases (Admiring, Living, Researching, Realizing, Collaborating, Actualizing and Giving) [2]. The nature of the implementation of learning activities used tends to put forward on the elements of independence and innovation so that during the continuity of learning activities, the team of teachers in charge only act as facilitators rather than

executors. During the learning phase, the teacher operates an authentic assessment model based on the individual activities of students [2].

The pattern of internalization of spiritual values in each 7M phases tends to vary and adjust to the conditions of available activities, for example, the admiring phase will internalize spiritual values through the admiration of students for various types of habitats of God's creatures in the universe. The living phase, internalizing spiritual values through the process of contemplation experienced by students due to human actions that are not trustworthy in carrying out the purpose of human creation, namely as caliphs which should guard the earth, not vice versa. Phase examines, internalizing spiritual values through gratitude for the five senses that can optimize in the search for positive information. Phase realizes, internalizes spiritual values through sensitivity to the social environment of students through creative project planning according to the age level of development, based on the mission of saving the environment. Phase collaborates, internalizes spiritual values towards godly feelings that grown through various phenomena of life. Phase actualize, internalize spiritual values through changes in individual attitudes caused by understanding science and the complexity of learning experiences experienced by students. Phase gives, internalizes spiritual values through the desire to share with fellow human beings according to the abilities of each. This phase is the peak phase which tends to emphasize the value of usefulness to the universe and everything in it.

The practice of learning using 7M grooves is assumed to be a positive learning model that has implications for changes in the lifestyle of students, both at school and at home. It can see in the results of interviews with students and parents after experiencing involvement in learning activities with the theme, "Where animals will sleep?" Most of the parents interviewed by the researchers mentioned positive comments in response to the implementation of learning activities that had been carried out. The majority of stakeholders from the guardian of the students and the surrounding community also expressed their satisfaction and happiness towards involvement and behavior changes that occurred to the participants during and after carrying out the learning phase using the 7M plots for one semester. Here are some of the results of interviews with parents and students [10]:

"Ananda often reminded I was to turn off the fan so it would not be wasteful because he said he felt sorry for the condition of the earth which was increasingly damaged by human action," said the mother of Nadin, parent of Javas class 1st, on February 5th, 2017.

"Ananda is more sensitive to the environment; he now wants to greet neighbors, play with younger siblings, and not just spend time in a room with a gadget or other electronic device. Even some time ago, Ananda had asked us to buy some encyclopedia books about water habitats on earth, even though as far as we know, before she did not like to read," said Ms. Eny, a parent of Naya class 5th, on February 2nd, 2017.

"Now I know how to protect the environment so that the energy on earth wasted, and animals can sleep soundly

in their homes," said Naura, a participant 4th-grade students in an interview on February 10, 2017.

"When making a model, I have to be patient and accept the opinions of my other friends. Because we are collaborating, it must not be selfish. Animals also live together and share in their homes," said James, a grade 6th student, in an interview on February 12th, 2017.

The flow of 7M activities tended to take a long time, which is one semester for each theme of activity, apparently contributing positively to the intensity of closeness between the school, family, and also students through involvement in doing projects initiated by students and their working groups. The use of this kind of learning path is a new idea in Islamic education, to contextualize normative theory into social reality. The 7M learning flows can also involve the community around the school environment as a component in the project planned by students, both as a source of information and targeted users in the project.

The researcher saw the existence of typical characteristics of potential value in the 7M pathways that made spiritual learning no longer tedious and more contextual meaning to apply to the daily lives of students. The use of problem-based learning projects also represents other features produced by the 7M paths, namely in the form of progression in the use of digital information, the ability to create frameworks, innovations, problem solving, competitiveness, and the development of computational mindsets that become buildings intellectual base for students.

IV. CONCLUSION

Students often overlook spiritual learning because of the tendency of monotonous traits in its content, but these problems should overcome through innovative teaching methods used by teachers. Teaching patterns that focus on cognitive aspects and the selection of content that is less attractive will make it difficult for the entry of spiritual values into early childhood learners. Its caused by the difficulties experienced by students in forming connectivity between normative content and artistic abilities at that age level. The spirituality connectedness that raised through powerful ideas in the philosophy of human creation into the 7M plots made academic learning activities tend to shift to contextual terms, such as ecology, social reality, and challenging issue of contemporary issues for students. So that in the end, the application of an Islamic lifestyle based on spirituality awareness is not just a euphoria in the target of learning Islam. Mainstreaming these concepts regarding the integration of spiritual values into contextual learning activities such as this still requires further study through field research activities, primarily to obtain information on the effectiveness of practice at a higher level of education with content from more complex scientific disciplines.

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