Spirituality in Education: Perception of Teachers of Middle School Teachers in Sukoharjo District

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Abstract— **The purpose of this article is to examine teachers' perceptions about the meaning of spirituality of students in high schools in Sukoharjo district. The study used a qualitative approach by collecting data through an open-ended questionnaire in response to 30 teachers of various subjects and teaching experiences, male and female. Data were analyzed descriptively to find themes from teachers' reactions to their perceptions of spirituality. The results showed that the majority of teachers' perceptions stated that spiritualness is connectedness of 14 respondents, the closeness of 5 respondents, understanding of 4 respondents, the mentality of 5 respondents, and spiritual as the handle of life for two respondents. Spiritual as a connectedness, or interrelation between human beings is described by faith, spirituality, religious beliefs embraced, higher spirit / energy (God), almighty power, belief as a creature of God, inner psychology of a person, human closeness with God, belief towards God, hablum minallah, with the creator, closeness to the almighty, by understanding the spiritual side.**

Keywords: spirituality, teacher, education, curriculum

I. INTRODUCTION

Spirituality in the education system in Indonesia is accommodated in the 1945 Constitution of the Republic of Indonesia Chapter XIII on Education and Culture Article 31 (3) which states that the government strives for and organizes a national education system, which enhances faith and devotion and noble morals in the context of educating the life of the nation, which is regulated in law. Also, in the 2003 national education system law that education, one of its aims is to develop students' self-potential to have religious, spiritual strength.

Spiritual in education in Indonesia, however, still faces its own challenges, of course many factors influence it, one of which can come from negative perceptions about spirituality in education such as confusion between religiousity and spirituality dimensions, dichotomy between religion and science [1], also among fellow teachers and students are still reluctant to discuss this issue in depth [2].

Spirituality in education can be interpreted as a learning experience of students in learning a subject that can be identified as transcendent and meaning [3]. More broadly can also be understood as the search for meaning in this life, find the purpose of life. The meaning of life can be explored from religious teachings, reflections on nature, for example [4]. Martin & Reigeluth [5] Defines the spiritual connectedness of one's soul with the souls of others, God and all of His creations. Still, spirituality towards God is the main focus, the connection with oneself, the laon, and nature stand on a spiritual footing against God [6]. This emphasizes that spirituality is abstract and subjective, but practically spiritually is objective and factual, many research results mention spiritual deficiency causes depression, stress well spiritual is a desirable state because it shows happiness, soul maturity, meaningful life. in the context of learning, a learning atmosphere that is spiritual has a contribution both for teachers and students in the learning process [7].

Difficulties in defining spirituality, because, reasons, the use of technology in education, the dichotomy of science with spirituality, so there is no one definition of spirituality that is mutually agreed upon [8],[9]. Even in education, even though spirituality is part of the student's affective taxonomy, no teaching methods are included to encourage the development of various learning outcomes from this affection [5].

Spirituality is something that exists in education, apart from various notions offered about spirituality [10], and is often associated with a holistic education, developing the overall potential of students. Spiritual education is not something that is quickly accepted even in countries such as Indonesia [1]. However, spiritual efforts in global education continue to be pursued [11].

The dimensions of student affection include spiritual dimensions in addition to moral, emotional, social, aesthetic,

and motivational. The spiritual development of students can be done by growing awareness and respect for their souls [12],[5]. The spiritual development of students is not exclusively religious lessons, it can even be applied in all aspects of activities at school and outside school, for example, activities in the classroom, activities outside the classroom (cultural events), activities outside the school (social events) and children's education in inside the house [13]. The spiritual development of students can also be done through the curriculum in learning subjects which at the same time instill spiritual as the results of research [14], which develops students' spiritual through historical subjects through reading from the text of a historical event. Spirituality as a meta-message from teaching, and this can be achieved by the way the teacher approaches it [10].

The challenges of 21st-century education today include equipping students the ability to develop their spiritual potential as part of the life skills that students must have, namely: i) Digital age literacy; ii) Inventive thinking; iii) Effective communication; iv) High productivity; and iv) Spiritual value [15-17], so that in learning, teachers must develop the potential of participants, among these spiritual forms is the ability to make sense of the subject matter specified in the curriculum [18],[19].

The success of the cultivation of spirituality is closely related to the teacher's perception of the meaning of spirituality in education itself. Looking at teacher perceptions about spirituality concerning BK teachers and subject teachers, this perception has implications in teaching practice. So this paper wants to see further the understanding of high school teachers about their perceptions of spirituality in learning.

II. METHOD

The authors employed a qualitative research design to explore the teachers' perception of spirituality. Data from the open-ended responses to questions on a questionnaire were manually analyzed by the researcher into themes or categories of ideas. The number of themes or the number of times that the participants were counted. Title for theme based on the words of the participant [20]. This is done to answer the main problems of research and explain in depth the main/central phenomena through the description. The instrument used was adapted from the results of Rawle's study [21], which consisted of several aspects. Among them, gender, education level, teaching experience, type of school, religion, additional tasks, and responses as a teacher about spirituality.

III. FINDINGS

A. Descriptive Respondent Data

Characteristics of respondents in this study consisted of Public and Private schools located in Sukoharjo Regency, in full, are presented in Table 1.

Based on Table 1, the researcher carried out questionnaires with 30 teachers (12 male and 18 female), all of whom had experience in teaching the diverse subjects at senior high school level (SLTA). All of the teachers had a diploma or a degree as their academic qualification. Twelve of the teachers taught in national senior schools, eighteen in senior public schools. Eleven of them had worked as teachers for 1–5 years and the remainder had six to thirty-three years of experience teaching the subject.

TABLE I. CHARACTERISTICS OF RESEARCH RESPONDENTS

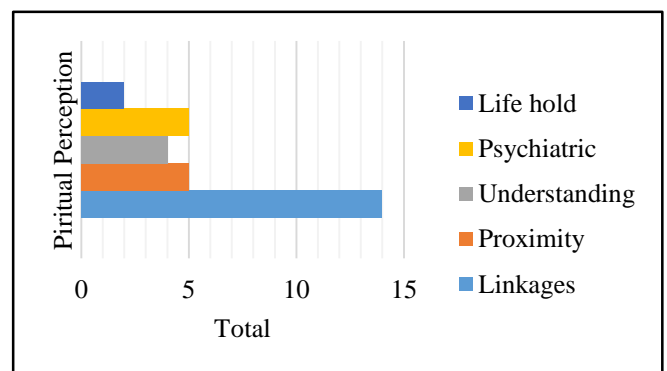| Aspect	Indicator	Government	Private	Total
Gender	Man	7	5	12
	Girl	8	10	18
Class Taught	Grade 10	6	7	13
	Grade 11	4	6	10
	Grade 12	2	5	7
Religion	Islam	9	13	22
	Catholic	1	2	3
	Protestant	0	1	1
	Buddha	0	1	1
	Hindu	2	1	3
	Kong Hu Chu	0	0	0

Fig. 1. Results of Questionnaire on Spiritual Perception of High School Teachers in Sukoharjo

From the results of the questionnaire (Based on Figure 1) can be seen that the majority of teachers (14) people perceive spiritual as a connectedness, human connection. After further analysis of the teacher's response, this connection can be translated into visible outside objects: faith, soul, religious beliefs, higher spirit/energy (God), almighty power, belief as a divine being, inner soul, human closeness with God, trust in God, hablum minallah, with the creator, closeness with the almighty, by understanding the spiritual side.

The object of this connectedness can be further analyzed by grouping it into connectedness with God, connectedness with the religion it adopts, connectedness with one's mental / spirituality. The connection with God sees God as almighty, almighty, besides that connectedness in the form of closeness with God; also connected with God in the way of trust and confidence in God's existence.

Found five (5) respondents who answered the questionnaire about spirituality that can be used as a theme that is closeness (intimate). Spirituality, as students' closeness with God Almighty, is the power of the creator in accordance with their religion. Respondents who perceive spiritual as also an understanding/knowledge of four (4) people. This understanding concerns the faith that is embraced so that it can behave according to the religion it adopts, about the mental side (their spirit) and identity, about God that affects one's perspective, and interacts with the world.

Spiritual is also perceived as a process of five (5) participants, the purpose of spiritual as a process is a process

leading to the formation associated with one's inner psyche, toward beliefs, behavior following the teachings of the religion they profess, become more submissive and self-servitude to God so that in him drawn a sense of weakness and become not arrogant.

Two teacher responses can be grouped in the next theme, namely spiritual as the handle of life. This is what one must have by adhering to and obeying a religion. People without spirituality then he will not pay attention to religion; he also means far from God who created it. These findings tend to be different from others who see spiritual as a person's relationship with God; closeness to God, and belief in God. Based on these results summarized the perceptions of high school teachers about Spiritual in Table 2.

TABLE II.   SUMMARY OF HIGH SCHOOL TEACHER RESPONSES TO SPIRITUAL

Theme	Object
Connectedness	- God - Religion adopted - Psychiatric/spiritual self
Proximity	- Lord al Khaliq, the creator, the almighty
Understanding	- Religion that he adheres to so as to lead him to behave according to the teachings of his religion - The psychiatric side of him - God is a way of looking and interacting with the world
Process	- Psychiatric / mental formation - Towards faith - Behavior according to religious teachings - Being submissive to God
Life hold	Adhere to and obey religious teachings

IV. DISCUSSION

Research findings that spirituality is a connectedness, in line with what is expressed by Pesut [22] that spiritual in a pluralistic society encompasses connectedness with God, the all-powerful being, one's self/mentality or nature. But Pesut emphasizes more on spiritual experience, a person's personal values that cannot be experienced or shared together, which applies equally to every individual community. Of course, one's spiritual experience related to God, will vary between each personal district. Dyson et al. [9], Suggested three key spiritual elements, namely God (God), self (self), and others (others), while in this study, there were elements of spirituality as a connection which was also mentioned in the study, namely connectedness with God and connectedness with self. While the connection with religion can be included in the relationship with God, but the connection with religion is a separate theme considering this research was conducted on teachers who live in a religious society regardless of their respective religions. As described by Gross [23], regarding the definition of spiritual relation to religion, there are three views: spiritual as an integral part of religion, spiritual as separate from religion; and spiritual as a synonym of religion.

The results of this study also mention the closeness to God as part of the teacher's perception of the spiritual, Gross [23], mentioning spiritual as closeness to God, while one side of the problem of closeness with God, is one measurement of one's religious level in addition to the problem religious practices and religious beliefs.

Spiritual also means a person's process becomes more mature psychiatric or inner side; traditionally, mental maturity is better understood as a development of one's psychology, but also spiritually, this mental maturity is related to one's mental awareness. W. Hall & Edward [24], in this study also obtained their perceptions about the spiritual as a process towards mental maturity. This emphasizes that scientific studies enable spiritual perception in this sense.

Bigger [25], discusses spirituality in education as a process, where dynamically, everyone experiences a spiritual journey in their own way [6]. Robertson [26], states that spirituality is a process of awakening (awekening). In line with the results of this study, spirituality is the process of forming one's psyche or mind:

> "The process towards belief, morals, and behavior is better in accordance with the teachings of the religion it adopts,"

> "The human process becomes more submissive and khudu 'if this process happens to humans, he will feel weak and not arrogant".

The next finding is about the spiritual as the handle of life. In this case [27], states that spirituality as a way of life, something that becomes a reference in acting and moving in treading this life. Spiritual as providing relationships and meaning in life and includes religion. Manning [28], explains that practicing religious teachings is not merely a ritual, but in a spiritual context is gratitude to life and a reminder that we are part of something larger than the self. Adhering to and obeying religious teachings as a way of life means valuing life and feeling connected with something great beyond himself.

V. CONCLUSION

The results of the study and discussion of perceptions of high school teachers in the Sukoharjo Regency concluded that teachers have their respective perceptions of spiritual matters in education. The diversity of teachers 'perceptions about spirituality shows the dynamics of understanding of each teacher, which actually adds to the treasury of students' spiritual development. This diversity is shown by the teacher stating that spiritual is connectedness as much as 14 respondents, closeness as much as five respondents, understanding four respondents, psychiatric five respondents, and spiritual life as much as two respondents. This can be the basis for teachers themselves or school policymakers in implementing a curriculum that mandates to develop the spiritual dimension in students. This study also shows positive perceptions about spirituality from the teachers; they do not hesitate to express their perceptions about spirituality. Openness in expressing their perceptions about spirituality in the curriculum, and can be a starting point in the development of a spirituality of students in schools, teachers, and students discuss spirituality in the curriculum.

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