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# Mitigation of Student Deviant Behaviour through Al-Ghazali's Perspective Spiritual Values in the Disruptive Era

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**Abstract:  Mitigation of Student Deviant Behavior through Al-Ghazali's Perspective Spiritual Values in the Disruptive Era. Objectives:** This study aims to provide an idea of the importance of internalizing spiritual values as a remedy for students' deviant behaviour in a disruptive era. **Methods:** The method used in this research is library research. Sources of data used are libraries or documentaries in the form of books, scientific journals, translated books, and the internet. **Findings:**  The results showed that the internalization of spiritual values from the perspective of Al-Ghazali in overcoming deviant behaviour of students in the disruptive era can be done by four methods including: Uswatun Hasanah (absence), Ta'wid (habituation), Mau'idzah (advice), Qishshah (story), by measuring the values of Aqidah, Syari'at and Morals. **Conclusion:**  in internalizing spiritual values, cooperation between parents, teachers and the environment is needed to support and guide students towards a better direction for the realization of civilizes and disruptive human being.

**Keywords:**  spiritual values, deviant behaviour, disruptive era.

*Abstrak: Mitigasi Student Deviant Behavior melalui Spiritual Values Perspektif Al-Ghazali di Era Disruptif. Tujuan: Penelitian ini bertujuan untuk memberikan bayangan tentang pentingnya internalisasi nilai-nilai spiritual sebagai obat dari perilaku menyimpang siswa di era disruptif. Metode: Metode yang digunakan pada penelitian ini adalah penelitian kepustakaan (*library research*). Sumber data yang digunakan dari perpustakaan atau dokumentasi berupa buku, jurnal ilmiah, kitab terjemahan dan internet. Temuan: Hasil penelitian menunjukan bahwa internalisasi nilai-nilai spiritual perspektif Al-Ghazali dalam mengatasi perilaku menyimpang siswa di era disruptif dapat dilakukan dengan empat metode meliputi: Uswatun Hasanah (keteladaan), Ta'wid (pembiasaan), Mau'idzah (nasehat), Qishshah (cerita), dengan bertolak ukur pada nilai Aqidah, Syari'at dan Akhlak. Kesimpulan: Dalam internalisasi nilai spiritual dibutuhkan kerja sama antara orang tua, guru dan lingkungan sekitar untuk mendukung serta membimbing siswa ke arah yang lebih baik lagi demi terwujudnya insan kamil yang beradab dan bermartabat di era disruptif.*

*Kata kunci: nilai spiritual, perilaku menyimpang, era disruptif.*

■ **INTRODUCTION**

Today, Indonesian society experiences a very concerning moral deviation that is experienced by all circles of society, both educated and uneducated people, from children to adulthood. This kind of phenomenon is quite surprising, especially for the world of education. The rise of criminal acts, deviant behaviour, ranging from student brawls, promiscuity, drugs, bullying, pornography, dating, mass cheating behaviour, disobedience to parents, the courage to teachers and many other deviant behaviours. Along with the rapid development of technology and information as symbols, it has entered a period of disruption. Information is packaged in a computerized system that can affect moral development, thus bringing negative and positive impacts on human life. This has become a harsh criticism of educational institutions where it is contrary to the basic mission of education, namely shaping the whole human being decorated with noble morals as the main indicator. The young generation with noble character becomes the target profile in the practice of national education. Education as a very urgent and inseparable part of a person's life in society and state, education must be fulfilled throughout life in order to prepare and form life discipline. Without education, humans cannot keep up with the times. The 1945 Constitution regarding education is stated in Law No. 20 of 2003, chapter II Article 3, which reads "National education functions to develop capabilities and shape the character and civilization of a nation with dignity in the context of making the nation's life smarter and aiming at developing the potential of students to become human beings who believe and have devotion to God Almighty, have morals. noble, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen" (Bali & Musrifah, 2020).

Moral deviations are closely related to education, both internally and externally. Because with education students can know the pros and cons of an action. Apart from educational institutions, parents play an important role in children's growth, because parents are the first schools in shaping children's character. Moral deviants are related to the strength of one's faith or aqidah which can be measured and known from their morals. Cases of deviant behaviour have been rampant recently, and have even exceeded the limits of normalcy, such as the case of a child hitting a teacher that occurred in Mamuju, West Sulawesi. A teacher is battered by students. Meanwhile in Kubu, West Kalimantan. A student persecutes his teacher for not going to class. An appalling incident was the persecution by students of their art teacher to death in Sampang, Madura (Bali, 2020b). The phenomenon of rampant deviant behaviour is due to the absence of spiritual education and moral values, uswah from parents, teachers and the surrounding environment. This is a bad impact on students in achieving educational goals, so it can be said that education has failed in forming students who have good character, morals, and character. Thus, spiritual education should be instilled as early as possible so that children have a strong foundation in facing the changing times. The cultivation of spiritual values becomes the basis for the formation of personality, thus giving birth to a generation that is pious, has faith and has Islamic behaviour. Increasing the quality of faith in a person is influenced by totality in religion by adhering to beliefs and upholding the teachings of the Shari'a, as well as overall moral improvement, physical strengthening and mental health. Practising Islam in kaffah means reviving one's spiritual soul so that it is free from alienation in one's life. Spiritual is a form of human consciousness in exercising belief in religion, so that it can provide answers to who and what purpose they live in (Rahmawati, 2016). Thus, a person who has high self-awareness and a clear purpose in life will not commit acts that deviate

from religion, norms or culture. One aspect of spirituality is having a direction in life that is constantly increasing one's wisdom and will power, as well as achieving a closer relationship with God and the universe, and eliminating illusions from wrong ideas (Bali & Holilah, 2021).

Therefore, spiritual education must be owned by each individual as a fortress in carrying out his daily life in order to avoid actions that are not in accordance with religious norms. Spiritual education is very important for human survival in dealing with the Khaliq and fellow humans. Spiritual education also affects the quality of a person's personality that unites patterns of thinking, acting, and behaving, interests, philosophy of life and diversity (Mustofa, 2018). To support researchers in conducting this research, there are previous studies that have reviewed and researched similar matters. Research by Afidatul Izha, the form of internalization of spiritual values in the formation of students' akhlakul karimah is applied by doing a quality practice of the habituation process. There is good interaction between teachers and students, the active role of the foundation and the principal, the theory conveyed in the subject matter in the classroom is directly practised through congregational prayer, madrasah diniyah and allowances for manual books that children learn so that these all become factors supporters in the internalization of spiritual values in the formation of students' good character (Izah et al., 2020). Fandi Akhmad's research describes the method of internalizing religious values in students, for example explaining that the internalization of religiosity is through the integration of four Muhammadiyah education centres. However, it will not go well if there is no teacher's role in its implementation, so that the teacher's role is important in this internalization process. This research takes the role that holistic integration in the internalization of religious values will work

well (Auliyaaurohmah, 2020). Based on some of the previous studies, the internalization of spiritual values can be applied through habituation, teacher role models, foster parents and the surrounding environment. Imam Al-Ghazali said there are several things that must be achieved in the process of forming a person who has strong morals, namely the existence of moral readiness to change a conducive environment accompanied by directions that show the intended moral values and role models that can be emulated (Bali, 2020a).

The purpose of this research is to examine the deviant behaviour of students who have gone against the syari'ah rules. This is because students cannot control the emotions that fluctuate within them, which results in behaviour that is not based on common sense. In this case, the author would like to explain that the spiritual values of Al-Ghazali's perspective can become a shield for adolescents to be able to overcome deviant behaviour in a disruptive era, so as to give birth to a young generation who are faithful, have noble character and become a dignified and useful nation for the country.

■ **METHOD**

This study uses a qualitative research approach. The research method used in this research is library research. This study describes an overview of the results of a study of the spiritual values of Al-Ghazali's perspective to suppress the influence of the deviant behaviour of millennial students.

The stages of this research include; (1) The pre-research stage (research design), (2) The implementation stage (observation and study of reference sources), (3) The analysis and conclusion stage. This research instrument is internal, meaning that the data collection instrument is the researcher. Researchers are a key instrument to capture the meaning, interaction of different local values and values, where this is

not possible to reveal through a questionnaire (non-human instrument).

Sources of data obtained from libraries or documentation by examining data sources concerned with the themes of spiritual values, deviant behaviour, and disruptive era. Primary data were obtained from reference sources in the form of the book Ihya 'Ulumuddin by Al-Ghazali, while secondary data were obtained from books, journal articles, translated books, and the internet related to the research theme.

Methods of data analysis in this study using descriptive-analytical. A research model that describes, records, analyzes and interprets the existing situation, so that it can provide a picture to society in dealing with students' deviant behaviour in a distracting era. The techniques used to determine the validity of this research data include; data checking (editing), data classification (classifying), data verification (verifying), data interpretation (analyzing), and concluding.

### ■ RESULTS & DISCUSSION

Conceptual Spiritual Values in Islamic Studies Perspective of Al-Ghazali

Value is a standard of behaviour, beauty, justice, truth, and efficiency that binds humans and should be carried out and maintained. In the sense that value is considered important if it is in accordance with one's needs (Hamid, 2016). Value is a concept or idea that is very important in someone's life and is in the cognitive and affective areas (Bali, 2020a). Values can be used as targets to achieve goals that are sublime which consist of two or more components that influence each other. So it can be concluded that value is a concept or standard of human behaviour in achieving goals that contain several components regarding truth, goodness and importance in life, so it must be done and maintained. The values in Islam are the result of quranic education which is developed as prophetic ethics and is made the core of Islamic education.

In Latin, the word spiritual comes from the word spiritus which means spirit, or soul. Meanwhile, from English, namely spirituality, Indonesian comes from spirituality. Mimi Doe and Marsha Walch stated that spirituality is a basic form of self-belonging, values, moral harvesting of the meaning of life, and connecting people with Khaliq, it can be called the source of existence and the essence of life (Zinnbauer et al., 2010). Thus, spirituality is a living guide in strengthening faith in a person, in order to form an instinctive need in regulating one's behaviour with the Khaliq. The spiritual concept according to Islam is contained in Surah Ash-Shams: 7-10. "And the soul and its perfection (creation), Then Allah inspires that soul (the way) of its wickedness and piety. Behold, it is fortunate that the person who purifies the soul, And behold, the man who defiles it."

In this case, Allah has given the potential of wickedness and piety to humans, so that humans can choose whether to pollute their souls (wicked) or purify their souls (piety). This states that the path to spirituality can only be pursued through the path of Islamic syari'at. If they ignore the Shari'a, their followers will be far from the truth of Islam and the perpetrators will not get true peace and they are the losers. Sustainable Islamic spiritual values strengthen and guide every human being to gain wisdom in building a closer relationship with God. Spirituality can also help every Muslim get rid of the false fantasies generated by the sense organs, feelings and thoughts. In other words, spiritual is the religious spirit of Muslims (Muali & Hidayati, 2020).

Islamic spiritual values are non-material in the form of inner beliefs, which come from the values contained in the Al-quran and sunnah. The spiritual value of Islam is related to transcendental intelligence, located in the human heart which is holy, sacred and powerful (Kurniawan, 2017). Al-Ghazali defines the heart with two meanings, First, the form of birth. The liver is a piece of

meat located on the left side of the chest, inside which is a cavity filled with black blood. Second, the heart is a lathifah (in the form of something very soft) invisible to the eye, intangible and intangible, rabbaniruhani nature and is the essence of the human being. Thus, the inner heart can be interpreted as the inner spiritual core, inspiration, creativity and compassion, which lies behind the complex material world as spiritual knowledge. Spiritual understanding is a divine light in the heart, helping people to see the truth. When viewed from the high and low of the values that exist, spiritual value is the highest value and is absolute because it comes from God (Al-Ghazali, 2011).

The spiritual dimension of Islam begins with the growth of internal strength within a person that changes his relationship with God in a more positive direction. Then the internal change is followed by an increase in physical reality. So that change will occur with increasing self-awareness, where divine values will be seen through practice and self-improvement that are applied in everyday life. This is inseparable from persistent efforts to adhere to the teachings in the holy book (Quran) (Jumala, 2019). Spiritual values include the values of aqidah, syari'ah values and moral values. Which these values can be used as a reference in forming pious and civilized people. True spiritual education is one of the benchmarks in developing different human personality with complete growth/development being a source of guidance for reason.
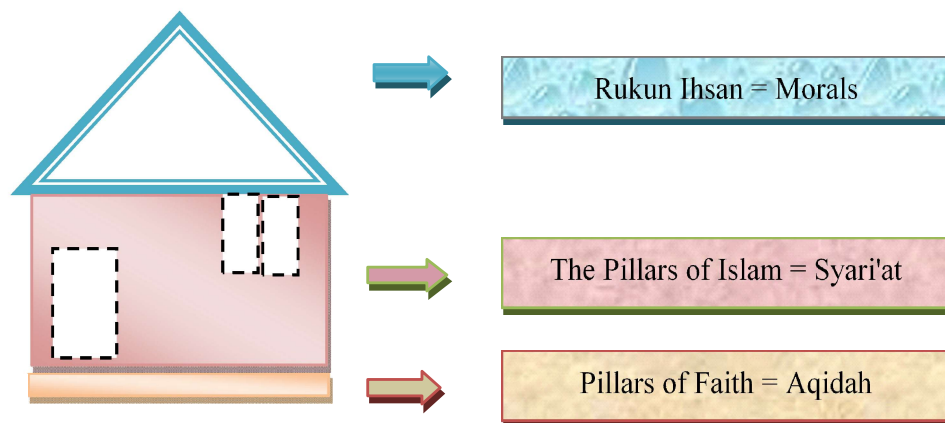


**Figure** 1. Human spiritual realm

From the illustration above, Aqidah becomes an upright foundation in a building. The stronger one's aqidah, the stronger the building on it, namely syari'at and morals. Sharia is part of aqidah and morals. Shari'at without morals is like a house without a roof, then the Sharia as a building and its contents will certainly be damaged by the sun and rain. Likewise aqidah without morals, then the essence of the house is lost, because a house without a roof cannot be called a house. This means that aqidah, syari'at and morals have a balanced relationship and cannot be separated from the human spiritual realm (Saparudin, 2020). The value of aqidah teaches humans to believe in the existence of God Almighty and almighty as the creator of the universe. By wholeheartedly believing in the existence of Almighty God, mankind will be more obedient to all commands and stay away from prohibitions and fear of committing unjust deeds on earth, so that all their actions are based on sincerity in order to achieve the pleasure of Allah

alone. Practising the values of worship will give birth to human beings who are just, honest and generous. Then, moral values teach humans to behave and behave praiseworthy in accordance with good and correct norms or manners, thus leading humans to live harmonious, peaceful, peaceful and balanced lives (Hakim, 2012). Thus, spiritual values are able to guide humans to happiness, prosperity and safety in this world and the hereafter.

Basically, there are still many divine values that must be instilled, but these three points are the core and foundation that must be implanted in the spiritual realm. The three basic points include: *First*, Faith. Faith must be expressed verbally, believe sincerely and be done in the form of alms through the pillars of faith. This shows that faith is not enough, but must be realized in the reality of life. Faith is a light in order to behave righteously in the path of goodness and find happiness in it. Al-Ghazali prioritized the value of faith, especially about monotheism, instilled from childhood so that it was absorbed into his soul so that it was easily accepted.

*Second*, Islam is the next step after faith. Islam implies submitting oneself to Allah, obeying and obeying orders and staying away from all prohibitions. Everything that is given by Allah has the wisdom that can be used as lessons in life. Between faith and Islam are interrelated, if faith and Islam are united, then faith is defined as an inner belief, while Islam is behaviour that is external. However, if the two are separated or called separately, then both will be interpreted as a belief as well as charity.

*Third*, Ihsan. Ihsan is fully aware of the presence of Allah who is always watching over His creatures. Ihsan is the highest level of worship. If this has been embedded in humans, then all actions will be carried out responsibly, not in a hurry and always guarding themselves against all actions that are not blessed by Allah Swt (Hanafi, 2017). Al-Ghazali emphasized the importance of

moral education instilled from childhood by getting used to good behaviour so that it becomes a sustainable personality.

Aqidah is the basic form of the word aqada which means bond, connection, agreement and character. Meanwhile, in terms of aqidah are faith, belief and belief (Hidayat, 2018). This belief grows in the heart so that aqidah itself can be interpreted as a belief that is knotted in the heart. Aqidah includes two dimensions, namely the cognitive dimension and the ethical dimension. In the cognitive dimension, it relates to knowledge of the truth. In growing aqidah, healthy thinking is needed, because someone will get knowledge and then guide from his knowledge. The implication gives birth to a strong conviction in the soul without the slightest doubt. Whereas in the ethical dimension, faith is the attitude of the soul that leads to action or charity, which is carried out with understanding, speech, and appreciation. So that faith becomes the driving force for the realization of positive behaviour and automatically counteracts negative behaviour. Strong faith gives birth to good morals, while weak faith creates bad and despicable morals and can easily fall into heinous acts that can harm various parties.

Spiritual values contain the rules of God which cover the rules regarding the relationship between man and God, the relationship between man and man and the relationship between man and nature. If in this relationship there is an imbalance or does not follow the rules that Allah has set, then a person will feel discomfort, disharmony, and uneasiness and even face problems in his life. According to Al-Ghazali spiritual education is a conscious effort to direct the soul to keep going according to its nature. The goal is to have faith in Him and develop the divine potential to the peak of faith in Allah, so that spirituality can encourage daily physical activities so that they always run according to the syari'at of Allah Swt (Al-Ghazali, 2011). In the book Ihya ''Ulumuddin it is said that spiritual

education is placed on the foundation of worship, al-'adat, and morals. This spirituality is the heart of religion (spirituality is the heart of religion), the centre of religion itself (the centre of religion) (Supriaji, 2019).

**Deviant and Casual Behavior in a Disruptive Era**

The term deviant or deviant has long existed in sociology. The meaning of the term deviation is emphasized more on its connotative meaning. Deviant behaviour is a form of behaviour that deviates from social rules or regulations that exist in society (Rochaniningsih, 2014). Meanwhile, Robert M. Z. Lawang defines deviant behaviour as an action that is not in line with the prevailing norms in the social system, and will cause the authorities to correct the abnormal behaviour (Bali & Rohmah, 2018). Thus, deviant behaviour is a form of behaviour and behaviour that is contrary or not in accordance with the natural rules of a social system in society.

Deviant behaviour takes several forms which are categorized based on its nature and based on the perpetrator (Saparudin, 2020). The form of deviant behaviour in the disruptive era can be viewed from various aspects. Prayitno and Amti classify forms of deviant behaviour into three human dimensions. *First*, the social dimension relates to the community environment. Such as clashing behaviour with teachers, being rude to friends. *Second*, the moral dimension is related to the teachings of manners. Like breaking the rules, truancy, doing indecent acts. *Third*, the religious dimension related to religion. Such as not carrying out the obligation to pray or doing actions that deviate from the teachings of the religion being held (Bali & Susilowati, 2019). From several dimensions of student deviant behaviour in the current disruptive era, it has greatly exceeded the limits of reasonableness. Students' deviant behaviour was found such as watching pornographic videos, illegal racing,

fighting, playing online games during lessons, indifferent to the teacher's existence, being brave to teachers, excessive dating styles, truancy, taking drugs, cyberbullying, pornography, porno-action, mass cheating behaviour through cell phones, disobedience to parents, and murder (Surodiana, 2020).

One of the impacts of rapid social change, resulting in behaviour that shocks the character of students who are chaotic. How could it not be, the existence of social changes that emphasize more on material success, emphasize selfishness, and emphasize the pursuit of lifestyle pleasures alone, has led to the process of dehumanization. Where this process reduces and leaves human dignity (ethics, morals, and religion), and is replaced by upholding only material aspects. This is due to the lack of spiritual intelligence in students, so that it has an impact on the emergence of changes in behaviour in the direction of deviance. Based on the theory of Rational Choice, deviant behaviour comes from students. This theory is widely believed because student delinquency is caused by a lack of faith so that students are sent by their parents to Islamic boarding schools or to religious schools (Taopan et al., 2019).

Deviant behaviour in the disruptive era is caused by adolescents who only claim that their truest thoughts are based on the brain without being based on divine values, so that their actions are limited to momentary pleasure. Thus, it takes a balanced education between reason and bhatin that leads to high divine values, so that all actions carried out are based on reason which are based on sharia values and is not solely for pleasure, but for mutual benefit (Handayani et al., 2020).

The factor of deviant behaviour in the disruptive era is related to current education. This deviant behaviour factor consists of two factors; *First*, Internal Factors. Where these factors include the emotional disturbances that flare up in students due to the lack of faith strength that

fortifies students' morals. *Second*, external factors. Where these factors include the influence obtained from outside caused by increasingly sophisticated technology, improper lifestyle, lack of attention, supervision and guidance of parents, religious leaders and also the community, and the influence of association with adults so that behaviour is not age-appropriate and deviate from the syari'ah (Hardiyanto & Romadhona, 2018).

Internalization of the Spiritual Values of Al-Ghazali's Perspective as a Solution to Students' Deviant Behavior in a Disruptive Era

Internalization of spiritual values requires appreciation in the form of belief and awareness of the truth of a doctrine or values that are manifested in attitudes and behaviours to achieve essential life goals by strengthening faith as a link between human relations and the Khaliq. In this case, internalization is closely related to efforts to instil a value so that this value is embedded in every human being, then applied in the attitudes and behaviour of everyday life. Islamic education is a value-oriented education, so it is necessary to carry out an internalization process to develop the spiritual development of students. This growth occurs when students realize a value contained in religious teaching, which is then used as a benchmark system so that it demands attitude and behaviour in living life. In the internalization of values, it is necessary to put the knowledge and skills in doing something that is known (doing) into one's person (being). So that it takes stages in the process of internalizing values to realize the value (being). Thus, the goal will arrive at the ownership of values that are integrated into the personality of students.

The stages or process of value internalization include; *first*, the Value Transformation Stage. At this stage the teacher only provides information on good and bad values to students, which is solely verbal communication through lectures, stories, and advice (Ramadhani, 2019). At this stage the teacher only provides an overview of the good and bad values to students through lectures.

*Second*, the Value Transaction Stage. This stage is the stage of value education carried out through two-way communication between teachers and students who interact with each other and build mutually beneficial relationships. At this stage the teacher not only provides information about good and bad grades, but the teacher will participate in the practice and provide real practice examples to students, so that students receive and give responses that are in harmony and put these values into practice.

*Third*, the Trans-Internalization Stage. This stage is not just a mere value transaction, at this stage the teacher's appearance in front of students is no longer a physical figure, but a mental attitude (personality). Here the teacher serves as an information presenter, an example (role model) and a source of value that is inherent in him. So that students respond to the teacher not just physical appearance or movement, but mental attitude and personality (Ediyono, 2018). Thus, internalization requires two-way communication that interacts actively with each other so as to produce a positive response to students and educators.

From the description above, the teacher becomes a very urgent object in helping students undergo the educational process, so that Al-Ghazali gives a very high position to a teacher and puts full trust in him as an advisor or guide on the straight path. (Akmansyah, 2015). It is very important to instil religious-spiritual values in students at a very young age because, in essence, spirituality is a personal point of view and action that produces a sense of connection, purpose in life, meaning and awareness of the transcendental dimension to understand the true purpose of life. So it is very important to instil spiritual values from an early age in order to build the formation of divine consciousness, namely an awareness with

the assumption that all intentions, words, and actions must be based on a solid appreciation of religious teachings.

Spiritual here is closely related to students' deviant behaviour. Students with good spirituality will stay away from all forms of actions that violate moral and legal values. Conversely, if students have a bad spirituality, they are vulnerable to doing actions that violate moral values. Spirituality is the core of moral conscience which becomes spiritual strength, faith, and encourages someone to carry out praiseworthy behaviour in order to avoid deviant behaviour and lack of character. The moral conscience is the determinant of every action and behaviour and the logical determinant of whether a behaviour is located in the heart, where basically the heart has the power to direct or remind every human being in doing an action, depending on which direction the potential is directed (Suradi, 2018).

Disruptive, namely a condition description of the old patterns and systems with new, more innovative and creative ways (Bakar et al., 2018). The era of disruption is marked by rapid technological advances that can change social behaviour, especially among students. The era of disruption has also termed the era of revolution 4.0 which has had a significant impact on all aspects of human life. Where this era is marked by the increasingly central role of cyber technology in human life (Hardiyanto & Romadhona, 2018). Some expert opinions about the 4.0 industrial revolution state that the industrial revolution 4.0 is a comprehensive form of transformation in the aspects of production, digital technology, the internet with conventional industries (Suryadi, 2020). The disruptive era can be defined as changing living conditions to a more advanced direction by placing technology as the main centre of life.

The reality in the effort to build morals and morality through educational institutions and through various means continues to be developed. This shows that basically morals need to be nurtured and this guidance turns out to bring results in the form of Muslim personalities who have good morals, obey Allah and His apostles, respect both parents, love God's creatures. Likewise, a child who is not morally nurtured, or is left without guidance, direction and education, will become a child who behaves deviating from religious norms. This shows that to produce students with good character requires serious habituation and practice of the various spiritual potentials contained in him. If moral education is carried out forcibly, then the business will be more difficult than the first because to control it completely will have a very fatal impact because the disease is multiplied. So he is obliged to leave the bad habit that is deeply rooted in him first (Rohmah, 2019).

The application of moral education in everyday life is an inseparable part of the process of moral education in families, schools and communities. Parents become role models for children in their daily activities. As explained by experts, moral education is not obtained by itself, but is influenced by various factors, especially in families, madrasas, and society in general (Listrianti & Fitriana, 2020). Allah Swt in his word which is contained in the holy book of the Quran calls many people to do good and forbids doing evil, as a demand for faith and piety in Him.

أَيُّهَاالَّذِينَءَامَنُواْتَّقُوا اْللهِوَكُونُواْمَعَ اْلصَّدِقِينَ

*"O you who believe, fear Allah, and let you be with the true people" (Surah Attaubah: 119).*

Al-Ghazali divided the human personality into four levels (Al-Ghazali, 2011), namely: *first*, a person who is negligent cannot distinguish right from wrong, good from evil, his nature is not linked by any belief and desire. But he doesn't fully indulge in pleasure. Such people are the easiest to treat, with guidance

and motivation that encourages them to follow advice.

*Second*, a person knows something bad but he doesn't want to do good deeds, sometimes even following his lust to do bad deeds. Yet he knows how to direct his soul in the opposite direction from his bad habits. Such people can be treated by training themselves to avoid bad behaviour and getting used to doing good things.

*Third*, people who believe that evil is good and right. Al-Ghazali said that people like this cannot be expected for a cure unless only a handful of people can be cured, because the cause of his error is many times over.

*Fourth*, people who grow up in an environment of belief are damaged and are educated to put their beliefs into practice. He thought that committing a crime could lift his position. So those people like this, a level that is almost untreatable even the most difficult to treat.

According to the concept of Islamic education, the fruit of science is the formation of a noble attitude, which becomes a gap between educated people and people who do not have knowledge. Islamic education combines knowledge, faith, and righteous deeds into a complete package. So this concept is different from the concept that considers someone to be fully educated measured by cognitive quality only, but continuous with effective and psychomotor qualities.

To internalize spiritual values, it can be done through 5 (five) kinds of strategies (Munif, 2017) which are popular among education practitioners include; *first*, exemplary strategy (modelling strategy). Exemplary is an attitude that has important values in Islamic education, by introducing students to good behaviour through role models. This exemplary strategy is carried out by giving concrete examples to students by

instilling an attitude of devotion, honesty, sincerity, and responsibility.

*Second*, habituation strategy. This strategy is effective for students, by repeating an action so that students get used to doing it every day. *Third*, the strategy of ibrah and amtsal. This strategy provides learners with lessons on several exemplary stories, phenomena, events that occurred in the past and present, in order to take lessons from these events, both in the form of calamities and experiences. So that it can influence his heart and encourage him to behave in accordance with religious norms. Strategy Giving advice is defined as a reminder of goodness and truth by taking all kinds of means so that it can touch the heart and move it to practice. The advice contains politeness, motivation to do something positive, and warns of sins caused by his actions or the actions of others.

*Fourth*, the targhib wa tarhib strategy (giving promises and threats). The giving of promises is done by persuading and making happy with something good and sure benefit, enjoyment, or pleasure in the hereafter, and cleaning oneself from all impurities (sins) and then continuing by doing righteous deeds. This is done solely for the pleasure of Allah. Meanwhile, tarhib is a threat to torture as a result of sinful acts or negligence in carrying out the obligations entrusted by Allah. With the aim of fostering fear in His servants so that they are always careful in acting.

*Fifth*, discipline strategy. Education through discipline requires assertiveness and wisdom. Firmness is carried out by imposing sanctions on every violation to students who commit violations, while wisdom requires a teacher to provide sanctions that are in accordance with the type of violation without being based on emotions or other motivations.

There are four (4) methods used by Al-Ghazali in moral formation. *First*, the Uswah

al-Hasanah Method (exemplary). This method is very effective because the teacher is the main figure in education so that what the teacher does will be emulated by students (Izah et al., 2020). This method has been carried out by Rasulullah Saw. As the main mission in perfecting noble morals, as explained in the word of Allah Swt in Q.S. Al-Ahzab 33: 21.

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْ خُواْ

يَرْ خُواْ اللَّهَ وَالْيَوْمِ الْأَخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*"Indeed, the Prophet (himself) is a good role model for you (namely) for those who hope for (the mercy) of Allah and (the arrival of) the Day of Resurrection and he chants a lot of Allah"* (Surah Al-Ahzab: 21).

This is also explained in the hadith of Imam al-Baihaqi r.a, the Prophet said which reads as follows:

إِنَّمَا بُعِثْتُ لِأَ تَمِّمَ صَالِحَ الْخْلَاقِ۞

*"Indeed I was sent only to perfect morals"* (Narrated by Al-Baihaqi from Abu Hurairah r.a).

*Second*, the Ta'wid (habituation) method. This habit provides opportunities for students to always do good things and stay away from bad things in order to form good morals, which is carried out continuously so that students get used to doing it (Rohayati, 2011). Therefore, educators should start with light things.

*Third*, the Method of Mau'idzah (advice). The advice can be in the form of a tausiah or in the form of a warning. Advice is applied with logical arguments, advice on deeds of ma'ruf nahi mungkar, acts of worship and so on.

*Fourth*, the Qishshah Method (story). This method has features that have a perfect psychological and educational impact, because it creates warm feelings and facilities in the soul, thus motivating students to change their behaviour and renew their resolve by taking lessons from the story (Mannan, 2017). Moral development is needed by the nation's future generations so that they know their role, can act wisely and become the spearhead of the success of the nation and state (Muali & Hidayati, 2020).

■ **CONCLUSION**

Spiritual education can fortify students in their daily lives, as spiritual beings. Humans sometimes forget the importance of spiritual education that must be embedded in them. By internalizing spiritual values, students can control themselves in taking action through cognitive considerations in making decisions based on religious values. Spiritual values concern aqidah, sharia and morals which have relevance in the human spiritual realm. Deviant behaviour occurs due to various factors including a lack of faith in students, the rapid development of technology, an inappropriate lifestyle and a lack of supervision and role models from parents, teachers, and the surrounding environment. Thus, this is different from the concept that assumes that an educated person is sufficiently measured by cognitive quality alone. But in general, cognitive intelligence does not guarantee morals. So it can be said that morality is higher in value than intelligence. To internalize spiritual values, it can be done through five kinds of strategies including: modelling strategy, habituation strategy, ibrah and amtsal, giving advice, targhib wa tarhib (giving promises and threats), and disciplinary strategies. Meanwhile, according to Al-Ghazali, the internalization of spiritual values can be applied with four methods including: Uswatun Hasanah (exemplary) by giving examples of exemplary attitudes that can change the behaviour of students for a better direction, such as getting used to saying greetings when meeting friends or relatives.

Ta'wid (habituation), by familiarizing oneself with positive activities such as performing congregational prayers. Mau'idzah (advice), by giving directions to students to do a deed of ma'ruf nahi mungkar, as well as giving a shadow regarding the reward that is done. Qishshah (story) by telling a matter that can be taken advantage of and used as ibrah in his life so that it can motivate him to change his behaviour in a more positive direction. However, some of these methods will not be implemented effectively if they are not supported by these external factors. Because it will be in vain if parents, teachers and the environment do not support the implementation of these methods, so that cooperation between the two parties is needed to support and guide students in a better direction for the realization of civilized and dignified human beings.

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