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Development of Spirituality in School Age and Its Relevance to Education Islam

Trysha Yulindaputri ¹✉, Eva Latipah ²

¹ Master of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga, Yogyakarta, Indonesia, Email: tryshayputri15@gmail.com

¹ Master of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga, Yogyakarta, Indonesia. Email: eva.latipah@uin-suka.ac.id

Abstract

The problem that arises today is the occurrence of a crisis of spirituality in children and adolescents. Not infrequently, children commit crimes such as robbery, gambling, brawls between schools, murder, drug addiction, and others. This is due to the need for a balance between religious values in individuals with the development of an increasingly advanced era. This study aims to analyze the effect of spirituality during school age and its relevance to Islamic education. This study uses qualitative research with a case study approach. Data collection techniques in this study were observation, questionnaires, and documentation. Data analysis techniques in this study include data reduction, presenting data, and drawing conclusions. The results showed that there are six stages of spiritual development, namely the stage of intuitive-projective beliefs (early childhood), mystical-literal beliefs (middle and late youth), synthetic-conventional beliefs (transition between childhood and adolescence, adolescence early), individual-reflective ideas (the transition between adolescence and adulthood, early adulthood), conjunctive beliefs (mid-adulthood), and universal beliefs (mid-adult or late adulthood). Children's religious attitudes should be formed early, starting from the child's closest environment, such as family, school, and community. The stronger the child's experience, the better the development of children's religious attitudes can be controlled optimally.

Keywords: Spiritual Development; School Age Period; Islamic education; Trust; Religious Attitude

Introduction

Humans are born into the world without knowing what they are doing. However, humans have been given innate abilities that can enhance their capabilities. Another advantage is that it is a potential that must be developed and directed, especially when the individual is still a child.

CONTACT : ✉tryshayputri15@gmail.com

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Children still have good mental potential, where they are still in the stage of learning and absorbing religious knowledge from outside themselves, namely their immediate environment. Physical and physical children can develop equally if correctly cared for and trained. It also starts with physical and mental growth if the mentoring process is extended to the overall exploration process. Exploration is carried out in stages, to meet the child's developmental needs and the child's spiritual development (Jalaluddin, 2016) .

The stages of development of human life are divided into five parts, namely: 1) age 0–3 years, vital period (breastfeeding); 2) age 3–6 years, aesthetic period (playing period); 3) age 6–12 years, intellectual period (school period); 4) age 12–21 years (youth); 5) age 21 years and over, (adult period or maturity period)(Mustaqim, 2010) .

Parents must understand the stages of children's religious development in order to provide guidance and training that maximizes the child's potential. This is in accordance with Jalaluddin's statement that parents' role in shaping children's religious spirit is very strategic. In terms of faith, the child's spiritual process must be guided and directed, especially by parents, so they don't go wrong(Jalaluddin, 2016) .

The purpose of education is to equip individuals with values and behavioral norms. Education not only instills knowledge and skills but also noble values and character. The potential that God gives to humans is very different (Utami, 2015) . Islamic religious education lessons are given to students to be able to deliver them to have an excellent *moral attitude* , to be able to distinguish right from wrong, and to choose something that is beneficial or otherwise detrimental. Education in Islam seeks to develop students' potential so that religious and ethical values color their attitudes to life, actions, and approaches to science. (R. Sari et al., 2018) .

Human life becomes more beautiful and peaceful when the spiritual side of one's soul is alive. The purpose of life here is to "connect" with the God of the Universe. When humans can connect their souls with God, then it is inevitable that their spiritual side will live and develop. In this state, he feels calm, peaceful, and beautiful. The spiritual aspect is a very important aspect that humans must consider because it determines whether a person feels happiness or sadness (Muvid, 2021) .

The spiritual aspect of humans related to faith shows that humans have the basis of life to establish a relationship with God they believe in. Usually, people express that the basis of their beliefs is their faith. Faith determines their lifestyle and makes their life more meaningful. Therefore, many people, especially those living in a religious country like Indonesia, develop religious behavior as a belief they believe in, such as worship, prayer, prayer and other spiritual rituals. (Saputra, 2018) .

The problem that arises today is the occurrence of a crisis of spirituality in children and adolescents. Not infrequently, we see crimes committed by children, such as robbery, gambling, brawls between schools, murder, drug addiction, and others. This is due to the absence of a balance between religious values in individuals with the development of an increasingly advanced era. For this reason, moral or moral issues require special attention so that they can fortify children from things that are not desirable. In addition, there are also various problems in the world of Islamic education. Students continuously study Islam from all aspects but have not fully applied it in everyday life. In addition, students also lack responsibility towards themselves and others, as they tend to do something that is contrary to Islamic teachings (Utami, 2015) .

During adolescence , children not only experience emotional and feeling instability , but at the same time, they experience a crisis. In this time of crisis, children asked themselves whether they could solve their problem or not. If you can solve the problem well, you can face further problems into adulthood. If you are unable to solve the problem, you will depend on other people when you become an adult(Sejati, 2019).

Saputra explained in his research that some teenagers show obstacles in the development of their faith (regardless of whatever religion they believe in). For example, in the counseling process he underwent, one of the subjects realized that he liked to worship and was calm when honoring, but there are always obstacles to staying diligent in worship, and it seems complicated to believe in the Creator even more deeply, especially when the subject is having problems (Saputra, 2018) .

Through these problems, researchers conducted studies on the development of spirituality during school age and its relevance to Islamic education. So that urgency study, besides For answer the challenge development era, However, try describes the development of spirituality during the school age and its relevance to Islamic education, thus it can be a reference material in cultivating one's spirituality through Islamic education being taught.

Literature review

A. Spirituality

Spiritual is a form of nature that comes from the word *spirit*, which means 1) spirit and soul, 2) enthusiasm and agility (Habib & Aziz, 2011) . Spirituality comes from the Latin word *Spiritus* , which means "breath." Modernism focuses on the non-corporeal inner energy, which includes emotions and character. In psychology, the term "*spirit* " refers to a non-material substance or being that is characterized by a sense of well-being and derives from various human characteristics such as motivation, persistence, peace, morality, and motivation (Rois, 2019) .

When discussing personality development, in psychological studies, the peak process of human personality development can be expressed in various concepts, such as self-actualization, individuation, productive freedom, essential freedom, or peak experience. Spirituality in Islam is a spiritual quality unique to humans, such as ma'rifah, love, desire to seek Allah, knowledge, Ihsan, sincerity, love, repentance, trust, and honesty. The level of a human being is distinguished by how much or not the spirit radiates to him. Mausia, who p a da himself, has various shades, meaning he is dominated by spiritual power. However, if his heart is thin, then his life leads to animal nature (Habib & Aziz, 2011) .

human spiritual experience is through a journey with the heart and a relentless struggle against the temptations of Satan and his desires, enabling a practitioner of Sufism to become a perfect human being. Namely by becoming a true believer and perfect Muslim so as to achieve the truth or essence of faith and Islam. Therefore, as a sincere servant of God, he is God's guardian and lover, a mirror that reflects His Name and His attributes, being the best patron and proving the superiority of humanity over the angels. They also reach the highest human status through faith and practice of sharia to achieve eternal happiness even in this worldly life. (Nursi, 2019) .

B. Islamic education

Islamic education (*tarbiyah al-Islamiyah*) is often interpreted as maintenance, development, and coaching. In the Islamic tradition, the term *ta'lim* is also found, often interpreted as teaching. Yusuf Faisal defines education etymologically, that the word *Tarbiyah* and the word *Ta'lim* come from the words " *Rabba* " and " *Allama* " which mean: to nurture, raise and educate. Besides that, there is also the term " ,*tail*" which is related to the word *adab*, which means "arrangement" (Ansari, 2008) . Meanwhile, according to Fuad 'Abd al-Baqy in Djuwaeli that in the Qur'an, the word *tarbiyah*, with various words that are allied with it, is repeated more than 872 times. The word is, as explained by al-Raghib al-Ashfahany, that at first *tarbiyah* was used the meaning "*inches al-sya' ihalan fa halon ila hadad al-Tamam*," which means to develop or grow something step by step. Up to perfection (Saihu, 2020a) .

The reasons why Islamic education is needed include: 1) Education as an effort to shape the human person must go through a long process, with results that must be known after a period of time. In the formation process, careful and careful calculations are needed based on fast views and thoughts or theories so that failures or mistakes in the formation steps of students can be avoided; 2) Islamic education that originates from the values of Islamic teachings must be able to instill or form an attitude of life imbued with these values, also develop the ability to be knowledgeable in line with the underlying Islamic values, is an endeavor process that is pedagogically capable of *developing* life child towards maturity or maturity that benefits him (Arifin, 2008) .

Furthermore, the characteristics of Islamic education can be seen from two sides: 1) Fundamental aspects that describe the basis and goals of education so that it distinguishes it from non-Islamic education; 2) The main content of Islamic education is the substance to be developed in the curriculum. The characteristics of Islamic education include: 1) Emphasizing the search for knowledge, mastery, and development based on worship to Allah SWT; 2) Emphasizing values, morals, recognition of one's potential and ability to develop in a personality , and knowledge experience based on responsibility to God and society . However, the noble values, goals, and character of Islamic education have not been able to answer the problems Muslims face in the contemporary era. Therefore, renewal is needed so that the epistemology of Islamic education is in line with the times (Saihu, 2020b) .

One of the approaches for a long-term solution to the problems experienced by the Islamic community is the need for a strategy that incorporates certain critical concepts about Islam. This strategy involves two interrelated aspects, one of which is to shape students' mentality with Islamic values for the interests of personal and collective life, then incorporate Islamic values into higher fields of study. Three approaches to educational renewal can be carried out: Islamizing modern secular education, simplifying syllabuses within the framework of traditional education, and combining them with science branches (Saihu, 2020a) .

Method

This research was conducted in Palembang City, South Sumatra, at the elementary, junior high, high school, and university levels. This research was conducted in June 2023. The data source in this study was the results of a questionnaire from elementary, middle, high school and university students in Palembang City. While the secondary data sources used in this study are books, archives, journal articles, and documents related to spirituality and Islamic education.

This study uses qualitative research with a case study approach. The qualitative research method examines the conditions of natural objects, where the researcher is the critical instrument (Sugiyono, 2016). Data collection techniques in this study were observation, questionnaires, and documentation. The words were made in the school environment, both outside and inside the classroom. Questionnaires are used to obtain all information related to the development of spirituality and its relevance to Islamic education, as well as documentation in the form of activities used to support research results. The technique for analyzing the research data uses the Miles and Huberman model, which includes data reduction, presenting data, and drawing conclusions.

Results and Discussion

A. Spirituality Development Concept

Development is an ongoing and non-repeating process. In human development, some changes are more or less permanent and not repeated. Development means a change in a fixed and progressive direction. Development means systematic changes in physical and mental functioning. Material changes include the results of fertilization (fertilization of the egg by sperm) and the interaction of biological and genetic processes with the environment. Psychic changes generally affect individual psychological characteristics, such as cognitive, emotional, social, and moral development (Ahmadi & Sholeh, 2012) . Development is a change towards a more advanced and mature state. Technically, difference is often referred to as a process. Development can be interpreted as a process that initiates quantitative and qualitative changes in individuals throughout their lives from conception, infancy, childhood, and adolescence to adulthood. (Suryabrata, 2006) .

The word spiritual has the root word " *spirit*," which means energy; this word comes from the Latin *S pyrites*, which means breath. Spirit gives life, and animates a person. To have faith or belief means to believe in or commit to something or someone. The concept of trust has two meanings. *First* , belief is defined as culture or culture and religious institutions such as Islam, Christianity, Buddhism, etc. *Second* , belief is defined as something related to God, supreme power , a person who has authority or control, a feeling that gives reasons for belief (*belief*), and complete confidence. So spiritual is the spirit and energy of life that is based on transcendence beyond the physical (Kahmad, 2009) .

Spiritual development is a continuous and dynamic process; spiritual in the context of student development is a process of developing awareness about the nature and existence of self, other people, and the environment, as well as the entire universe. Spiritual development in students is primarily determined by their education and experience, especially during the initial growth period from 0-12 years old (R. Sari et al., 2018) .

B. Stages of Spirituality Development during School Age

According to Ansari, the stages of developing a sense of religion, namely *the first* in childhood, is the educational stage of initiation and crystallization of fundamental religious values as indicated by the presence of religious obligations. Children at this stage learn about religion from an emotional and spiritual perspective resulting from experiences and relationships with their families. The knowledge that children acquire now is more influential in the future than religious education in the future (Ansari, 2004) . According to Jalaluddin, there are several characteristics of

children's religion, namely not reflective (not deep) and anthropomorphic (divine concepts that describe aspects of humanity), imitation (obtained by fraud), casteism-rhythm (learning to recite religious phrases and customs), astonishment (only external miracle) (Jalaluddin, 2016) .

Second , the development stage is interpreting and operating fundamental religious values. This stage occurs in adolescence when the development process follows physical and mental development. According to Ramayulis, there is a progressive phase in the developmental stages of adolescence: Juvenile (*Adolescantium*), Puberty, and Nubility (Ramayulis, 2007) . According to W. Starbuck in Jalaluddin, adolescent development is characterized by several factors of physical and mental development (Jalaluddin, 2016) :

1. Mind and Spiritual Growth

The religious foundations instilled in childhood are understood differently. Critical characteristics began to develop not only in matters of religion but also in economic, social, cultural, and other life issues. In adolescence, children question the concrete values they receive and develop them into abstract values. This follows the theory of cognitive development put forward by Piaget, where this phase includes the definite operational stage and the formal operational grade, where children begin to think logically. There are forms of activity with appropriate rules. In addition, children can develop proper, logical, rational, and even abstract mindsets, understand symbolic meanings, figures of speech, conclude messages, and so on.

2. Emotional Development

Emotions and feelings often dominate adolescents who are still searching for identity. Religious life also encourages the younger generation to switch to a spiritual orientation. On the other hand, young people without religious understanding tend to develop tendencies toward sexual exploration. This was proven by Dr. Kinsey, who revealed that nearly 90% of teenagers in America fall into the habit of homosexuality and masturbation.

3. Social Development

The emergence of social attitudes marks adolescence, where at this time, problems arise between moral and material. For example, a dilemma is when they know that smoking is not good, but in the end, they are tricked into tobacco because their friends influence them.

4. Moral Development

Children's moral development begins with guilt and efforts to be accepted by those around them. The types of morals in children also include obedience based on personal considerations, adherence to environmental standards without criticism, observation but suspicion of religious and moral teachings, questioning the truth of spiritual and ethical teachings, and rejection of the foundations of religion and the moral order of society.

5. Attitudes and Interests

Children's attitudes and interests are minimal and depend on childhood habits and the religious environment that influences them (whole emphasis).

6. Worship

For some children, worship is a trivial thing. This can be seen from their obedience in daily worship. In childhood, they are known as an age that is vulnerable to the religion they adhere to. Children experience doubts and indecision, also in religious aspects. To overcome these doubts, they must get guidance and direction.

Children need a protective figure to talk and share their feelings with. According to W. Starbuck, the causes of doubt and indecision in developing religious feelings include personalities that cause misinterpretation, the different development of girls and boys, errors in religious organizations, religious leaders, statements of human needs, habits, education, and religious mixing. nor tradition.

Third , the dynamic stage is the stage of maturation and the influence of religious values on all aspects of life (religion as a " *way of life* "); this stage is in adulthood. According to Sujanto in Anshari, people during the transition from adolescence to adulthood usually try to find their identity, determine their lifestyle and adopt the norms around them. The current perspective of a person's life has achieved stability, according to the religion he adheres to and the values considered proper and necessary in his life. The stability referred to here is dynamic and can change according to conditions and information received. So there is a possibility of changing religions because of doubts, worries, or contradictions. Educational problems lead to new thinking or the perception that religious teachings no longer follow the needs of the times and life. Zakiah Darajat in Anshari assumes that conversion factors are based on internal conflicts (psychological conflicts) and feelings of tension, the influence of relationships with religious traditions, invitations, suggestions, emotional aspects and willingness (Anshari, 2004) .

Fourth , the maintenance phase is the phase in which religion dominates the goals and activities of life (verbal asceticism). According to Jalaluddin, the religious characteristics of the elderly are an increased tendency to accept religious views, recognition of the future, and fear of death; religious attitudes usually lead to the need to love one another between humans (Jalaluddin, 2016) .

James Fowler, in Santrock, proposed a theory of religious development that focuses on motivation to find meaning in life, both within and outside of religion. Fowler proposed six stages of belief development related to Erikson, Piaget, and Kohlberg's developmental theory (Santrock, 2007) .

Stage 1 is the intuitive-projective belief stage (early childhood). As babies learn to trust their caregivers, they develop intuitive ideas about what is good and evil. According to Piaget, when children enter the pre-operational period, their cognitive world opens up new possibilities. Right and wrong are judged by the consequences for him. Children begin to believe in the existence of angels and supernatural things.

Stage 2, mystical-literal beliefs (middle and late childhood). According to Piaget, when children enter the concrete operational stage, they begin to think more logically and concretely, but not abstractly. Children see the world in better order. School-age children interpret religious stories literally, and their view of God resembles that of parents who reward good and punish evil.

Stage 3, synthetic-conventional beliefs (transition between childhood and youth, early adolescence). Now adolescents are beginning to develop formal operational thinking (the highest level according to Piaget) and integrating what they have learned about religion into a coherent belief system. According to Fowler, although synthetic-conventional beliefs are more abstract than the previous two stages, young adolescents still tend to hold onto other people's religious beliefs. They cannot analyze the ideology of a suitable choice.

Stage 4, individual-reflective beliefs (transition between adolescence and adulthood, early adulthood). According to Fowler, it is at this stage that, for the first time, individuals can take full responsibility for their religious beliefs. This phase often

begins with the experience of leaving home, when young people start to take responsibility for their own lives and need to increase efforts to maintain a particular lifestyle.

Stage 5, conjunctive beliefs (middle adulthood). According to Fowler, only a few adults reach this stage. This phase is more open to paradoxes and involves opposing viewpoints. This openness starts with people realizing their limitations. At this stage, one's religious understanding is very complex.

Stage 6, universal beliefs (mid-adult or late adulthood). According to Fowler, the highest level of religious development is transcending a particular belief system, achieving a sense of oneness with all beings, and overcoming the various barriers that separate humans on this earth. Events that give rise to conflict are no longer seen as paradoxes. According to Fowler, only some people reach the highest level of faith development. Three people who have called this stage are Mahatma Gandhi, Martin Luther King Jr. and Mother Teresa.

C. Factors Influencing Spirituality Development

Based on the stages of faith development, Fowler believes that the primary basis for understanding the beginning of a human's faith development can be traced from Erickson's description of the first life crisis, namely trust versus disbelief. He believed that when children are loved, it sets the stage for human faith to grow (Capehart, 2012). That means the early years of human life, the basic foundation of a human's faith, begins to be formed.

As previously stated, the first stage of Erickson's psychosocial development is called the trust versus mistrust *stage*. This stage occurs at 0 to 18 months (Papalia et al., 2013), which is the first year of life between birth and one year of age and is the most basic level in human life. In this most basic stage, the baby is seen as very dependent and expected to develop trust (*trust*) in her parents. Because infants are so dependent, the development of this trust is based on the dependability and quality of caregiving for the child. If a child succeeds in building trust, they will feel safe and secure in the world. The nanny isn't consistently emotionally unavailable, treated negatively, or neglected, which can lead to distrust in the child being cared for. Failure to develop trust will result in fear and belief that the world is inconsistent, unpredictable, or in other words unreliable, and as a consequence children tend to lose hope. (Santrock, 2014).

D. The Development of Religious Aspects in Islamic Education

Adjusting religious attitudes to children's cognitive development and level of spiritual awareness is a must. The methods used by parents and educators changed to the level of development of children's understanding to achieve a perfect religious attitude, namely by giving examples from the surrounding environment. Children tend to imitate what they experience to apply in everyday life, so those closest to them need to set a good example for children – in addition, giving suggestions to children to carry out religious practices such as praying, reciting the Koran, giving alms, doing good to others, and so on. Children also need to be given space to interact with their peers to develop an attitude of respect, tolerance, and religion. This is because religious perspectives are not only in a person but also applied in social life.

Parents are the first to get information from children and learn the basics of life for them. Therefore parents or family is the right place to start forming a religious

attitude. In the first days of a child's life, the child only interacts with his parents most of the day, so he imitates what his parents give him and learns from it. Thus, parents can instill deep religious values in their children. Children are undoubtedly different from adults. Children still need to understand abstract things. They are still guided by something that they can see and feel directly. Therefore, it is necessary to adjust the correct language and teaching methods so that children understand what is being taught (NK Sari, 2020) .

According to Zakiah Darajat, a child's religious attitude should be formed early, starting from the child's closest environment. such as family, school, and community. The stronger the child's experience, the better the development of children's religious attitudes can be controlled optimally. Zakiah Darajat also explained that continuous coaching and socialization is one way to provide spiritual experience to children. Formal and informal learning can produce in a child a good, strong personality, good religious attitudes and commendable morals. Children's experience either by seeing, hearing, or being guided as part of the educational process also plays a role in shaping and developing the child's religious aspects (Daradjat, 2005) .

The development of children's religious attitudes is strongly influenced by interactions in family life. If children are offered a harmonious life and space to explore, of course, they can develop in a good direction, but if the family is not very pleasant, it can affect the child's personality, which is difficult to shape. The reason is the growth and development of the child are disturbed by the atmosphere of disharmony of his parents that he constantly sees. In addition, children's religious experiences at home, such as manners, politeness, manners of speaking, praying, reciting the Koran, and so on, influence children's attitudes at school. Of course, this religious experience must be accompanied by providing comfort and security to the child. If these exercises are carried out incorrectly and are not following the child's understanding, then it can affect the maturity of less religious children (Daradjat, 2005) .

Educators are also expected to uphold and encourage religious values and goodness that children receive from their families. In other words, educators are a factor in perfecting children's religious attitudes and developing and increasing good values in transmitting children's knowledge in education. In addition to providing knowledge, educators are also responsible for sharing religious and social values and norms in an excellent and comprehensive manner to advance the development of children and make them good human beings.

Religious and spiritual education is an aspect of education that must receive full attention from educators, especially families. Religious and spiritual teaching awakens students' spiritual instinctive readiness through religious guidance and Islamic culture according to their level of development. First, students must instill faith in God, belief in angels, faith in books, faith in apostles, faith in the last day, and faith that Allah knows all human actions at all times.

In the process of Islamic education, students are an essential part, considering that the main focus of Islamic religious education teachers is to shape students into new human beings, to realize their human potential and that potential as cultural and religious norms to be used. so that they may become students of knowledge, faith, and love. Thus, applying this knowledge to the application of existing knowledge is no longer just a material orientation. However, the spiritual development of students must be connected to the role of Islamic religious teachers to improve spirituality in

society, especially in the school environment, according to applicable standards (R. Sari et al., 2018) .

Conclusion

Spiritual development has six stages, namely intuitive-projective beliefs (early childhood), mystical-literal ideas (middle and late childhood), synthetic-conventional beliefs (transition between childhood and adolescence, early adolescence), individual-reflective (transition between adolescence and adulthood, early adulthood), conjunctive religions (mid-adulthood), and universal beliefs (mid-adult or late adulthood). A child's religious attitude should be formed early, starting from the child's closest environment. such as family, school, and community. The stronger the child's experience, the better the development of children's religious attitudes can be controlled optimally. Continuous guidance and socialization are one way to provide spiritual experience to children. Formal and informal learning can produce a good, strong personality, good religious attitudes and commendable morals in a child. Children's experience either by seeing, hearing, or being guided as part of the educational process also plays a role in shaping and developing the child's religious aspects.

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