

Strengthening Strategies for Students' Spiritual and Social Attitudes in Facing the Fourth Industrial Revolution

Erina Felinda Kusuma¹, Indhira Asih Vivi Yandari², Reksa Adya Pribadi³

^{1,2,3} Primary School Teacher Education Department, Universitas Sultan Ageng Tirtayasa

Abstract

Received: 5 Juni 2023

Revised: 10 Juli 2023

Accepted: 31 Juli 2023

The purpose of this study is to describe the strategies for strengthening spiritual and social attitudes during the era of the 4.0 industrial revolution at SDIT Bina Bangsa. This research is a descriptive qualitative study. The subjects of this research are the School Principal, Islamic Education Teacher, 5th Grade Class Teacher, and 5th Grade Students. Data collection techniques used in this study include observation, interviews, and documentation. The researcher used triangulation of sources and methods to ensure data validity. The results of the study are as follows: (1) strategies for strengthening spiritual attitudes through learning; (2) strategies for strengthening spiritual attitudes through school activities; (3) strategies for strengthening spiritual attitudes through extracurricular activities; (4) strategies for strengthening social attitudes through learning; (5) strengthening social attitudes through school activities; and (6) strengthening social attitudes through extracurricular activities. In conclusion, the research findings suggest that spiritual and social attitudes can be enhanced through learning, relevant school activities, and extracurricular activities.

Keywords: *Spiritual attitudes, Social attitudes, Elementary school student, Fourth Industrial Revolution*

(*) Corresponding Author: safinas@fbk.upsi.edu.my

How to Cite: Kusuma E F, Yanadri I A V, & Pribadi R A. (2023). Strengthening Strategies for Students' Spiritual and Social Attitudes in Facing the Fourth Industrial Revolution. <https://doi.org/10.5281/zenodo.8262597>

INTRODUCTION

In the era of the fourth industrial revolution, significant progress is not only limited to technology. The changes that occur are focused on human advancements in communication among individuals, which characterize this era. Human life has changed as people connect through social media networks (Ramli et al., 2022). As a result, social interactions are no longer limited, and interactions among individuals have become easier and more open due to internet access and easily accessible technology (Sanjaya Putra & Renda, 2022). This raises concerns for educators regarding students, as educators cannot supervise them in navigating social media (Mohamad Aso Samsudin & Ukhtul Iffah, 2020). Students can easily find information on social media, but not all students are capable of distinguishing between good and bad information (Amaliyah et al., 2021). Furthermore, with the advancement of technology, students may lack social sensitivity and empathy. In this era of the fourth industrial revolution, the field of education aims to develop empathy in students to create professional, competent, and competitive human resources (Solekan, 2021).

In response to "Making Indonesia 4.0" in the era of the industrial revolution, several parties have expressed that the education system in Indonesia



needs to prepare itself by making certain changes (Septiani & Darkam, 2021). This is because the future of education will involve producing and nurturing quality generations who will participate in the fourth industrial revolution. What needs to be prepared is a change in the methods of learning, thinking patterns, and actions of students in developing creative innovations in various fields (Kaka, 2022).

The basic attitudes taught at SDIT Bina Bangsa are spiritual and social. SDIT Bina Bangsa is an integrated Islamic-based school. Based on observations and interviews conducted by the researcher, it is evident that classroom teachers consistently maximize the development of spiritual and social attitudes through various strategies implemented throughout the learning process. This is aimed at ensuring that students become accustomed to practicing the established norms and behaviors during their school lessons, with the expectation that these attitudes will be carried beyond the school environment and applied in their daily lives.

The spiritual attitude in SDIT Bina Bangsa aims to develop and nurture faith through the provision, cultivation, and development of knowledge, understanding, experiences, habits, and observations of the Islamic religion for the students. The goal is to develop students who continuously strengthen their faith and devotion to Allah SWT. Additionally, the teachers at SDIT Bina Bangsa have the objective of creating a religious and virtuous society, where individuals are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant, and capable of maintaining personal and social harmony while cultivating religious values within the school community. The social attitude emphasized in the 2013 curriculum is integrated into various mandatory and elective subjects at each level of education. Social attitudes emphasized in the curriculum include honesty, discipline, responsibility, tolerance, cooperation, self-confidence, and others. The formation of students' attitudes or characters through the assessment of social attitudes is crucial because students at the elementary school level are in a stage of development and character formation. Education plays a vital and central role in instilling, transforming, and developing positive character traits in students, as well as transforming negative traits into positive ones, particularly in the formation of spiritual and social attitudes.

The spiritual attitude emphasized in the 2013 curriculum is integrated into several elective subjects, namely Islamic Religious Education and Character Education (Faith and Morality, Qur'an and Hadith, Fiqh, and Islamic Culture and Civilization). The aim is for students to develop a spiritual attitude and become individuals who have faith and devotion to the Almighty God. Spiritual attitude refers to a person's state of being in their daily activities, where they are always connected to their religion, believe in their God, and strive to practice every teaching of their religion based on their inner belief. The spiritual attitude in the 2013 curriculum focuses on valuing, internalizing, and implementing the teachings of the students' respective religions. The specific spiritual attitudes emphasized in the 2013 curriculum include being diligent in worship, praying before and after learning activities, and expressing gratitude to Allah SWT (Mohamad Aso Samsudin & Ukhtul Iffah, 2020; Ramli et al., 2022; Sanjaya Putra & Renda, 2022).

The social attitude is related to the formation of students who possess noble character, independence, democracy, and responsibility. The spiritual attitude represents the manifestation of strengthened vertical interaction with the Almighty God, while the social attitude represents the manifestation of conscious existence in the efforts to create a safe, comfortable, and peaceful life. In the 2013 curriculum, educators are expected to foster the development of KI-1 and KI-2 through KI-3 and KI-4 in the learning activities. By doing so, it is hoped that the competencies of attitude, knowledge, and skills can be fulfilled by the students (Amaliyah et al., 2021; Mohamad Aso Samsudin & Ukhtul Iffah, 2020; Sanjaya Putra & Renda, 2022).

In reality, in the field of education today, there is still a phenomenon of insufficient integration of spiritual and social attitudes. This is primarily due to educators predominantly focusing on cognitive and affective domains of learning (Kaka, 2022; Mohamad Aso Samsudin & Ukhtul Iffah, 2020; Sanjaya Putra & Renda, 2022). The spiritual and social aspects are often neglected because educators seem to be confused or lack attention towards the spiritual and social attitudes as stipulated in the 2013 curriculum, which should be integrated into the learning process (Akoba, 2023). Educators are more inclined to deliver the curriculum content to ensure its completion, resulting in students not gaining sufficient experience and knowledge regarding spiritual and social attitudes. Core competencies 1 and 2 are essential for students to develop good character not only in school but also outside, such as at home and within the community in their daily lives (Wijaya et al., 2020).

Education should be able to cultivate strong character in individuals because every person is capable of being educated. Aristotle stated that a society whose culture does not prioritize the importance of educating good habits will become accustomed to negative behaviors (Sanjaya Putra & Renda, 2022). The presence of influences, both internal and external, from home and school, significantly contribute to hindering the development of a nation's character. Teachers need strategies in their teaching to reinforce students, aiming to achieve the desired attitudes in students (Setiawan & Suardiman, 2018; Solekan, 2021).

Research on strategies for strengthening the spiritual and social attitudes of students in facing the fourth industrial revolution has not been extensively conducted by other researchers. Only a few researchers have conducted similar studies. Based on the background mentioned above, the objective of this research is to describe the strategies involved in the process of strengthening spiritual and social attitudes at SDIT Bina Bangsa.

RESEARCH METHOD

This study is descriptive qualitative research. In descriptive qualitative research, the data focuses on factual issues by conducting observations, interviews, and reviewing previous documents. The results of qualitative research can take the form of in-depth descriptions of speech, writing, or behavior that can be observed from individuals, groups, communities, or specific organizations in a particular context or situation, viewed from a comprehensive perspective. This method was chosen as one of the methods in writing to obtain a field overview

and to describe the strategies for strengthening spiritual and social attitudes in facing the industrial revolution 4.0.

The subjects of this study are the School Principal, Islamic Education Teacher, Class V Teacher, and Class V Students. The data collection techniques used are observation, interviews, and documentation. Data validity checks are conducted to demonstrate that the research is scientific and the results can be accountable. In this study, the researcher employs source and method triangulation. Source triangulation means comparing and cross-checking the degree of information obtained through different times and tools in qualitative methods. In this study, the researcher uses two approaches: (1) comparing observational data with interview data, and (2) comparing interview results with relevant document content. Method triangulation involves two strategies: (1) checking the degree of confidence based on findings from multiple data collection techniques, and (2) checking the degree of confidence of multiple data sources using the same method.

RESEARCH RESULTS AND DISCUSSION

Spiritual Attitude

Through learning activities that are related to the teachings of Islam, efforts are made to strengthen the spiritual attitudes of students. In its implementation, the aim is to cultivate spiritual attitudes, which are daily practices based on religious values. To the students' spiritual attitudes through religious values, the school makes various efforts, one of which is the regular implementation of religious routines. The first routine is the performance of the Dhuha prayer conducted in their respective classrooms.



Figure 1. Praying Dhuha together

After finishing the Dhuha prayer, the students recite a guided prayer led by the class teacher or Islamic Studies teacher. Once the prayer is completed, the teacher allows the students to sit in their respective seats and take their Qur'an for a group recitation session. Submit their memorization of the Qur'an (tahfiz), it is done during the tahfiz learning session, which takes place once a week according to the schedule of each class. The teacher calls each student individually to carry out the submission process.



Figure 2. Qur'an memorization (tahfiz)

In the classroom, the teacher often reminds the students to respect each other and help their classmates when they are in difficulty, even though there are still reflexes of laughter when a classmate falls. Therefore, the role of the teacher is crucial in giving warnings to prevent students from engaging in negative behavior and providing reinforcement when students violate rules in the classroom or school. The teacher educates by sharing stories about real-life incidents or incidents that have gained attention on social media, such as the dangers of pulling a chair from under a classmate, even if it's meant as a joke but can have serious consequences, including paralysis. This way, students understand not to play pranks on their classmates that can physically harm them or hurt their feelings. During the Dhuha prayer, some students enter the classroom late, so they perform the Dhuha prayer individually and receive a deduction in their grades. However, for the Dhuhr prayer, all students perform it on time because during Ramadan, even during the second break, students stay in or around the classroom. Before this, there have been warnings from the principal, especially for grades 4, 5, and 6, that playing ball on the ground floor during the second break is not allowed, and especially not to be late entering the classroom.

Another school activity that can support the students' spiritual attitude is commemorating every significant Islamic holiday to instill faith and belief in the messengers of Allah and to follow His commandments. The presence of faith in an individual will make the students confident and steadfast, leading them to always commemorate Islamic holidays. Therefore, the school is obliged to commemorate every Islamic holiday, and the students actively participate in these commemorations, guided and supervised by their respective classes and Islamic studies teachers. During the researcher's observation, one of the Islamic holiday commemorations conducted was the Tarhib Ramadan activity, which is a regular event held every year by the school in collaboration with the students. This tradition is carried out to welcome the holy month of Ramadan and to prepare the students mentally and spiritually, fostering a sense of readiness, openness, and preparedness, both in material and spiritual aspects, in their body and soul, and every aspect of human existence.



Figure 3. Religious extracurricular activities

Religious Education aims to provide students with cognitive abilities in religion, which can be applied in their daily lives to enable them to socialize effectively with others. Religious education activities in schools are limited to classroom learning time. Therefore, a solution is needed through extracurricular activities conducted outside of regular class hours but within the school premises. These extracurricular activities, focused on religious practices, are expected to contribute to the development of spiritual attitudes, foster positive character traits, and enhance the understanding of religious principles among students. There are differences in the spiritual attitudes of students who participate in religious extracurricular activities compared to those who do not. Firstly, their attitudes towards religion are more devout, often displaying a relaxed and calm demeanor while maintaining a distinct focus.

Social Attitudes

The first social attitude is honesty. Honesty refers to the behavior of being trustworthy in one's words, actions, and work. Examples of honest behavior include not cheating during exams and assignments, and not copying someone else's work or answers. Based on the researcher's observations in Class V Yasin and Class V Al-Mulk, all students demonstrated honesty by not cheating. However, some students would ask their peers for assistance during exercises or evaluations because they lacked confidence in their answers. Nevertheless, their peers would not provide the answers, so the students ended up completing the exams, exercises, and evaluations on their own. As expressed by the Class V Yasin teacher, the students were aware that their peers would not give them the answers when asked. Before exams, books and notes were collected, and I emphasized the importance of trusting their answers. The Class V Al-Mulk teacher made efforts to prevent students from copying answers by not immediately distributing their graded books. The books were handed out after everyone had finished, and strict sanctions were imposed. One way the teacher

promoted honesty was by distancing students' seating arrangements or removing any notes during exams, exercises, or evaluations.

Secondly, discipline. Discipline refers to actions that demonstrate orderly behavior and compliance with various rules and regulations that are written in school. Examples of disciplined behavior include submitting assignments on time, adhering to school regulations, and entering the classroom promptly after a break. Based on the researcher's observations in Class V Yasin and Class V Al-Mulk, all students submitted their assignments on time. When the teacher said "submit," almost all students submitted their assignments simultaneously. Students who had finished their work lined up and handed their assignments to the teacher, who then checked and evaluated each assignment individually. However, in Class V Al-Waqiah, not all students submitted their assignments on time. Some students submitted their assignments late. The procedures for submitting and evaluating assignments were the same as in Class V Yasin and Class V Al-Mulk.

The three teachers, Class V Yasin, Al-Mulk, and Al-Waqiah, have strategies to reinforce students' timely submission of assignments. Class V Al-Mulk expressed that their strategy involves assigning numbers to assignments. For example, the first completed assignment receives a star next to the grade, and so on. All students are required to submit their assignments, and if they fail to do so, their grade remains empty. Teachers should implement several methods to ensure that students submit their assignments on time. One way is by setting deadlines for completing school assignments and encouraging students to finish their work quickly and on time. This helps students realize that they cannot procrastinate. Motivating students is another effective approach to encourage the timely completion of assignments. Setting priorities based on students' abilities is also important in ensuring that they can manage their tasks effectively.

Third, responsibility. Responsibility is the attitude and behavior of students to fulfill their tasks and obligations to themselves, society, and the environment, including nature, social, and cultural aspects. It also involves responsibilities towards the nation and the Almighty God. Examples of responsible behavior include apologizing and forgiving others for mistakes, properly disposing of waste, asking for permission to borrow someone else's belongings, and returning borrowed items.

As observed by the researcher in class V Yasin, there was a female student who accidentally dropped her classmate's pencil, but she did not apologize and simply sat down. However, the male student whose pencil fell did not make an issue out of the incident and retrieved his pencil. Although the female student did not apologize, the male student had already forgiven her mistake. Therefore, teachers should provide strategies for students to apologize immediately when they make a mistake, and their peers should forgive them so that the issue is resolved right away, without carrying any grudges or prolonging the problem to the next day. The strategy employed by the teacher in class V Yasin, as I heard from both parties, involved understanding and listening to the problem from both sides. The teacher would inquire if there were any witnesses present. Then, the focus would be on the one who made the mistake, emphasizing the importance of apologizing and feeling remorseful. The other party would be informed that if

there were any issues, they should communicate without resorting to physical violence or responding with negative remarks. Finally, the students would be directed to apologize and forgive each other.

Fourth, is tolerance. Tolerance is the attitude and behavior of students that respects the differences in religion, ethnicity, opinions, attitudes, and actions of their peers who are different from themselves. Examples of tolerant behavior include accepting agreements despite differences and being able and willing to collaborate with anyone. According to the researcher's observations, almost all students were able to accept agreements, as seen during group assignments. Even though they worked individually based on the assigned numbers given by their group, if a teammate's answer was incorrect, they did not blame or isolate that person. It was already agreed upon to work on the assigned numbers as divided by the group. The teacher from class V Al-Waqiah mentioned that students can collaborate with anyone, and working in groups is part of the teaching and learning methods in the classroom. Working in a group or team is a skill that will continue to be developed throughout their lives. Teamwork helps a child to blend in with others.

Fifth, is cooperation. Cooperation refers to students' ability to work together with their peers to achieve common goals by sharing tasks and helping each other sincerely. Examples of cooperative behavior include having productive discussions during group work, participating in Ramadan social service activities, engaging in collective Friday donations, assisting classmates in difficulty, and collectively cleaning the classroom before and after studying.

The researcher observed that not all students can have effective discussions when working in groups. When given group assignments where they can choose their group members, students tend to choose their closest friends. However, when the group members are assigned by the teacher, some students express their objections and do not want to be in the same group as their classmates. Even during the allotted discussion time, students tend to simply divide the tasks among themselves instead of engaging in meaningful discussions. Although some students are not yet capable of discussing and accepting their group members, some can accept their group members without any issues. Nevertheless, every teacher continues to train the students to be able to discuss and accept their group members by frequently assigning group tasks, thus allowing the students to practice discussing and collaborating with anyone. In class V Yasin and V Al-Mulk, the division of group members is done by the class teacher to ensure that students can engage in discussions with different classmates, not just their closest friends. As mentioned by the V Yasin teacher during the interview, the division of group members is done by the teacher because if left to the students, there would be instances where some students would be left out if, for example, a group consists of 3-5 people. Students are now old enough to find their group members and know who they can engage in discussions with. Discussions take place in the classroom depending on the subject matter and are usually collected on the same day.

The sixth trait is politeness. Politeness refers to the good manners and behavior of students in their daily interactions, both in terms of language and conduct. Examples of polite behavior include not disturbing classmates during

lessons, refraining from using rude language, being courteous and respectful (5S: smile, greet, speak politely, be polite), and asking for permission before leaving the classroom. Based on the researcher's observations in classes V Yasin, V Al-Waqiah, and V Al-Mulk, there are instances where students disturb their peers during lessons. For example, in classes V Yasin and V Al-Mulk, students sitting together may disrupt each other's learning by engaging in mischief, chatting, or laughing. To address this issue, the teachers often write the names of disruptive students on the board as a form of embarrassment, hoping that they will refrain from disturbing their classmates during lessons. On the other hand, in class V Al-Waqiah, students sit individually, which helps prevent them from chatting with their neighboring peers and disrupting the learning environment.

Creating a conducive learning environment for students from the beginning of the class until the end of the day is quite challenging. Therefore, every teacher has strategies that they implement every day to make the classroom conducive and prevent students from disturbing their classmates. As expressed by the teacher of class V Yasin, the students have a point system, and they understand it. If they are late or create a disturbance in class, they receive points. If there is a disturbance during the lesson, there will be a break until they realize their behavior and become more conducive. Ice-breaking activities or guessing games have a significant impact on re-energizing and maintaining the students' focus and conducive behavior.



Figure 4. Conducive during learning.

Seventh, is self-confidence. Self-confidence is the mental or psychological condition where students have a strong belief in themselves to act or perform a certain action. Examples of self-confidence include being able to present in front of the class and being brave enough to express opinions, ask questions, and answer questions.

Based on the observations conducted by the researcher for 2 weeks in classes V Yasin, Al-Waqiah, and Al-Mulk, most students feel shy when presenting in front of the class, and there are instances where other students disturb them during their presentations. This kind of situation can either alleviate or intensify the fear of students when it comes to presenting. However, teachers in

classes V Yasin, Al-Waqiah, and Al-Mulk still assign group tasks that require students to present to train their mental resilience from elementary school. The teacher in class V Al-Mulk continuously assigns group tasks that are presented in front of the class. The teacher in class Al-Mulk shared a strategy to encourage students to present confidently by emphasizing the need to continuously step forward, even if it means just reading aloud because that's what builds courage and avoids saying "Eww, you're wrong." Once they get used to it, they will eagerly volunteer to step forward. Furthermore, students are motivated by the teacher's statement, "Those who dare to step forward will receive different grades. I will give extra credit in the evaluation." This approach has proven effective in class Al-Mulk, where most students are already confident in presenting in front of the class because the teacher frequently trains their mental resilience through presentations.



Figure 5. Presenting in front of the class

Spiritual and social attitudes have different aspects, but they cannot be separated within an individual (Kurnianingrum, 2018; Mohamad Aso Samsudin & Ukhtul Iffah, 2020; Muchtar, 2017; Nurrahman et al., 2022). This is because the religious values inherent in spiritual attitudes cannot be separated from any aspect and must always be present in every individual. Similarly, social attitudes can lead an individual to a social environment that aligns with their social character. Both of these attitudes are believed to be essential for fifth-grade students in facing the Fourth Industrial Revolution (Purnomo & Mansir, 2020; Ramli et al., 2022; Salakhova et al., 2016; Sanjaya Putra & Renda, 2022).

The Fourth Industrial Revolution, characterized by rapid technological advancements where everything can be accessed through the internet or media, is feared to potentially alter values, character, and individual attitudes in a negative direction (Sarwono et al., 2020; Septiani & Darkam, 2021; Setiawan & Suardiman, 2018; Solekan, 2021). It may lead to behaviors that are inconsistent with societal norms. Therefore, spiritual and social attitudes are needed as a defense mechanism and self-imposed boundaries for individuals to refrain from engaging in actions or behaviors that are not in line with societal

norms and religious values (Akoba, 2023; Sudarmika et al., 2022; Wijaya et al., 2020).

CONCLUSION

In this research, several strategies were implemented to strengthen the spiritual attitudes of the students in the V grade of SDIT Bina Bangsa. These strategies included various activities conducted during the learning process, school activities, and extracurricular activities. The reinforcement of spiritual attitudes was measured through two indicators: attitude and behavior towards worship and obedience in worship. On the other hand, strategies for strengthening social attitudes were implemented through learning activities, focusing on seven indicators: honesty, discipline, responsibility, tolerance, cooperation, politeness, and self-confidence. These indicators were incorporated to foster positive social behaviors and values among the students.

In terms of the aspect of strengthening spiritual attitudes through learning activities, the activities carried out by the class teacher include: Reciting prayers before and after activities; Performing the Dhuha prayer; Memorization sessions; Murajaah (Quranic recitation revision); Engaging in Quranic recitation and memorization classes (BTQ); Focusing on worship without disturbing classmates. These activities have been implemented since the students started Grade 1 and will continue until they graduate from SDIT Bina Bangsa. These activities, which have been implemented from the early years of schooling until graduation, aim to develop character through habitual practice. By the time students graduate from SDIT Bina Bangsa, they will have developed spiritual attitudes that can be carried forward to the next level. Furthermore, the strengthening of spiritual attitudes at SDIT Bina Bangsa is carried out through school activities and extracurricular programs. The school has a policy for students to participate in all activities that enhance faith, including celebrations of Islamic holidays and activities at the beginning of the month of Ramadan. The school also implements programs to improve students' worship, such as BTQ lessons. In addition, there are extracurricular activities available, such as Quranic recitation training, public speaking, and Marawis (traditional Islamic music).

Although the results of each strategy and its implementation have not been perfect, as there are still students who are difficult to handle, the class teacher and Islamic Studies teacher does not run out of ways. They seek cooperation and improve communication among the school community, making the strengthening of spiritual and social attitudes the responsibility of the entire school community, thereby ensuring supervision of students throughout the school. The reinforced spiritual and social attitudes in the programs, starting from learning activities, school activities, and extracurricular activities, are expected to become ingrained qualities that will accompany the students into adulthood in facing the ongoing Industrial Revolution 4.0. By consistently implementing these activities since the students' early years in school, they become habits that, if not practiced, would leave a sense of something missing or wrong in their lives.

BIBLIOGRAPHY

- Akoba, M. (2023). Konsep Penanaman Sikap Sosial pada Siswa melalui Pembelajaran IPS di Sekolah Dasar. *MJP Journal of Education and Teaching Learning*, 1(1), 21–26.
- Amaliyah, Hakam, A., & Nurpratiwi, S. (2021). MODEL PENILAIAN SIKAP SOSIAL SISWA SEKOLAH DASAR/MADRASAH IBTIDAIYAH MELALUI PENDEKATAN SURVEY KARAKTER DAN MEDIA DIGITAL Amaliyah1,. *TARBIYATUNA: Kajian Pendidikan Islam*, 5(2), 232–241.
- Kaka, P. W. (2022). Integrasi Sikap Spiritual Dan Sikap Sosial Dalam Pembelajaran Bahasa Indonesia Berbasis Kurikulum Merdeka Belajar Pada Siswa *Stilistika: Jurnal Pendidikan Bahasa Dan Seni*, 11(1), 14–50. <https://doi.org/10.5281/zenodo.7416924>
- Kurnianingrum, R. (2018). Penanaman sikap sosial melalui pembelajaran IPS kelas V di SD Negeri Pengkol. *Jurnal Pendidikan Guru Sekolah Dasar*, 23(7), 202–213. <https://eprints.uny.ac.id/54729/>
- Mohamad Aso Samsudin, & Ukhtul Iffah. (2020). Menumbuhkan Sikap Sosial Dan Spiritual Siswa Di Sekolah. *Edupedia*, 4(2), 59–69. <https://doi.org/10.35316/edupedia.v4i2.666>
- Muchtar, M. I. (2017). Pengembangan Instrumen Sikap Spiritual Pada Siswa Sekolah Dasar. *Jurnal Evaluasi Pendidikan*, 8(1), 17–25. <https://doi.org/10.21009/jep.081.03>
- Nurrahman, A., Sukirno, S., Pratiwi, D. S., Iskandar, J., Rahim, A., & Rahmaini, I. S. (2022). Developing student social attitude self-assessment instruments: A study in vocational high school. *Research and Evaluation in Education*, 8(1), 1–12. <https://doi.org/10.21831/reid.v8i1.45100>
- Purnomo, H., & Mansir, F. (2020). Spirituality: The Core Of Attitude With Social Awareness. *Psikis: Jurnal Psikologi Islami*, 6(2), 130–138. <https://doi.org/10.19109/psikis.v6i2.4716>
- Ramli, S., Rahman, K. a., Muspawi, M., Sobri, M., & Chen, D. (2022). Green Spirituality: The Effect of Spirituality Attitude for Students' Environment Care Character. *JPI (Jurnal Pendidikan Indonesia)*, 11(2), 362–370. <https://doi.org/10.23887/jpiundiksha.v11i2.41750>
- Salakhova, V. B., Oschepkov, A. a., Lipatova, N. V., Popo, P. V., & Mkrtumova, I. V. (2016). Features of social attitudes and value orientations of youths and adolescents prone to auto-aggressive behavior. *International Journal of Environmental and Science Education*, 11(16), 9017–9025.
- Sanjaya Putra, I. G., & Renda, N. T. (2022). Instrumen Penilaian Sikap Spiritual dan Sikap Sosial Siswa Kelas IV Sekolah Dasar Tema Indahnya Keberagaman di Negeriku. *Jurnal Pedagogi Dan Pembelajaran*, 5(2), 241–249. <https://doi.org/10.23887/jp2.v5i2.46833>
- Sarwono, A. Y., Murtono, M., & Widiyanto, E. (2020). The Teacher's Role in Developing Student Social Attitudes. *International Journal of Elementary Education*, 4(3), 384. <https://doi.org/10.23887/ijee.v4i3.28684>
- Septiani, D., & Darkam, D. (2021). Strategi Guru Dalam Pembentukan Sikap Sosial Siswa Sdn 1 Geresik. *Jurnal Lensa Pendas*, 6(1), 18–24. <https://doi.org/10.33222/jlp.v6i1.1645>

- Setiawan, A., & Suardiman, S. P. (2018). Assessment of the social attitude of primary school students. *Research and Evaluation in Education*, 4(1), 12–21. <https://doi.org/10.21831/reid.v4i1.19284>
- Solekan. (2021). Penanaman Sikap Spiritual Kurikulum 2013 Pada Proses Pembelajaran Pendidikan Agama Islam Di Mts Miftahunnajah Gamping Sleman. *Jurnal Pendidikan Dan Sains*, 3(1), 60–76. <https://ejournal.stitpn.ac.id/index.php/bintang>
- Sudarmika, P., Santyasa, I. W., Tegeh, I. M., & Sudarma, I. K. (2022). Development Of Creative Critical Thinking And Spiritual Attitudes (Ccsa) Evaluation Instruments In Nursing Training. *Journal of Positive School Psychology*, 6(8), 9666–9679.
- Wijaya, H., Arismunandar, A., & Gani, H. A. (2020). Trends in Educational Research about Social Attitudes Education and Learning: A Systematic Literature Review. *Universal Journal of Educational Research*, 8(12A), 7682–7693. <https://doi.org/10.13189/ujer.2020.082555>

About the Author(s):

Erina Felinda Kusuma

She is an elementary school teacher education student, teacher training and education faculty, at Sultan Ageng Tirtayasa University, Serang City, Banten. She was active in college and participated in several organizations during her studies.

Indhira Asih Vivi Yandari

She is a lecturer in the elementary school teacher education study program, teacher training and education faculty, at Sultan Ageng Tirtayasa University, Serang City, Banten. She has experience in teaching and has been actively involved in research and publications related to primary education.

Reksa Adya Pribadi

He is a lecturer in the elementary school teacher education study program, teacher training and education faculty, at Sultan Ageng Tirtayasa University, Serang City, Banten. He has experience in teaching and has been actively involved in research and publications related to primary.