Spiritual Values Learning
Through History And Archeaology
in Egypt

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Abstract

The focus of the article is how to build and growth the spiritual values in someone personality through strategy of learning in historical subject matter. Data were collected through observation to the place where the histories are happened and using NLP (neuro-linguistic prograning) as communication strategy as well, interviews and documentary study. Data were analyzed qualitatively. The result of this article is through history and archeology, people can take the lessons to grow their belief and faith to Allah. To have faith in one God, to struggle in right way, to be patient facing the trial of life, to have critical intelligence, are as some of the spiritual values stated.

Key Words: Learning, Spiritual, Value, History, Method.

Fokus artikel adalah bagaimana membangun dan menumbuhkan nilai-nilai spiritual dalam kepribadian seseorang melalui strategi pembelajaran dalam materi sejarah. Data dikumpulkan melalui observasi ke tempat di mana sejarah terjadi dan menggunakan NLP (neuro-linguistic programming) sebagai strategi komunikasi juga, wawancara dan studi dokumenter. Data dianalisis secara kualitatif. Hasil dari artikel ini adalah melalui sejarah dan arkeologi, orang dapat mengambil pelajaran untuk menumbuhkan keyakinan dan iman mereka kepada Allah. Untuk memiliki iman kepada satu Tuhan, berjuang dengan cara yang benar, bersabar menghadapi pencobaan hidup, memiliki kecerdasan kritis, adalah beberapa nilai spiritual yang dinyatakan.

Kata Kunci: Pembelajaran, Spiritual, Nilai, Sejarah, Metode

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INTRODUCTION

Spiritual values learning can be given by any educator. Educator could be in family, school or college or university, and in society has their values to be transferred to the students. In this case, the state being of educators and their competencies are very urgent to help students to reach the aim main goal in their education process.

Since ancient time there are so many stories such as in holy Qur’an which talk about human stories, bad and good characters. From these stories, we can take the lesson to learn to become someone with higher spirit and become a good person. Without any spiritual values learning which are given to children or students, their character will not formed to become good morality or even better. Even the most principled and dedicated parents sometimes find that their teenagers do not display appropriate moral values and self-discipline. These undisciplined and amoral behaviors can stem from several causes, both biological and environmental. One of discussion as alternative solution in this study is how spiritual values learning could be reached through history and archaeology. So many stories can give spiritual values to human being, youth especially, to become better generation with better character.

Someone spirituality must be treated as valuable thing in education. The growth and treatment of someone spiritual are more important than cognitive. Because of spirit, people can survive where ever they are and whenever they face problem in their life. Sayid Mujtaba Musawi Lari (2001: xi) emphasized that people use their spiritual strength in every moment in their life to survive.

For educators is known that essential of professionalism is not only depends on how they improve their knowledge, but it is about capability how to run their duties as educator; how they teach students in effective, creative, innovative, more interest and useful for their life (Sugiyanto, 2010: 2). It is correlated with how teacher as educator use various methods in their teaching-learning. And when the teacher understand how to connect their knowledge to student’s neuron, the learning process will be succeeded (Colin Rose dan Malcolm J. Nicholl, 2014: 35).

Lack of method of teachers in teaching and learning process, when they learnt history especially, the history of Islam made them were not enthusiast in learning process. Focus of the article is how to build and growth the spiritual values in someone personality through strategy of learning in historical subject matter. The strategies of methodology to grow and build the spiritual values which can be used are observation to the place where the histories are happened and using NLP (neuro-linguistic programing) as communication strategy as well. Data were collected through observation, interviews and documentary study. Data were analyzed qualitatively. The result shows that right methods and strategy in learning process help lecturer and student in university to fulfill at least two essential things, i.e. as faithfully person to belief in one God and also it is hoped that all lecturer and students can implement the spiritual values from the lesson they got in their daily life to create new history in future time. Learning spiritual values through history and archaeology need seriously attention to build best character of Muslim generation.
DISCUSSION
Spiritual Learning in Education

Education is the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life. In other definition, stated that education is the act or process of imparting or acquiring particular knowledge or skills, as for a profession. Definition education also is the action or process of educating or of being educated (http://www.dictionary.com/browse/education).

Value education is the process by which people give moral values to others (Powney, J., Cullen, M.-A., Schlapp, U., Johnstone, M. & Munn, P. (2127) in book of Understanding value education in the primary school). It can be an activity that can take place in any organization during which people are assisted by others, who may be older, in a position of authority, or are more experienced to make explicit those values underlying their own behavior in order to assess the effectiveness of these values and associated behavior for their own and others' long term well-being, and to reflect on and acquire other values and behavior which they recognize as being more effective for long term well-being of self and others. There is a difference between literacy and education. Values education can take place at home and as well as in schools, colleges, universities, jails and voluntary youth organizations. There are two main approaches to values education, some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics while others see it as a type of Socratic dialogue (Minnis, F (1991)) where people are gradually brought to their own realization of what is good behaviors for themselves and their community.

One of value education which is important to human’s life is spiritual value. In the past decade or so, researchers across a range of disciplines have started to explore and acknowledge the positive contribution spirituality can make to mental health. Service users and survivors have also identified the ways in which spiritual activity can contribute to mental health and wellbeing, mental illness and recovery. This report reviews the evidence and explores the impact that some expressions of spirituality can have as part of an integrative approach to understanding mental health and wellbeing.

Traditionally, spirituality refers to a religious process of re-formation which "aims to recover the original shape of man," oriented at "the image of God" as exemplified by the founders and sacred texts of the religions of the world. In modern times the emphasis is on subjective experience of a sacred dimension and the "deepest values and meanings by which people live," often in a context separate from organized religious institutions. Modern spirituality typically includes a belief in a supernatural (beyond the known and observable) realm, personal growth, a quest for an ultimate/sacred meaning, religious experience, or an encounter with one's own "inner dimension." The meaning of spirituality has developed and expanded over time, and various connotations can be found alongside each other. The term "spirituality" originally developed within early Christianity, referring
to a life oriented toward the Holy Spirit. During late medieval times the meaning broadened to include mental aspects of life, while in modern times the term both spread to other religious traditions and broadened to refer to a wider range of experience, including a range of esoteric traditions (https://en.wikipedia.org/wiki/Spirituality).

Howard Gardner, the originator of the theory of multiple intelligences, chose not to include spiritual intelligence amongst his "intelligences" due to the challenge of codifying quantifiable scientific criteria (Gardner, Howard, A Case Against Spiritual Intelligence, The International Journal for the Psychology of Religion, Volume 10, Issue 1 January 2000, pp. 27-34). Instead, Gardner suggested an "existential intelligence" as viable (Gardner, Howard, Intelligence reframed: multiple intelligences for the 21st century (Basic Books, 1999) p.53). However, contemporary researchers continue to explore the viability of Spiritual Intelligence (often abbreviated as "SQ") and to create tools for measuring and developing it. So far, measurement of spiritual intelligence has tended to rely on self-assessment instruments, which some claim can be susceptible to false reporting.

Variations of spiritual intelligence are sometimes used in corporate settings, as a means of motivating employees, and providing a non-religious, diversity-sensitive framework for addressing issues of values in the workplace (Covey, Stephen, The 8th Habit: From Effectiveness to Greatness (Simon and Schuster, 2004, p.53). According to Stephen Covey, "Spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others ([Koenig, H. G., McCullough, M., & Larson, D. B. (2000): The Handbook of religion and health. (New York: Oxford University Press, 200))."

Darmiyati Zuchdi (2009) stated that spiritual intelligence can be seen from morality whether in their personally or even in their socially. And in daily life, it must have been actualized in good deed in any kind of speech, behavior, and meaningful. One of indicator of spiritual intelligence is faith and piety. Kadar M. Yusuf (2010: 164-165) reemphasized that one good deed can not be called as good deed if it is not built upon aqidah (belief in one God). Where as Muslim believe that every good deed which is not based on faith to One God, all are in vain. That way Abdullah Nashih Ulwan (2012) explained that every educator should teach faith to the children in their growth. The Educators must teach too the Islamic values, then the children’s heart and mind will be connected in Islam both in aqidah or muamalah. And the educators must give the explanation and reassure to the children that Islamic values must be as the way of life which can be find in holly Qur’an and believe that Muhammad as the prophet and the good example for human being.

We shall now discuss how Islam judges the development or decay of the soul. In his capacity as the vicegerent (Khalifah) of God, man is answerable to Him for all his activities. It is his duty to use all the powers which he has been given in accordance with the Divine will. He should utilize to the fullest extent all the faculties and potentialities bestowed upon him for seeking God’s approval. In his dealings with other people he should behave in such a way as to try to please God. In brief, all his energies should be directed towards regulating the affairs of this world in the way in which God wants them to
be regulated. The better a man does this, with a sense of responsibility, obedience and humility, and with the object of seeking the pleasure of the Lord, the nearer he will be to God. In Islam, spiritual development is synonymous with nearness to God. Similarly, he will not be able to get near to God if he is lazy and disobedient. And distance from God signifies, in Islam, the spiritual fall and decay of man.

Therefore education for Muslim youth need spiritual education much more than others. As the world become materialistic and human being almost lost from the aim main of their essential life i.e. spiritual purpose (Hazrat Inayar Khan (2002: 385). Islamic education based on tashhid lesson and it means that in process of education does not separate religious values in learning process (Faisal Ismail, 2017: 8).

As the sphere of activity of the religious man and the secular man is the same. When work in the same spheres; because of their spiritual learning, the religious man will work with greater enthusiasm than the secular man. The man in spiritual learning process will be as active as the man of the world indeed, more active in his domestic and social life, which extends from the confines of the household to the market square, and even to international conferences.

What will distinguish their actions will be the nature of their relationship with God and the aims behind their actions. Whatever a religious man does, will be done with the feeling that he is answerable to God, that he must try to secure Divine pleasure, that his actions must be in accordance with God’s laws. A secular person will be indifferent towards God and will be guided in his actions only by his personal motives. This difference makes the whole of the material life of a man of religion a totally spiritual venture, and the whole of the life of a secular person an existence devoid of the spark of spirituality.

In his dealings with other people he should behave in such a way as to try to please God. In brief, all his energies should be directed towards regulating the affairs of this world in the way in which God wants them to be regulated. The better a man does this, with a sense of responsibility, obedience and humility, and with the object of seeking the pleasure of the Lord, the nearer he will be to God. In Islam, spiritual development is synonymous with nearness to God. Similarly, he will not be able to get near to God if he is lazy and disobedient. And distance from God signifies, in Islam, the spiritual fall and decay of man.

The essential of education is learning. Learning to grow good character and other potencies (Helmawati, 2017: 6). Discussing about learning process automatically talks about spiritual as well. In learning process, spiritual condition which is showed in character faith, trust, justice, patient, love, and etc. are given. Values are built in several ways and methods. Values priority and primarily are built at home in the family, in school, in work place, and in society.

Spiritual Values Learning Through History and Archaeology

The point aim of this discussion is how history and archaeology can give spiritual values learning to students or children. There are many ways to implemented spiritual
values such as through history and archaeology. At least there are two ways to get spiritual values learning through history and archaeology.

First, methodology of learning. A teaching method comprises the principles and methods used by teachers to enable student learning. These strategies are determined partly on subject matter to be taught and partly by the nature of the learner. For a particular teaching method to be appropriate and efficient it has to be in relation with the characteristic of the learner and the type of learning it is supposed to bring about. Suggestions are there to design and selection of teaching methods must take into account not only the nature of the subject matter but also how students learn. Someone’s spiritual sometimes up and down. To keep spirituality students always in good conditions, educators can use some methods.

In 20th century, newer teaching methods of History and archaeology can give spiritual values learning to students or children. Newer teaching methods may incorporate television, radio, internet, multimedia, and other modern devices. Some educators believe that the use of technology, while facilitating learning to some degree, is not a substitute for educational methods that encourage critical thinking and a desire to learn. Inquiry learning is another modern teaching method. Direct observation and come to the place where the history was happened can make students spiritual come arise and make their faith getting stronger.

Second, communication in transferring process in learning with Qur’anic neuro-linguistic programing. Qur’anic Neuro-linguistic programing can be used as strategy communication to rise up students spirituality. Neuro-education seeks to analyze the biological changes that take place in the brain as new information is processed. It looks at what environmental, emotional and social situations are best in order for new information to be retained and stored in the brain via the linking of neurons, rather than allowing the dendrites to be reabsorbed and the information lost.

Eric Kong The Potential of Neuro-Linguistic Programming in Human Capital Development NLP in Electronic Journal of Knowledge Management Volume 10 Issue 2 2012, stated that as coined by Bandler and Grinder (1979), broadly denotes the view that a person is a whole mind-body system with patterned connections between internal experience (neuro), language (linguistic), and behaviour (programming) (Tosey et al., 2005).

Reza Pishghadam and Shaghayegh Shayesteh in Academy Publisher Manufactured in Finland (2014) wrote that the term NLP, developed by Richard Bandler and John Grinder in 1970, broadly portrays people as a whole mind-body system with preset associations between neurological processes (neuro), language (linguistic) and learned behavioral strategies (programming) (Dilts, Grinder, Bandler, & DeLozier, 1980). Indeed, NLP studies “brilliance and quality how outstanding individuals and organizations get their outstanding results”.

NLP is likewise recognized as a psychological vehicle for change assuming a drastic change to one’s map of the world (Tosey et al., 2005). To improve communication and life quality, NLP presupposes a positive intention behind every single attitude. That is, it
endeavors to elicit, reframe, and simply alter a negative intention or an unwanted behavior to a new positive pattern (Moore, 2009; Zastrow et al., 1987).

In NLP strategy or technique or method using five senses can help mind capture the object as knowledge. And if the object frequently is spoken or seen or listened the information about object can be stored in unconscious mind after it is filtered by conscious mind. Unconscious constantly communicates with the conscious mind via our subconscious, and is what provides us with the meaning to all our interactions with the world, as filtered through your beliefs and habits. It communicates through feelings, emotions, imagination, sensations, and dreams. To remember something in long term memory (unconscious mind), use the best strategy, method, or techniques, such as listen, speak, or see in many times. Whereas conscious is used to critical-logic and it is included to short term memory.

Qur’an as way of life or guidance book for Muslims must be learnt. The language of Qur’an not only eloquence and beauty but also has power to gain the spiritual character. Allah teaches prophet Muhammad (peace be upon him). It is clearly explained that most of the Quran is written in the first person plural, with Allah as the speaker. When Muhammad himself speaks, his words are introduced by "Say," to clarify he is being commanded by Allah to speak.

Then how can Qur’an build spiritual character? There are two explanation when by using NLP Qur’an can build spiritual character. First, how can Qur’an be as source for spiritual character building. And second, what kind of pattern can be used to connect the body and mind of human being to build spiritual character.

First, Qur’an can be as source for spiritual character building. It means that the language of Qur’an can influence the body through five senses of human being and it is responded by brain can be felt to move spiritual intelligence. In learning process there many ways to study. In some activity, Allah teaches us by listening method, the other time Allah ask Prophet Muhammad (peace be upon him) to speak up, and in another time Allah asked Muhammad (peace be upon him) to look around the creation of God. When human being use their sense and listen, speak up, or look at to Allah creatures, there is no hesitate that spiritual character can be getting stronger.

**Example History And Archaeology in Egypt Gives Spiritual Values Learning**

One of famous history in holy Qur’an is Moses story. Not only famous in Islam, in both Judaism and Christianity Moses is a central figure. He is the man from the Old Testament most mentioned in the New Testament, he led the Israelites out of bondage in Egypt, communicated with God and received the Ten Commandments. Moses is known as both a religious leader and a lawgiver. Moses was born into one of the most politically charged times in history. The Pharaoh of Egypt was the dominant power figure in the land. He was so incredibly powerful that he referred to himself as a god and nobody was inclined or able to dispute this. He said, “I am your lord, most high”, (Quran 79:24).
There are lessons for humankind throughout the story of Moses, which are not only learnt after his prophethood; rather, they are found even when he was a newborn.  

First, His righteous mother’s behavior gives us numerous lessons that are relevant even today. Put your trust in God! Moses was born in a year in which the sons of the Children of Israel were put to death the moment they were born. Imagine the sense of fear that permeated every aspect of life under such conditions. Moses’ mother was a righteous woman, pious and God fearing, therefore in her hour of need she turned to God and He inspired her next actions.  

Second, Man made a mistake, and we must ask God forgiveness. Moses killed a man by an accident. He was aware of his own strength but did not imagine that he had the power to kill someone with one blow. “And he entered the city at a time of unawareness of its people, and he found there two men fighting, one of his party and the other of his foes. The man of his own party asked him for help against his foe, so Moses struck him with his fist and killed him. He said, “This is of Satan’s doing, verily, he is a plain misleading enemy.” He said, “My Lord! Verily, I have wronged myself, so forgive me.” Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.  

Third, In the middle of desert As believers we must never forget that God hears our prayers and supplications, and answers. Sometimes the wisdom behind the answers is beyond our comprehension but God desires only good for us. Putting our trust in God and submitting to His will allow the believer to weather any storm, and to stand tall in the face of adversity. We are never alone, just as Moses was not alone as he trudged across the desert fleeing the only life and land he had ever known.  

Fourth, While following God instruction to go back to Egypt. And in the journey While Moses was trekking back across the desert, he became lost. It was a cold dark night. Moses saw what appeared to be a fire burning in the distance. He told his family to stay where they were. He had hopes of either getting directions or being able to carry some fire back to warm his family. Unbeknownst to Moses, he was about to participate in one of history’s most amazing conversations. He walked towards the fire, and as he did, he heard a voice of God.  

From the story, there are something which can increase student or children spirituality and something can decrease their spirituality. By visiting the place happened such as Tur (Jabal) Sinai, the place where Moses hear voice of God and how a hill blew up because it could not stand to see The Mighty God will gain the spirituality. When we do not believe in God and only believe to only our strength, it will decrease our spirituality.  

CONCLUSION  

Spirituality of someone is different to another. So is believing in religion or faith. In the ways to Egypt, when meeting many people and they pray in their own belief, it gives us the re-explanation that every humankind is different. And the differences is accepted as the sunnatullah. When realizing that sunatullah is in everything then it shows the capability of someone in feeling religiosity. To rise up someone spirituality, the person must
understand and feel the religiousity until one can feel the absence of God. As every humankind has spiritual quotient, it needs to be increase through education. Spiritual learning process can be reached with right methods and right strategy of communication (neuro-linguistic programing).

Focus of the article is how to build and growth the spiritual values in someone personality through strategy of learning in historical subject matter. The strategies of methodology to grow and build the spiritual values which can be used are observation to the place where the histories are happened and using NLP (neuro-linguistic programing) as communication strategy as well. Data were collected through observation, interviews and documentary study. Data were analyzed qualitatively. The result shows that right methods and strategy in learning process help lecturer and student in university to fulfill at least two essential things, i.e. as faithfully person to belief in one God and also it is hoped that all lecturer and students can implement the spiritual values from the lesson they got in their daily life to create new history in future time. Learning spiritual values through history and archaeology need seriously attention to build best character of Muslim generation such as sincerity, patient, honest, justice, large knowledge, gratitude, selflessness, brave, peace and forgiveness, progressive, tolerance. Through history and archaeology, people can take the lessons to grow their belief and faith to Allah. To have faith in one God, to struggle in right way, to be patient facing the trial of life, to have critical intelligence, are as some of the spiritual values stated.

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