Three Spiritual Taxonomies in Islamic Education

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Abstract

The taxonomy-based mechanistic approach in learning Islamic Religious Education and Character Education (PAI BP) risks reducing religiosity to mere ritual formalities, thereby hindering the growth of authentic, reflective, and transformative spiritual experiences. Therefore, it is necessary to develop a taxonomy that establishes the dimension of attitudes in PAI BP learning with a formulation that is not complex but rather simple and applicable. This research used a systematic literature review, specifically the PAI BP textbook, the PAI BP Teacher and Student Books, published by the Ministry of Education, Culture, Research, and Technology, which were analyzed objectively and systematically, and conclusions were drawn. This study offers the Three Spiritual Taxonomies in PAI BP learning. This taxonomy divides spirituality into three dimensions: understanding with the operational verb "explain," appreciating with the operational verb "feel," and practicing with the operational verb "do."

Keywords: Religiosity, Spirituality, Taxonomy, Understanding, Appreciation, Practicing

A. Introduction

It started from Permendikbud No. 22 of 2016, which adopted a learning process approach using a scientific approach. This approach is considered capable of touching on three domains of students (affective, cognitive, and psychomotor). The purpose of this approach is to deliver Islamic Religious Education and Character Education (PAI BP) scientifically. For PAI BP learning, the idea of the nurturant effect is introduced as an indirect learning model that produces accompanying impacts on students. With this technique, cognitive competence will support attitudes (affective) and psychomotor skills. In the process, the formulation or achievement of goals and the evaluation of learning are developed by using the taxonomy of Benjamin S. Bloom, Krathwohl, and Anderson. These experts developed a hierarchy of knowledge, attitudes, and skills with highly varied verbs. Taxonomy has, in fact, become a mandatory reference for educators to determine educational goals and evaluations. On the other hand, PAI BP, in particular, is forced to follow this trend because no alternative model can be used as a reference, a model as a guideline in determining the policy of Islamic education objectives (S.A.P., 2020).

Taxonomy in the Great Dictionary of the Indonesian Language (KBBI) is generally defined as rules and principles that include the classification of objects. In biology, taxonomy is the study of naming, detailing, and grouping living organisms based on their similarities and differences in characteristics. In linguistics, taxonomy is defined as the classification of language elements according to hierarchical relationships, the order of phonological or grammatical units that are possible within a language unit (Bahasa, 2016). Basically, taxonomy has a relatively similar meaning, which refers to the classification or categorization of certain objects based on specific fields of discipline and consideration. Taxonomy in education, especially regarding educational objectives, is defined by experts as a tool for classifying educational goals. Taxonomy is used to define and differentiate various levels of human cognition, affection, and psychomotor skills. In addition, taxonomy is also defined as a framework for classifying statements about what is expected for teachers or students to learn as a result of instruction (Fuad, 2015).

Scientific approach and nurturant effect in the learning PAI BP are often managed mechanistically through the framework of Bloom's Taxonomy and his colleagues, who emphasize the structured measurement of cognitive, affective, and psychomotor domains. Although this approach indeed provides a systematic framework for designing learning objectives, activities, and evaluations, it risks diminishing the true meaning of religiosity. When the aspect of spirituality that should grow authentically, reflectively, and transformatively is

instead framed within measurable indicators and uniform activities, what is formed is formalistic religiosity- ritualistically obedient but lacking in meaning and spiritual depth. In addition, the scientific approach, demanding observation, experimentation, and verification processes, along with the nurturant effect supposed to foster attitudes implicitly, becomes blunt when constrained by evaluative instruments based on taxonomy that are more suited for empirical science than for the formation of spirituality. As a result, PAI BP learning tends to produce students who are procedurally obedient but far from authentic, reflective, and transformative spiritual experiences. Moreover, the taxonomy used for the religiosity of PAI BP tends to be complicated, making it difficult for teachers to apply it in the classroom, both in formulating objectives and evaluations (Novita Widiyaningrum, Berchah Pitoewas, 2015).

There have been several studies conducted on taxonomy, particularly in the field of Islamic religious education. Fuad (2015) offers a transcendent taxonomy of educational goals consisting of three dimensions: divine/theocentric, human/anthropocentric, and cosmic/ecocentric. Muslih & Subhi (2022) propose the use of the taxonomy of spiritual quotient learning outcomes with a tasawwuf perspective that includes taubat, wara', zuhud, tawakal, zikr, khalwat, ikhlas, and ridla. Masrom et al. (2018) put forward three levels of spiritual taxonomy referring to the ability to memorize the Quran: understanding, remembering, and applying. Meanwhile, Noor Hisham Md Nawi (2021) proposes a spiritual taxonomy that includes: 1. The value of belief in Allah and remembrance of Him (the principle of Tawhid); 2. Understanding of religion (Tasawwur Islam); 3. The possession of principles, vision, and life mission that are connected to religious teachings or values; 4. The state of the heart/or the level of the soul (the purity of the heart and the struggle between good and evil values); 5. Practice of the main worship (prayer); 6. Behavior or character (personal quality). These taxonomies offered here almost entirely only cover the student profiles to be achieved in the learning process but do not operationally explain how to evaluate them.

For that reason, it is necessary to develop a taxonomy that establishes the dimensions of attitudes in the learning of PAI BP with formulations that are not complex but rather simple and applicable. A simply structured taxonomy will make it easier for teachers to understand, apply, and integrate it into planning learning objectives and evaluating student attitudes. Simply put, the simplified structure does not diminish its academic value because although it is designed practically, this taxonomy is still based on a strong theoretical foundation and can be scientifically justified. Thus, teachers have an effective tool to systematically develop and assess attitude aspects, which aligns with the characteristics of Islamic education, emphasizing not only cognitive aspects but also character formation and spiritual values.

B. Method

This research is a single instrumental case study. This is a case study conducted using a single case and focusing on that case to illustrate the issue. In this study, the researchers focus on and examine an issue or case that captures their attention, using it as a means to describe it in detail subsequently (Creswell, 2007). The object of this research is spirituality in the learning process of Islamic education or Islamic education textbooks. This research used a systematic literature review, whose data sources were examined through literature such as books, scientific articles, research results, and others. The data in this study consisted of primary and secondary data. The primary data in this research is the Teacher and Student Books of PAI BP released by the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia, while the secondary data in this research are the writings of others related to the subject matter. This research employed primary data sources as the main reference and secondary data sources as supporting materials.

The obtained data was written in the form of a report or detailed data. The first stage was by conducting reduction, i.e., the process of selecting and sorting data that aligns with the research focus. Next is data presentation, which is the effort to organize data according to its respective groups. Afterward, the data would be displayed to facilitate understanding of what is happening. Following that, verification was carried out, which involves finding the meaning of the collected data by identifying relationships, similarities, or differences. Lastly is the drawing of the conclusion, which involves comparing the research results with the underlying meaning and basic concepts in the study (Siyoto & Sodik, 2015).

C. Results and Discussion

1. Religiosity in Islamic Education Textbook

Religiosity in Islamic education textbooks is explained by introducing the concepts of self, others, and God. The following explanation is in detail.

a. Self

Humans were created by God, and humans need *Sharia* based on revelation to achieve their perfection. In addition, nature is the cosmos (everything other than God), both tangible and intangible. The three bases of the cosmos are spiritual, imaginal, and corporeal, which are represented in humans in the form of spirit (*ruh*), soul (*nafs*), and body (*jism*). Humans have the privilege of being blessed with reason as one of the means to know something rationally (Chittick, 1998). In education, three domains are known to determine learning objectives,

among which are those developed by Benjamin S. Bloom, which include cognitive, affective, and psychomotor (Munzenmaier, 2013)·

In the context of Islamic education, the learning outcomes are formulated with a statement that reads: "Explaining the provisions and procedures for *sujud sahwi, tilawah,* and gratitude based on the Qur'an and Hadis proposition, practicing the provisions and procedures so that an attitude of submission to Allah's rules and a humble attitude are internalized, keep away from arrogant behavior, and become a person who is grateful" (Suryadi & Sumiyati, 2021)·

From the formulation of learning outcomes above, it can be emphasized that with the word "explaining," the learner is a self that has the mind to carry out cognitive activities to understand the provisions of *Sharia,* which in this case is about prostration. The word "practicing" indicates that learners as self can perform physical activities in the form of prostration in accordance with the provisions of *Sharia.* The word "internalized" shows that learners as selves carry out the process of self-sacrifice to Allah SWT. Learners themselves have a healthy mental attitude that is humble, not arrogant, and grateful both in relation to Allah SWT or His fellow creatures. The synergy of these three aspects will bring spirituality, namely the emergence of learners' self-connectedness as a servant in front of Allah SWT. Learners, in this case, are healthy in mind, body, and spirit. In the study of neuroscience psychology, spirituality is controlled by the brain, which will ultimately be able to capture the meaning of life, positive emotions, spiritual experiences, and rituals (Muhimmah & Suyadi, 2020). Moreover, spirituality is an exploration of the process of becoming human or an effort to grow in sensitivity to oneself, others, other beings, and God, who is within and beyond the world as a whole (Suraji & Sastrodiharjo, 2021). In the Islamic education textbook, spirituality can be considered as the process of individuals accepting, acknowledging, realizing, feeling, and experiencing God.

b. Other

Humans are part of the cosmos, which consists of the micro, macro, and meta-cosmos. There is nothing in the macrocosm that does not originate from the meta-cosmos, the divine principle, and that is not found again in the microcosm. The tripartite structure of the cosmos consisting of the material, subtle, and spiritual realms corresponds to the tripartite structure of the traditional human microcosm encompassing the body (*corpus*), soul (anima, *psyche*), and spirit (*spiritus*). In Islamic terminology, these essential microcosmic elements are respectively called *jism, nafs,* and *'aql* (Azmi, 2020)·

Humans live together and share life with animals, plants, water, soil, and air. Humans should not feel they are the center of the environment (anthropocentrism), but the environment is the center (eco-centrism). Eco-centrism is an ontological system that states there is no difference between humans and the rest of nature and rejects humans as intrinsically better than non-humans. This view states that everything in the universe has a value that must be appreciated (Debnath, 2020).

Spirituality has two dimensions, namely vertical and horizontal. The vertical dimension includes something sacred, which is not limited to place and time, a higher power, a source, extraordinary consciousness, and the desire to connect with and be guided by this source. Meanwhile, the horizontal dimension is to serve fellow human beings and nature as a whole (Ellison, 1983).

The following is a detailed one-by-one explanation of the spirituality of human relationships with others, including humans, material nature, and non-material nature.

c. Human

Human-to-human relationships are not always in harmony. Disharmony often occurs. This is due to something that happens between the two people that causes certain consequences. It needs problem-solving that can be recognized together, and it will usually be resolved under the rule of law. Law is the overall rules that apply in a common life regulating behavior that can be enforced with sanctions. The law regulates legal relations consisting of ties between individuals and society and between individuals themselves, which are reflected in rights and obligations (Elsa Nurahma Lubis & Dwi Fahmi, 2021).

However, legal issues sometimes do not reflect morality, so it can be said that there are areas of law and areas of morality. According to Kant, laws are not made on the basis of pragmatic considerations, sensory experiences such as feeling happy, feeling good, feeling lucky, and so on, but in order to live together peacefully and fairly, laws must be objective, not biased moral/group values (Rydenfelt, 2019).

In the context of relationships with fellow humans, Islamic education has learning outcomes that read: "analyzing [Q.S. al-Maidah/5: 48 and Q.S. at-Taubah/9: 105], Hadiths about competition in goodness and work ethos, can read fluently [Q.S. al- Maidah/5: 48 and Q.S. at-Taubah/9: 105], the Hadith about competition in goodness, can memorize [Q.S. al-Maidah/5: 48; and Q.S. at-Taubah /9: 105], the Hadith about competition in goodness fluently, can present the content [Q.S. al-Maidah/5: 48; and Q.S. at-Taubah/9: 105], as well as the hadith about competition in goodness and work ethos. Thus, humans are accustomed to

reading the Qur'an and believe that a competitive attitude in goodness and work ethos is a religious commandment. They are also accustomed to a competitive attitude in goodness and work ethos" (Taufik & Setyowati, 2021)·

From the formulation of the learning outcomes above, it can be emphasized that the words "analyzing," "read," and "memorize" fluently verses and hadith about competition in goodness are included in the cognitive domain that students must master. The word "present the content" is included in the domain of psychomotor, in which students can convey ideas or thoughts to others that religion demands competition in goodness, enthusiasm, and responsibility in doing work. The word "accustomed to reading" means physically reading the holy book, including lessons in both Islamic and non-Islamic education, which is the teaching of Allah SWT and His Messenger. The word "believes" activities that are generally considered ordinary activities and are not categorized as religious rituals, such as reading textbooks, is a spiritual attitude. Also, the word "accustomed" indicates that competitive behavior in goodness and work ethos has been characterized in any situation and condition by linking it to Allah SWT.

In addition to the learning outcomes above, there are also learning outcomes that state that the learning objectives of Islamic education are: "Analyze the implementation of *fiqh muamalah*: insurance, banks and *sharia* cooperatives in the community; able to present an explanation of *fiqh muamalah*: insurance, banks and *sharia* cooperatives; so as to be able to believe that the provisions of *fiqh muamalah* are religious teachings; and internalize an entrepreneurial spirit and social care" (Taufik & Setyowati, 2021)·

From the formulation of the learning outcomes above, it can be highlighted that the word "analyze" is included in the cognitive domain that students must master. In this context, learners are required to truly understand the modern *shari'ah* versus the conventional economic system so that they can find the substance of Islamic teachings. The word "present" is included in the domain of psychomotor; namely, students can convey their ideas or thoughts about the Sharia economic system and the difference between it and conventional economics. The word "believe" means that the provisions of *muamalah fiqh* are the teachings of Allah. All economic activities basically have a sacred dimension, just like worship in general. The word "internalizes" the entrepreneurial spirit and social care shows that economic activity must be carried out with passion. Economic activity is not just about seeking wealth for oneself but is also accompanied by the demand to give attention to others. This is a process of

transcendence, which links all economic activities and gives attention to others as worship in general.

Islamic education also states that its learning objectives are: "Analyzing the role of Islamic scholars in Indonesia (*wali Songo*/nine saints from Java) in spreading the teachings of Islam; being able to present an explanation of the history of the struggle and methods of *da'wah* of *Wali Songo* in Indonesia which were carried out peacefully; thus believing that the moderate method of *da'wah, bi al-hikmah wa al-mau'idlatil hasanah* is the command of Allah Swt.; and accustomed to the attitude of simplicity, diligence, peace, and earnestness in seeking knowledge, respecting customs and differences in beliefs of others" (Taufik & Setyowati, 2021).

From the formulation of the learning outcomes above, it can be confirmed that the word "analyze" is included in the cognitive domain. Analyzing is one of the fourth cognitive levels in Bloom's taxonomy or its revised version (Bekti Mulatsih, 2021). The ability to analyze will prevent readers from having a superficial understanding or even a literalist understanding of religion. Shallow and literalist understanding tends to be at cognitive level one, namely "knowing" or "memorizing." Thus, reading at the level of analysis will allow one to gain a more comprehensive understanding.

The word "present" is further included in the domain of psychomotor, where learners can convey their ideas or thoughts in one way or another accurately. In this context, a deep understanding of religion is conveyed in a creative, innovative, and persuasive way. The word "believe" is an attitude that learners must adopt. In the context of this learning outcome, learners are required to have the belief that inviting goodness in a peaceful and non-anarchic way is the command of Allah SWT, not just a worldly manner. The word "accustomed" means the process of continuously training oneself to be simple, diligent, peaceful, and earnest in seeking knowledge and respecting customs and differences so that they form into character.

d. Material realm

Humans are created with various advantages that Allah SWT bestows so as to make them get the task of caliphs or leaders on earth. According to Musa Asy'ari, the task of a caliph in holding leadership and power basically contains moral implications. The nature of leadership and power possessed by a caliph can be used to ensure welfare or vice versa, and power is misused for his/her own interests. Leadership and power must be exercised by humans in accordance with the framework of human existence, which is temporary, so as to avoid the tendency to make leadership or power absolute, which, as a result, can damage the

order and harmony of life (Susanti, 2020) As a caliph, humans are also part of God's creation and have a close relationship with the surrounding nature. Humans have also been assigned as caliphs on earth who are responsible for taking care of this earth as well as possible in accordance with the commands of Allah SWT. (NORITA KAMARUDDIN, 2021)

In the context of human relations with nature, one of the learning outcomes of Islamic education is stated: "Reading [Q.S ar-Rum/30: 41, Ibrahim/14: 32, and az-Zukhruf/43: 13] with tartil, especially on the reading of *lam jalalah* and *ra*, can write [Q.S ar-Rum/30:41, Ibrahim/14: 32, and az-Zukhruf/43: 13], can explain the content of [Q.S ar-Rum/30:41, Ibrahim/14: 32, and az-Zukhruf/43: 13] and hadith about nature conservation, memorize [Q.S ar-Rum/30:41, Ibrahim/14: 32, and az-Zukhruf/43: 13] fluently, and can make short videos containing nature conservation content in their respective school or home environments. Therefore, they are accustomed a sense of gratitude for the blessings of the universe, a sense of belonging and caring for the universe from the dangers of environmental pollution" (Pudjiani & Bagus Mustakim, 2021)

From the learning outcomes above, it can be emphasized that the words "reading," "writing," and "explaining the content" are included in the cognitive domain. In the context of this learning outcome, learners are expected to know and understand that nature conservation is part of the mission of the Quran and Hadith. The word "memorize" includes the domain of psychomotor, in which, in this case, learners are able to read the Quran and Hadith about environmental conservation as well as perform the worship of reading the Quran. The word "making," a short video, is included in the domain of psychomotor; namely, students can convey ideas about nature conservation in the Quran and Hadith to others.

Moreover, the word "accustomed" indicates the affective domain. In this case, students have awareness so that they show a sense of gratitude and a sense of belonging and form behavior of caring for the universe from the dangers of environmental pollution. The behavior of preserving the environment is the command of Allah and His Messenger and is part of religious teachings. This understanding will form attitudes and behaviors that support environmental conservation as an individual obligation, like other religious obligations. Thus, there is spirituality in terms of transcending affairs related to environmental conservation with the Creator of the environment itself.

The formation of spirituality will prevent environmental damage as an urgent ecological crisis in all dimensions of human life. It is necessary to discover the teachings of Islamic spirituality describing the connection between humans and their environment

(Asmanto, 2015). Nasr mentioned that nature is sacred and humans must resacralize it through religious guidance (Nasr, n.d.).

e. Non-material nature

The entire universe that exists in the world around is called the material or physical realm, which is the object of science, and the supernatural realm based on religion. Humans can think about it, but not all humans can see it, such as souls, angels, *jinn*, and others, which are also commonly called metaphysical (Arif et al., 2020). This non-material or unseen realm is important in Islam and is used as a pillar of faith. The Quran also makes one of the forms of interaction between humans and the *jinn* realm, namely in surah al-Falaq and an-Nas (Parwanto, 2018).

Related to human relationships with non-material nature, the learning outcomes of Islamic Education state: "Analyze the benefits of believing in angels, can make infographics about the duties of angels and their benefits in fostering positive character so that the belief that Allah SWT has sent angels will be internalized, and is accustomed to doing good deeds and avoiding bad deeds" (Suryadi & Sumiyati, 2021).

From the learning outcomes above, it can be emphasized that the word "analyze" is included in the cognitive domain. The word "analyze" assumes a cognitive level that the world consists of material and immaterial realms. Simply put, in the era of the industrial revolution and telecommunications, "virtual face-to-face" was introduced, which assumes that humans can deal with other people who can see each other's movements and exchange ideas and experiences even though they are not "face-to-face." Virtual face-to-face is equivalent to face-to-face in terms of the effect it has on a person's mentality, whether happy, joyful, sad, disappointed, and others.

The word "internalized" belongs to the domain of affective, namely believing in the immaterial/supernatural realm. Indonesians are generally accustomed to either hearing stories or witnessing the world of spirits, which is assumed to exist around humans. More fundamentally, learners will understand in religious terminology that there is another world around them and that they will experience the transfer of natural dimensions. Learners become aware that Allah SWT will supervise life in the world through his creatures, namely angels. Humans must also be vigilant due to interactions either actively or passively with other immaterial beings such as *jinn*. Surah al-Falaq and an-Nas are examples of the Quran addressing the phenomenon of magic and its destructive nature. Ultimately, humans will

experience the process of moving from the material realm to the immaterial realm, the realm of the grave, the realm of *barzah*, heaven or hell.

The word "makes" infographics is included in the domain of psychomotor; namely, students can make the creativity of the material they have mastered cognitively and convey it to others. An explanation of the existence of the afterlife can be conveyed in accordance with modern trends. The word "accustomed" is a character that can be seen as behavior that is done consistently to do good deeds and avoid bad ones in all kinds of forms, either with or without others.

f. God

In the modern world, God is one of the metaphysical entities that is currently disappearing (Nasr, n.d.) Meanwhile, Islam as a religion teaches that humans were created to serve God, as explained in the Quran (Fatimah et al., 2020) Humans must bow to God as a form of devotion to Him.

In relation to man's relationship with God, the learning outcomes of Islamic education state: "Explaining the nature of prayer and remembrance as a deterrent to unlawful acts, creating works in the form of quotes that contain the content that prayer and remembrance can prevent unlawful acts, practicing five daily prayers and remembrance consistently so as to prevent unlawful acts" (Suryadi & Sumiyati, 2021)

From the learning outcomes above, it can be underscored that the word "explain" is included in the cognitive domain. Prayer is physically a coordinated and repetitive movement that affects the metabolic system of the human body. Explaining the meaning of movements in a scientific approach will find the benefits of movement for the body. Recitation is basically an arrangement of letters that has its own meaning related to the content of the word. An explanation of the power of words will become a very strong discourse material as work. Reading can also be associated with sounds that have spiritual value, such as music. Music that is composed in such a way can move the soul of someone who hears it. The word "create" is included in the domain of psychomotor; namely, students can create creativity about prayer and remember what they have mastered cognitively and convey it to others interestingly and persuasively. The word "practicing" includes the domain of affective, namely, carrying out worship activities will consistently produce a religious character.
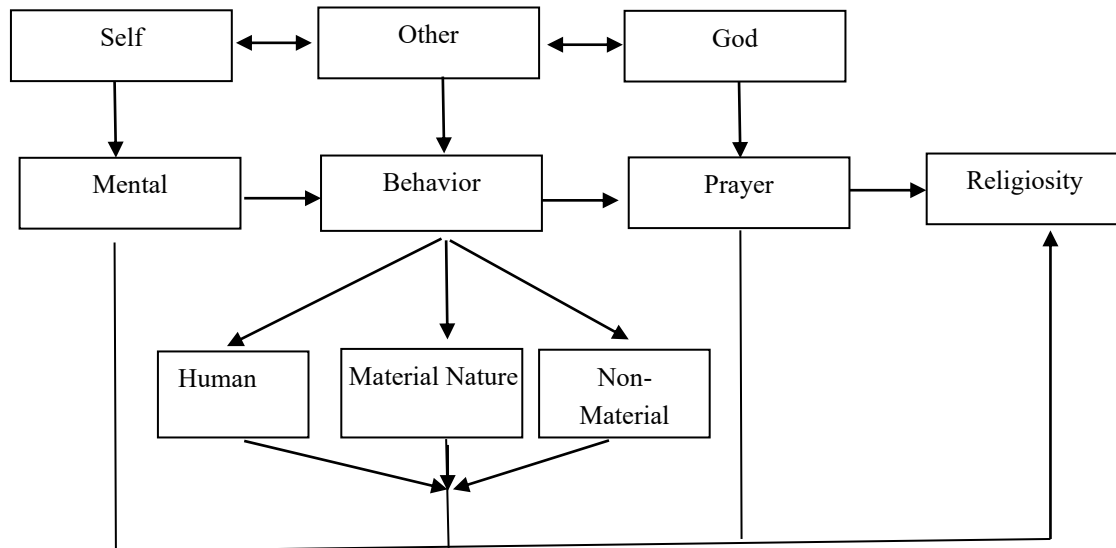
Figure 1. Relationship among Self, Others, and God

Figure 1. illustrates that the concept of interconnectedness between self, others, and God is manifested in three complementary dimensions that ultimately lead to one central goal: God. Connection with the self is reflected in a clear, reflective, and conscious mental attitude, serving as the foundation for better behavior toward others. The relationship with God is expressed through sincere and consistent worship. These three aspects—mental attitude, social behavior, and worship—are interwoven paths that strengthen one another, shaping religiosity.

2. Discussion

In this context, it is necessary to distinguish between Islam in its formal (religious) dimension and its inner (spiritual) dimension. If the first is related to the scientific rational dimension, then the second is a more intuitive and subjective dimension. The phenomenon of the emergence of differences between religiosity and spirituality can be traced back to the rise of secularism in the West in the mid-19th century when religious institutions began to lose their influence. At present, religiosity is considered formal and institutional because it reflects a commitment to beliefs and practices according to certain (religious) traditions. At the same time, spirituality is associated with personal experience and is functional, reflecting an individual's efforts to achieve purpose and meaning in life. However, there is sometimes a connection between religion and spirituality, namely when religion (religiosity) becomes a pattern of values, beliefs, symbols, behaviors, and experiences that are institutionalized,

collectively known in society, and passed down through tradition, with the highest goal of achieving spirituality (Amir & Lesmawati, 2016).

Spirituality, which comes from the Latin word *spiritus* (breath of life), is defined as a way of *being* and *experiencing* that arises from an awareness of the transcendent dimension and is characterized by certain values considered good within oneself, others, nature, life, and anything regarded as *the Ultimate*. Spirituality can also be defined as the process of seeking meaning, purpose, morality, and well-being in relation to oneself, others, and *Ultimate Reality*. Psychologists like Maslow state that spirituality is a natural trait of humans, even for those who do not identify as religious or adhere to any particular religion. Elkins et al. state that spirituality is free from the constraints of formal rules and worship rituals, as found in religiosity (Amir & Lesmawati, 2016).

Spirituality in Islam is known in the tradition of *Sufism*, a concept that usually refers to the esoteric (inner) dimension of Islamic teachings. Generally, *Sufism* is classified by experts into two types. First, it is called *tasawwuf akhlaqi, tasawwuf 'amali,* or Sunni *tasawwuf.* This type of *Sufism* adheres strictly to the Qur'an and Sunnah and places greater emphasis on the moral aspects of religion. The second is called philosophical *Sufism.* This type of Sufism combines mystical and rational visions and places a strong emphasis on the aspect of thought (Tobing et al., 2023). *Tasawwuf,* with an *'amali* or *akhlaqi* orientation, is more focused on the intensity of practical deeds and worship in the context of moral formation. This practical Sufism is usually associated with Al-Ghazali's model of practice. Meanwhile, philosophical *Sufism,* with a tendency towards philosophical thought and mysticism, refers to the concept of Sufism with the idea of the possibility of the union between humans and God, as developed by Ibn 'Arabi with the concept of *wahdatul wujud,* Al Hallaj with the concept of *al Hulul,* Al Busthami with the concept of *al ittihad,* and Al Jili with the concept of *insan kamil* (Hadi, 2016).

In this case, learning with the scientific approach and nurturant effect provides a detailed view of the PAI BP learning material, which is formulated into three domains: cognitive, affective, and psychomotor. Each domain is also symbolized by operational verbs that indicate a certain hierarchy within the three aspects. With this approach, it can be said that Islamic teachings are very scientific. In this religious context, Islam is taught in the PAI BP subject, which focuses on its religiosity.

The explanation of Islam with religious and spiritual dimensions can be understood using Ian G. Barbour's approach, which formulates the relationship between science and religion through four approaches: conflict, independence, dialogue, and integration (natural

theology integration, natural theology integration, and synthesis integration). The conflict approach states that science and religion cannot be reconciled. Each party considers its field of study to be a source of truth. The independence approach states that science and religion are two truths that are equal and equivalent. Religion explains divine principles and values, while science discusses scientific and natural phenomena. There is no contradiction between the two since each address has different objects. The dialogical approach states that science and religion have similarities in several aspects. These similarities create a space for interaction between the two at a non-conceptual level. The encounter only occurs in matters related to presuppositions, methods, and ideas. Nature is a shared space for science and religion. In religion, God created the universe as a manifestation of His Divinity. The presence of God in the natural verses cannot be fully understood without experimental efforts. The integrative approach, with its three forms, namely natural theology, theology of nature, and synthetic integration, is an effort to unify science and religion (Zuhri, 2017). From this integration approach, the religious dimension of Islam can be highlighted (which is the focal point of PAI BP learning), and the religious dimension of Islam (which tends to be neglected) can be brought forth when using the independence approach.

The religious and spiritual dimensions of Islam can also be elaborated using Al Jabiri's epistemic scheme of Islamic knowledge regarding the characteristics of Islamic scholarship, which includes *Bayani, Irfani,* and *Burhani. Bayani,* or textual reasoning, asserts that the source of knowledge is revelation or text. The power of words centers on the ideas created by thinkers when analyzing a word contained in the texts of the Quran and Hadith. *Irfani* is based on the source of human experience in their life. Humans can see a view that possesses the beauty and grandeur of the universe. Humans also strengthen their faith after having that experience and conclude that God is the Almighty. This thought does not require texts or revelations but is sufficient for directly experiencing intuition and psycho-gnosis. In comparison, *burhani* is based on the realities occurring in nature, society, humanity, and religion. The knowledge produced by *Burhani* has concepts, is structured, and has a systematic basis in logic rather than relying on intuition and texts (Khotimah et al., 2022). In the framework of Al Jabiri, it can be more explicitly stated that the Islam education taught in schools is *Bayani* and *Burhani* reasoning, which has a religious dimension, while the spirituality that tends to be neglected can be achieved by *Irfani* reasoning.

The dialogical approach to religion and science (Barbour) and the *bayani* and *burhani* epistemes (Al Jabiri) for the needs of a scientific approach and the nurturant effect of PAI BP learning in schools emphasize the existence of Islam as a scientific knowledge system that can

be taught and believed in its truth according to logic and experimentation. Religion will be easily digestible for people who have high thinking abilities and can be understood based on sensory observation. However, this situation will distort the position of Islam as a value system that can serve as a life guide for its adherents and can be practiced by anyone, even those without high-level thinking abilities. The PAI BP learning aims for students not only to understand the formal-scientific dimensions of Islam maximally but also to make religion a chosen way of life. For that reason, there is a need for PAI BP learning with an independent approach (Barbour) or *irfani* (Al Jabiri). Both of these emphasize the specificity of the religious domain as something that can provide guidance for issues related to the psyche and does not always originate from scientific texts. However, a simple taxonomy is needed to formulate goal achievements and evaluations that are measurable both quantitatively and qualitatively.

a. Three Spiritual Taxonomies: An Alternative

Experts have put forward various opinions on spirituality. Jay et al. state that in spirituality, there is an interconnectedness between three subjects: self, other people, and God. In practice, these three aspects are interconnected with the search for meaning, hope, relatedness/connectedness, belief, and expression of spirituality (Dyson et al., 1997). Al-Ghazali, as a reflection of moral *Sufism*, introduces three concepts: *takhalli, tahalli,* and *tajalli* (Hadi, 2016). *Takhalli* is the process of emptying oneself or cleansing oneself from bad behavior. Someone strives to avoid bad attitudes and behaviors in daily life. *Tahalli* is the process of filling oneself with good attitudes and behaviors. *Tajalli* is when the soul is filled with pearls of morality, and the organs of the body have become accustomed to performing noble deeds (Daulay et al., 2021). Piedmont conceptualizes spirituality with prayer fulfillment (*worship experience*), which is a feeling of joy and happiness caused by engaging with transcendent reality. *Universality* is a belief in the unity of the universe's life with oneself. Meanwhile, *connectedness* is a belief that one is part of a larger human reality that goes beyond generations and groups (Piedmont, Ralph, 1999).

According to Schreurs, spirituality consists of three aspects. The first is existential, where a person learns to "turn off" the egocentric and defensive parts of self. The activities performed by someone in this aspect are characterized by the process of searching for their true self. Second, the cognitive is when someone tries to become more receptive to transcendent reality. It is usually done by studying literature or engaging in reflection or a specific spiritual reading, training the ability to concentrate, and also letting go of previously formed categorical thought patterns to perceive experiences more clearly and reflect on those

experiences. It is called the cognitive aspect because the activities carried out in this aspect are spiritual knowledge-seeking endeavors. Third, the relational aspect is the stage of unity where one feels united with God (Limbong, 2021).

Al-Ghazali, with his three concepts, places more emphasis on the activity of the process of forming spirituality. Piedmont emphasizes the concepts of spirituality, and Schreurs emphasizes the stages of the process close to al Gazali, except he gives a cognitive share in his three processes. The ideas developed by those experts are less applicable in the context of the learning process (determining objectives and evaluations). For this reason, the researchers divided the aspect of spirituality into three dimensions: the dimension of understanding, the dimension of appreciation, and the dimension of practice. Next, for each dimension, a word indicating its competence will be provided along with its operational verb that can be applied in setting goals and evaluating PAI BP learning.

b. Dimension of Understanding

Understanding spirituality is simple and does not assume the existence of dimensions of factual, conceptual, procedural, and metacognitive knowledge as developed in Bloom's taxonomy (Nafiati, 2021). This schematization assumes a hierarchy of knowledge that starts from low, medium, and high. The nature of knowledge related to spirituality does not always have to be measured within a formal cognitive framework, but it is coherently present in the fields of study taught in PAI BP, albeit at a lower level.

Understanding spirituality lies in the interconnectedness of three subjects: self, others, and God, as stated by Dyson et al. This *interconnectedness* assumes the existence of an orderly relationship among the three subjects. *Universalism*, as stated by Piedmont in Islam, is commonly known as the concept of *Tawhid*, which means the oneness of Allah in thought, attitude, and action. *Tawhid*, in Sufi's interpretation, has a positive impact on strengthening a person's relationship with God, other people, and even nature. With the concept of *tauhid syuhudi*, which is one of the typologies of *tawhid* in *Sufism*, humans are required to build closeness with one another, thereby fostering relationships among themselves in the space of harmony, and far from violence (Rahayu, 2019).

If the scientific explanation of Islamic religiosity uses the nurturant effect, divergent and convergent thinking logic can be applied to the concept of spirituality. Divergently means that the reflection of faith in Allah SWT can be realized in the relationship with God Himself, such as in worship and the context of fellow beings. It can be manifested in daily behaviors that take the form of social interactions. It can also be said that Allah produces various things and is

the primary origin. God is the trunk, and creatures are the branches, or from one, they become diverse. Meanwhile, convergent thinking is that all interactions with creatures will ultimately lead to one point, which is God. Only to God is everything oriented. From branches will come the trunk, or from diversity will come unity.

Besides the explanation above, the concepts used in spirituality are not complicated and complex but rather simple and applied in daily life, making them easy to comprehend rationally. Thus, the concepts of spirituality can be accessible to anyone without requiring in-depth academic knowledge about anything. In fact, the strength of spirituality lies in its simplicity, which touches the deepest aspects of humanity, allowing anyone, whether students or teachers, to embody and practice it in real actions. It can be said that teaching spirituality in the classroom does not mean entering the realm of high philosophy but rather guiding students to recognize and deepen the fundamental values they have already encountered in their daily lives.

The taxonomy of spiritual understanding is adequately captured by the word "understanding." The word "understands" as a verb means to comprehend correctly; to know correctly (Bahasa, 2012). In Bloom's taxonomy, the word "understanding" falls into the second level but is categorized under lower-order thinking Skills (LOTS), or in the SOLO Taxonomy, it falls into the uni structural level (level 1), meaning students have a basic understanding of the concept. The dimension of knowledge symbolized by understanding uses the operational verb "explaining," which means to clarify and describe clearly (Bahasa, 2016).

c. Dimension of Appreciation

The dimension of feelings or the context of this discussion includes affective. Krathwohl, D.R., Bloom, B.S., and Masia (1964) state that the affective domain encompasses feelings, values, appreciation, enthusiasm, motivation, and attitudes. Student competencies that reflect good affection can be seen in their maturity appropriate to their age and are reflected in their daily behavior during the learning process both inside and outside the classroom. There are several examples of behaviors that reflect good attitudes/affections from students, such as being disciplined in fulfilling all their obligations related to the learning process, being responsible for their actions, being enthusiastic and eager to participate in learning, respecting and appreciating teachers and peers, and others.

In spirituality, the affective aspects, as explained, are essentially the same as religiosity. However, what needs to be considered is the underlying intention or purpose, which is God. It can be stated that the experience of spirituality lies in the *relational* aspect of Schreurs, which is

the stage of unity where one feels united with God. In all behaviors and actions, one needs to undergo a process of spiritualization, which is the effort to internalize Islamic teachings so that they become the worldview and way of life of a Muslim. Spiritualization also means instilling and embedding into the soul so that it truly becomes unified and eventually becomes a part that has real effects in the external aspects (Susanto, n.d.).

The deep-seated appreciation of spirituality in the heart is a form of profound awareness that is not only intellectual but also touches the deepest layers of the inner self. This appreciation arises from personal experiences in living out life's values, such as sincerity, patience, empathy, and gratitude, which then shape a person's attitude and perspective toward themselves, others, and God. When spirituality has been ingrained in the heart, it becomes a foundation that naturally guides behavior, even to the highest level, without the need for coercion or rigid rules that bind it. Spirituality can be considered a depth of feeling that is present in daily life, guiding someone to live more meaningfully and in harmony with the values of humanity and divinity.

The taxonomy of spiritual knowledge is sufficient with the word "to experience." The word "appreciates" is a verb that means to experience and feel something (internally). Meanwhile, the operational verb used is "to feel," which is defined as experiencing a sensation in the heart (inner self) (Bahasa, 2016).

d. Dimension of Practice

The implementation dimension in Krathwohl's terminology falls into the affective aspect, which is the highest hierarchy, meaning that the process of behavior formation goes through several stages. The first is receiving level, where students have the desire to accept or pay attention to a stimulus given in the form of problems, situations, phenomena, and others. Second is responding level, the level at which students react or respond to a stimulus presented in the form of problems, situations, phenomena, and others. Third, valuing level is the level at which students show a willingness to accept and appreciate (valuing) the values presented to them. Fourth, level of internalization is the level at which students make the values presented to them an internal part of themselves, prioritizing those values within themselves (organization). The fifth is practicing level, i.e., the level at which students make those values the controller of their behavior in daily life, thus becoming a lifestyle (characterization) (Krathwohl, D.R., Bloom, B.S., Masia, 1964).

The implementation of understanding and appreciation of spirituality in behavior is reflected through concrete actions that embody noble values. Understanding spirituality,

which is merely theoretical, will not have a significant impact without deep appreciation because it is this appreciation that encourages a person to apply values in daily life consistently. When someone truly understands and embodies spirituality, their attitudes and actions will align with moral and ethical values that stem from a strong inner awareness. Thus, spirituality becomes an internal strength that shapes character and provides direction in acting positively, both in the vertical dimension (worship) directly related to God and the horizontal dimension (daily actions) related to oneself and others. Practically, the stages can be carried out as conceptualized by Al-Ghazali through *Takhalli, Tahalli,* and *Tajalli,* which means emptying oneself of bad attitudes and behaviors, filling it with good attitudes and behaviors, and finally forming good attitudes and behaviors consistently. Moreover, at this point, a person has become good in thought, heart, and deed. Thus, spirituality is good behavior that originates from understanding, appreciation, and practice that has become consistent.

In the context of spiritual learning, the operational verb for the dimension of practice is "to practice," which means to implement, to apply, and fulfilling (obligations, duties, and others) (Bahasa, 2016).

e. Assessment of Spirituality

The attitude taxonomy used in the PAI BP Book includes five Krathwohl's affective taxonomies, which hierarchically encompass receiving, responding, valuing, organization, and characterization, as mentioned above. There are several attitude measurement scales commonly used in its assessment, such as the Likert scale, Guttman scale, rating scale, and semantic differential (Saftari, Maya, 2019). The use of attitude scales, particularly the Likert scale, which assumes the existence of a process, is essential for measuring the progress of students' spiritual development. However, the typology developed by Krathwohl using the Likert scale tends to cause complexity and confusion among teachers in the assessment process, especially when using attitude scales. This is because using attitude scales, especially the Likert scale, tends to become very complex, and the stages are very convoluted. For example, the assessment of certain spiritual attitudes at the first level (receiving) using a Likert scale would undergo a very long staircase towards the fifth level (characterization). Level 5, which is the embodiment of spiritual attitudes, has its own stages.

Therefore, these three spiritual taxonomies offered in a simple formulation will make it easier for teachers to assess spiritual attitudes. Although formulated simply, the assessment of spirituality using the Likert scale can still be conducted and assumes a gradient or hierarchy.

The Likert attitude scale will show the quality and intensity of spirituality measured from the unformed to the consistently formed behavior.
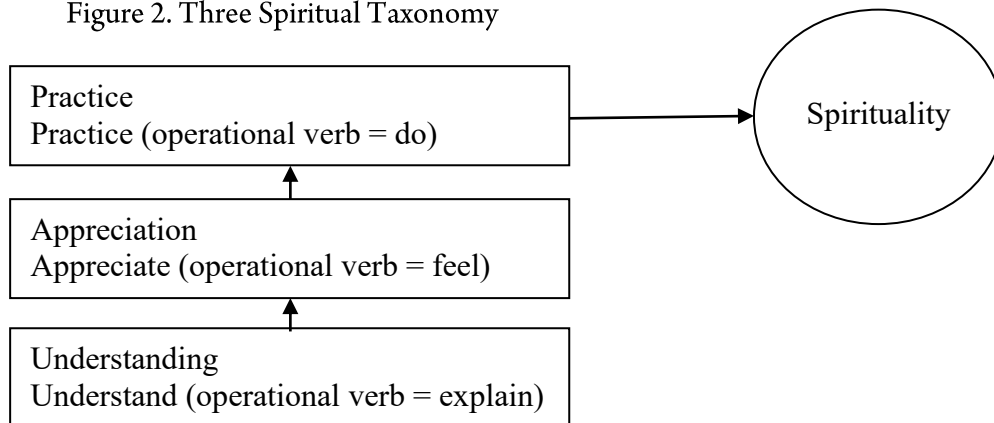
Figure 2. Three Spiritual Taxonomy

Figure 2 depicts that the three dimensions also form a hierarchy, indicating that spirituality can be achieved through a sequential process: beginning with the dimension of understanding, marked by the verb *explain*; followed by the dimension of appreciation, marked by the verb *feel*; and finally, the dimension of practice, marked by the verb *do*. The process of formulating goals and evaluating these three dimensions can be carried out simply and straightforwardly without being trapped in rhetorical or overly complex approaches.

D. Conclusion

This study found that the three spiritual taxonomies that the researchers offer correct the dominance of Krathwohl's taxonomy concept, which relates to attitudes, which is very complex and complicated. The three spiritual taxonomies are simpler but can be accounted for in principle both in the process of learning (objective setting and evaluation). These three spiritual taxonomies will also emphasize and facilitate teachers in teaching and evaluating PAI BP learning that is limited to not only religiosity but also spirituality. This research offers a simpler taxonomy concept in PAI BP learning that allows spirituality to be taught and is not disturbed by the complexity of the concept. The results of this study are expected to provide input to the discussion on issues related to taxonomy in PAI BP learning. The limitation of this study lies in the small scope of the learning process, namely objectives and evaluation, whereas there is still much need for further study related to the spirituality of PAI BP learning, such as media, method, and others.

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